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THE CHURCH·MISSIONARY GLEANER



HE · THAT · REAPETH
RECEIVETH · WAGES
AND
GATHERETH · FRUIT
UNTO · LIFE · ETERNAL

VOLUME
XIX.

—
1892.
—

"And they took up of the
fragments that remained twelve
baskets full."—St. Matt. xiv. 20.

*And Ruth said, Let me now go to the field, and glean.
And she went, and came, and gleaned in the field.*

RUTH ii. 2, 3.

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The

Church Missionary Gleaner

JANUARY, 1892.

EDITORIAL NOTES.

WILL 1892 be fraught with as mighty missionary interests as 1792? Is there a William Carey somewhere, ready to call us to fresh endeavour and holy enterprise? Is there for the Church of Christ a great awakening coming? Our hearts glow with wonder and adoration as we see what God has wrought in the past hundred years, but there are millions of heathen still in darkness, and the mass of the professing Church is still steeped in apathy at home. Yet the lesson of Carey's life fills us with hope. Small beginnings still have great results, and verily an oak tree grew from his acorn! He began with every one against him at home and no direct openings abroad; we have to-day a body of earnest prayer-loving men and women with us at home, and possibilities that are stupendous in the Mission Field. If we, individually and collectively, take Carey's two historic sentences, "Expect great things from God," "Attempt great things for God," and live them out, 1892 may see things far greater than any seen as yet. Catching the echo of Expectation and Endeavour, let us go forward fearlessly but humbly in the name of the Lord.

Most of our readers know that this is the centenary of the Baptist Missionary Society, which is older than our own by seven years. But have they all seen the very striking facsimile reprint of Carey's original pamphlet, entitled "*An enquiry into the obligations of Christians to use means for the Conversion of the Heathens*" which led to the formation of the B.M.S.? If not, they ought to get it at once. The truths and arguments in it are as potent to-day as when they were written; the book should be widely circulated.

In Bishop Perry, who passed to his rest on Dec. 2nd at the advanced age of eighty-four, we have lost a staunch supporter and valued friend. His tall, spare form was familiar to all frequenters of the Committee-room. It is only a few weeks since he was last amongst us. After a distinguished University career, and five years of earnest parochial work in Cambridge, he was consecrated to the see of Melbourne in 1847, and only retired from it on his return to England in 1876. Since then he has done invaluable service at home, and will be as keenly missed by many others as by ourselves. Another of our Vice-Presidents, the Bishop of Carlisle, has likewise gone from among us;—the changes in the home episcopate have been startlingly frequent of late. Dr. Goodwin's hearty sympathy with the cause of Foreign Missions is gratefully remembered. We also record with sincere regret the death of Miss Edwards of Hardingham, for many years an active supporter of the Society. She was present at the G.U. Anniversary. In her recent visit to Palestine she endeared herself much to our missionaries by her untiring sympathy, and in her own Norfolk village she was the means of stirring an active missionary spirit. One name more—we have lost in Mr. John Shields, one of the leading laymen in Durham, an ardent supporter of C.M.S., and father of the Rev. A. J. Shields of the Santal Mission.

The testimonies borne to the constancy and fidelity of the late Bishop Perry at the Committee meeting of Dec. 8th by several members of the Committee were very heart-stirring; but most especially so was that of Canon Hoare. He had

come up to town from Tunbridge Wells for the express purpose of bearing his testimony, after an intimate friendship of sixty years' standing, to the purity, simplicity, down-rightedness (to use Canon Hoare's own words) and guilelessness of the departed one. Canon Hoare gave some deeply interesting particulars regarding the adoption by the late Bishop, during his early Cambridge days, of those Evangelical convictions which he avowed so courageously thenceforward, and cherished with ever-increasing warmth and devotion. Remembering his brilliant degree (he was Senior Wrangler of his year, also First Smith's Prizeman, and seventh in the first class of the Classical Tripos), it was touching to hear Canon Hoare quoting from the last letter which the Bishop had written to him with his own hand, in which, referring to a book he had been reading, he said, "As for me, I am content with believing in my Bible, as I have been used to do, as the inspired Word of God, and I trust I shall find it able to make me wise unto salvation."

The Rev. W. Allan, Vicar of St. James's, Bermondsey, who visited the West Coast of Africa in 1888, and Archdeacon Hamilton, who laboured for many years at Sierra Leone and Lagos, have gone, by the Committee's invitation, to visit the Niger, to confer with Bishop Crowther and others, and to advise the Committee what course to pursue for the best interests of the Delta congregations which have expressed a desire for an independent Native Church. Much prayer is needed that the protecting and enabling grace of God may be with our brethren.

Preparations for next month's "F.S.M." are going busily forward. This movement brings much extra pressure on the Home Department at the C.M. House, and also on local secretaries and workers; but if the Lord use it to stir His Church to action, and so to hasten His return, the labour is well worth while. It is now widely recognised that these meetings are not for the purpose of pleading the needs of any particular Society or Mission, but rather to press the claims of our risen and glorious Head on the unmeasured service of His Church, for the Evangelisation of the World.

The Men's Missionary Meeting in Exeter Hall on Dec. 1st was, as one who was there expressed it, "unique in the history of the Church of God." The building was thronged with men, and there was throughout intense enthusiasm. It was a fitting climax to the whole Missionary Mission to Young Men. That a simple missionary meeting could draw and hold such an audience speaks volumes. On page 12 we give a brief *resumé* of the meetings. The Bishop of London's thoughtful and earnest address is given at length in this month's *Intelligencer*, and will repay careful reading.

That a large section of the Christian public takes an intelligent interest in the great Opium Question was abundantly proved by the crowded meeting in the Large Exeter Hall on Dec. 4th. A Chinese gentleman, the superintendent of Church Missions in Melbourne, described in fluent English the effects of opium smoking on his fellow-countrymen, whilst an Indian lady touchingly pleaded for the women of India, whose homes—at best not happy ones—are being desolated by this growing curse. The Rev. H. W. Webb-Peploe, who took the chair, expressed his personal sympathy with

the anti-opium movement, and said that he believed the comparative apathy of his fellow-clergy was caused by imperfect knowledge of the facts of the case. The whole meeting was moderate in tone but thoroughly enthusiastic. The C.M.S. has never, as a resolution of the General Committee expresses it, "been indifferent to the evils of the opium traffic, or the heavy responsibility of Great Britain concerning it," and again and again we have spoken in our periodicals with no uncertain sound upon the question.

The Ladies' Candidates Committee have several interesting offers of service from those who cannot (as is the custom at the Willows) bear the expenses of their own training, and whom they desire to place there. Would not some of our friends feel it a privilege to send us special contributions towards the training of such? Many who could not afford to support a substitute in the Field could give the £50 or £60 needed for the year's training of an accepted candidate.

Our periodicals have naturally more to do with actual than with possible missionaries, though these latter absorb much of our time and thought at Salisbury Square. We are heartily glad, however, to publish a series of articles written by one who, having a share in dealing with candidates as they come forward, has some knowledge of what will help them most. Such papers at first sight tend to discourage; they will not do so when their purpose is rightly understood. They are not meant to deter any candidate, who is free to do so, from offering at once, and as he is; nor are they meant to indicate the standard required from those whom the Society accepts for training. Their sole purpose is to show how a compulsory waiting time may be wisely spent. If the papers reach a wider circle, it will be a welcome extension of their original aim.

"The Story of Mackay," written for boys by his sister, and published by Hodder and Stoughton, is admirable; full of incident, life, vigour, and holy enthusiasm. Boys are sure to read it, and it is sure to do them good. The ground it takes is fresh to a great extent, much of the matter not having appeared in his former biography.

This month our pictures are the work of Bishop Tucker's skilful brush and pencil. During recent years we have given numerous letters and items of news from the Victoria Nyanza, but our illustrations have of necessity been very scanty. Now, to make the balance right, we give the Bishop's sketches of places which our readers have read of again and again, and fill in the intermediate pages with recent news from other Missions.

A MESSAGE TO GLEANERS.

"See whether it be well with thy brethren."—Gen. xxxvii. 14.

"Look how thy brethren fare."—1 Sam. xvii. 18.



SONS of Jehovah! a message to you—
(Let true-hearted servants the answer prepare)
The word of the Father so tender and true,
"Go, see how your brethren fare."

Not one is forgotten or far from His heart,
None out of the reach of His Fatherly care;
Yet He to His people hath given this part,
To see how their brethren fare.

O Jesus, Redeemer! the mission is Thine—
Adored by Thy name in that work we may share,
And go in the might of Thy Spirit Divine,
To see how Thy brethren fare.

O come to our hearts, blessed Spirit, we pray,
Thy seven-fold graces to shed abroad there,
Then send us with love-quickened steps on our way
To see how our brethren fare.

Southborough.

MARY S. TUCKER.

HOME PREPARATION FOR FOREIGN MISSIONARY WORK.

I.—PREPARATION IN BIBLE STUDY.

SO you are not yet free to "offer" for Foreign Service, and feel it a solemn responsibility to wait, perhaps for years, while the heathen daily die in darkness, with no one to tell them of God. It would be a solemn responsibility, solemn indeed, to wait if you were free to go, but if God's hand has shut you in at present, you are not responsible for that. But you are responsible, definitely responsible, for the way in which you use your "waiting time."

Many are asking, "How can I use this 'waiting time' aright? How can I, tied at home or in my daily business, in any way prepare myself for missionary work?" Let us talk together about it, quietly and simply, asking the Spirit of God to grant us His guiding light.

First, you know the fundamental principle of all true missions—"Spiritual men for spiritual work." You must yourself be in living union with Christ, by the Holy Spirit, before you can lead others to know and love Him. "No candidate is accepted who does not give clear evidence of having yielded his heart to God, and of his personal realisation of the work of Christ for him, and of the work of the Holy Spirit in him." But I take it for granted that without this you would not desire to go into the Mission Field; let us pass on to the next point, that of BIBLE KNOWLEDGE. Here is a practical employment for the "waiting time"; here is a call to action at once.

"But how should a missionary study the Bible? I read mine twice a day, and make 'underlines' and 'railways'; what more should I do?"

Listen, you should study that Book until you know it through and through; until your mind is steeped in it; until your heart beats in unison with it; until your lips run over with it. In order that this may be so, study your Bible—

Prayerfully. It is a lock that needs a key, and that key is prayer. If you study the Book with the light of reason only, its secrets will not unfold. Never refer to its pages without prayer for the Divine Teacher—the Holy Spirit Himself. Then you must study it—

Personally. Open the Book expecting to find in your portion a message to meet your need. It may be God's arrow to convict you, or God's oil and wine to comfort you; in either case, be *personal*, and take it for yourself. A German divine has said that the in-spiration of the Bible is proved by its out-spiration—its breathing out of God's message to the inmost soul. The Book is a living oracle, still uttering the voice of God. You believe this, but do you *know* it? It must be your experience now if you would have it so in the Mission Field. Accustom yourself to *feed* on the Bible. Resist the temptation to feed unduly on devotional books or teachers or pastors (all good gifts of God), and specially beware of building up theories as to Christian experience on uninspired biographies, or the testimony of others. Study the experimental Christianity of the Bible. Experience based on that of other men will not transplant into a foreign soil, but that experience which is "from above" is as much an exotic in England as in China, but it will flourish anywhere in "an honest and good heart." In the Mission Field you may have only God and your Bible to support you; learn the sufficiency of the Book and its Author at home. Do not stop short at finding out the beautiful verses and underlining them, but say, with Jeremiah of old, "Thy words were found, and I did eat them."

Every one, no matter how far they may realise their own shortcomings, will agree with what has been said above, but some of you may question the point which is touched on next. First let us have the point, then let us answer the question. Study your Bible—

Intelligently. Take that Volume into your hand and look thoughtfully at it for a moment. It has taken some 1,500 years to write; the history concerning its preservation is of thrilling interest; it contains within it the destiny of the human race. It embodies all that God has recorded about Himself; all that is necessary to salvation; no more, no less. It gives in Divine proportions the truth about God.

Surely such a Book as that should be not partially but wholly known! Surely the missionary who would take a full Gospel to

the heathen must have a whole Bible in his heart and head! How are you to set about this? Begin from to-day, steadily and earnestly, with the faithful use of such ability and time as you have, to study your Bible with intelligent purpose to grasp its meaning as a whole. Study both Testaments, realising that each one is half of the great revelation of God. Get a clear idea of the relation of these halves to each other. Trace their connections and contrasts. With St. Paul as your teacher compare the Law and the Gospel, the Old Covenant and the New. Work out the leading prophecies and their fulfilment. Note the *growth* of revelation, as, for instance, in the prophecies concerning the Saviour, where we have successively the revelation of a *seed* (Gen. iii. 15), then the *nation* (the seed of Abraham), then the *tribe* (Judah), then the *family* (David), and finally, in the prophecy of Micah, the very *birth-place* (Bethlehem Ephrathah).

Further, let each *book* of both Testaments be a reality to you. Find out what you can about the writer. Fix (as far as may be) the date. Many of those who come forward to offer have not even the vaguest idea of any chronological order of books after the Pentateuch. Try to connect each book with its historical surroundings; fit the prophecies of Haggai and Zechariah, for instance, into their proper connection with the return from the Babylonish Captivity, and read them side by side with the books of Ezra and Nehemiah. Search out the parables and miracles peculiar to each Gospel, and note the special aspect of Christ which is presented by each Evangelist. Notice the leading line of each epistle, and see if the opposite aspect of truth is emphasised in any other letter. For example, the justification by faith of Romans is balanced by the works following faith in the Epistle of St. James. This method of study will transform your Bible, and make the parts that have before seemed lifeless instinct with life. What new books the prophecies of Isaiah and Jeremiah become when we read them, not only for their beauty and comfort, but with an intelligent grasp of the majestic *movement* of the whole; the slow sinking of the backsliding people into deeper and deeper captivity, with the glorious golden hope of a coming Saviour shining through the cloud! What vividness is added to St. Paul's Epistles when once we have mastered their relation to the history of the Acts of the Apostles, and are sufficiently familiar with their characteristics to trace the growth of the Apostle's teaching.

Further than this, to know each book in its main teaching, and in its relation to other books, is not enough. The missionary student should be able to trace right through the Bible, from chapter to chapter, from book to book, from Old Testament to New, the great leading doctrines of our Faith.

The inspiration of the Bible; the fall of man, and the consequent depravity of the whole human race; the nature of sin; the power of idolatry; the need of an atonement; the principle of substitution; the glorious fulness of the Redemption, shadowed in the types, brought to light under the Gospel; justification by faith; sanctification; the doctrine of the Trinity; the Divinity of the Lord Jesus Christ; the personality and work of the Holy Spirit; the second coming of Christ, especially in its practical bearing upon daily life; the eternal separation from God of the impenitent; these and many others are cardinal truths, and the whole of God's teaching about them should be known. Also, do not forget the missionary aspect of your Bible; it will prove the best hand-book as to methods of teaching in the Mission Field.

All this, and much more, is included in an intelligent knowledge of the Bible. But the oft-repeated question comes, "Is all this, or any portion of it, *necessary*? If I know the way of salvation, can I not preach to the heathen? What does it matter to the saving of a soul whether I know the connection between Ezra and Haggai, or am familiar with the missionary journeys of St. Paul, or can prove the Divinity of Christ from Scripture?" Far be it from me to say that an untaught and unlettered person cannot point a soul to Christ. He can use the weakest and most ignorant of us, but because He is so gracious, is that any reason why we should presume on His grace? Granting that He can use you a *little* without real Bible knowledge, are you content with that? Do you not want Him to use you as much as possible? And is it not reasonable that of two missionaries equally earnest, the one who knows the Bible well is far more useful than the one who does not?

Then again, you can do far better with very limited Bible knowledge at home than you can in the Mission Field. Here,

when a soul is brought to the Lord, the echoes of former teachings almost invariably come back; some little knowledge has lain dormant in the mind and springs into life. Abroad nothing will be known but what is freshly taught. Here newly-converted souls have opportunities for learning, and if you are not able to feed them with the Word of God someone else will. A Bible can be had for sixpence; in every church God's Word is read, and your ignorance does not involve the ignorance of others. In the Mission Field if you go to a remote district, where but little translation has yet been done, or where very few of the people can read, the only portions of the Bible available for them will be those that come through your lips. Dare you take the responsibility of giving them part only of the whole counsel of God? How could you pass on to them what is not thoroughly grasped and understood by yourself? If, on the other hand, you go to a place where the whole Bible is in the hands of clever heathen, who twist and distort it, or into mission schools, where the children have been carefully taught the historical outline of Old Testament and New, or to labour amongst a Native Church threatened with doctrinal error, which needs to be cut away with this two-edged sword,—how then would you answer the question which you have asked? The Christians who are resolved to preach the Gospel without earnestly seeking Bible knowledge had much better stay here at home, where others will be able, to some extent, to do what they have left undone.

But even if there were no such practical reasons for intelligent Bible study, there is one which alone ought to settle the question for us all. God has seen fit to give us great part of His Word in the form of history, prophecy, biography, poetry. If that had not been the best possible way, He would have chosen another. The Son of God Himself, when on earth, showed intimate acquaintance with Old Testament history, and expected to find the same amongst His hearers. Have you ever noted how many of the Books of the Old Testament he quoted from, and that even John iii. 16 is linked with a type from the journey in the wilderness? In this, as in all else, He left us an "example." Have you realised that the record of that sacred prayer in John xvii., and the record of the stirring doings in Queen Esther's days, are both inspired of God? The record of the giving of the ceremonial law is the work of the Holy Spirit as well as the record of the Beatitudes.

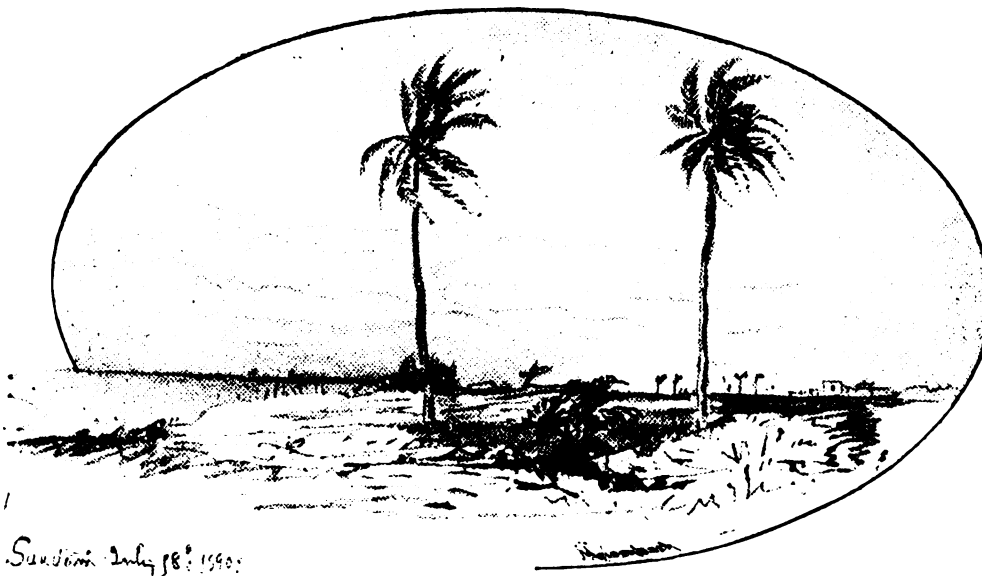
"It is *desirable*," some one sadly admits, "but it is not *possible* for me. I am not clever; I could not learn all that."

From my heart I believe that every one whom God is calling, now or hereafter, to be a missionary, is capable of intelligent Bible study. We have opened a wide field to-day; perhaps it has discouraged you. If so, that spirit of fearfulness has not been given by God. Cast discouragement from you, and earnestly, patiently go on, not attempting everything at once, but learning day by day just what you can. There is a miraculous power available for the student of the Bible. Study the Book under the teaching of the Holy Ghost. He is the Author. He will be the best Commentator upon it. When a passage puzzles you, turn first to Him in prayer, then use all means at your command to find out the right interpretation. Get one or two of such helpful books as are named at the foot of the page. It is not unspiritual to use a commentary. But be very careful what books you do read; many which seem to be helpful will undermine the foundations of your faith. Read no commentary or book of reference which you do not *know* to be scriptural and evangelical in doctrine. If you are in doubt, lay the book aside until you can ask some experienced friend. The Spirit of God, as you study, will bring all things to your remembrance; He will enlighten your understanding, and when the waiting time is over, and the door is open to the Foreign Field, you will thank God for every hour you have spent in learning to wield "the sword of the Spirit, which is the Word of God."

Next month we must talk about Christian work at home as a preparation for the Mission Field.

BOOKS RECOMMENDED FOR STUDY.

Brown and Faussett's "Portable Commentary." "The Cambridge Bible for Schools." Blunt's "Undesigned Coincidences." Nicholl's "Help to Reading the Bible." Angus' "Bible Handbook." Tristram's "Bible Places." Canon Girdlestone's "How to read the English Bible." Smith's (or Maclear's) "Old Testament History." Ditto "New Testament History." Farrar's "Life of our Lord." Conybeare and Howson's "Life of St. Paul." Paley's "Horæ Paulinæ." Dr. Vaughan's "Church of the First Days." Dr. Waller's "Handbook to the Epistles of St. Paul." Barrett's "Introduction to the Greek Testament."



Saadani July 28th 1890.

BISHOP TUCKER AT SAADANI.

SAADANI is, as our readers are aware, situated on the mainland of East Africa, opposite the island of Zanzibar, in what is now German territory. The town, which is an insignificant one, was long ruled by the Arab chief, Bwana Heri, under the nominal sovereignty of the Sultan of Zanzibar. It has always been one of the chief starting-points for caravans destined for the interior. The first missionary party for the Victoria Nyanza set out from Bagamoyo, further south, but it was from Saadani that Mackay commenced the construction of the waggon road which he carried across the uplands as far as Mpwupwa. It was here that he mentions coming across a slave caravan consisting of thirty slaves collared together by an iron chain, guarded by "three most ruffianly-looking Arabs." From Saadani Hannington started forth, together with Ashe, Gordon, Blackburn, and others, on his first expedition to the Lake. And here Bishop Tucker, after leaving Frere Town, waited for ten days until the caravan with which he was to travel was ready.

Although Saadani is situated on the low, marshy coast line which stretches out between the uplands and the sea, and which is here about four miles in width, the Bishop's camp was pitched in a healthy spot, not fifty yards from the water (the channel between the mainland and Zanzibar). But it was here that one of the party became seriously ill. It will doubtless be fresh in the recollection of our readers how, in response to a telegram received in May, 1890, from Mr. Douglas Hooper, calling urgently for fresh reinforcements, nine volunteers came forward for service in East Africa. One of the four chosen was Mr. J. W. H. Hill, a Cambridge graduate, who, with his companions, started for the field five days after the arrival of the telegram. He was taken ill soon after reaching Frere Town, but the disorder was supposed to be slight, and he received ordination at the hands of the Bishop. At Saadani he became so much worse that it was found necessary to send to Zanzibar for a doctor, and Dr. Wolfendale, of the London Missionary Society, hastened to his assistance—a journey of from twenty to thirty miles. The Bishop, whose first greetings on his arrival in Africa had been the news of Mr. Cotter's death, had now to part with another of the little band which he had hoped to lead to the Lake. Mr. Hill was removed to Zanzibar for better nursing than he could have in Saadani. But all care and skill were in vain. The disease

could not be arrested, and the young missionary who had so readily answered the call to the forefront of the battle, was as ready to accept the Master's will in sickness and death, and passed away in perfect peace, soon after his arrival in Zanzibar.

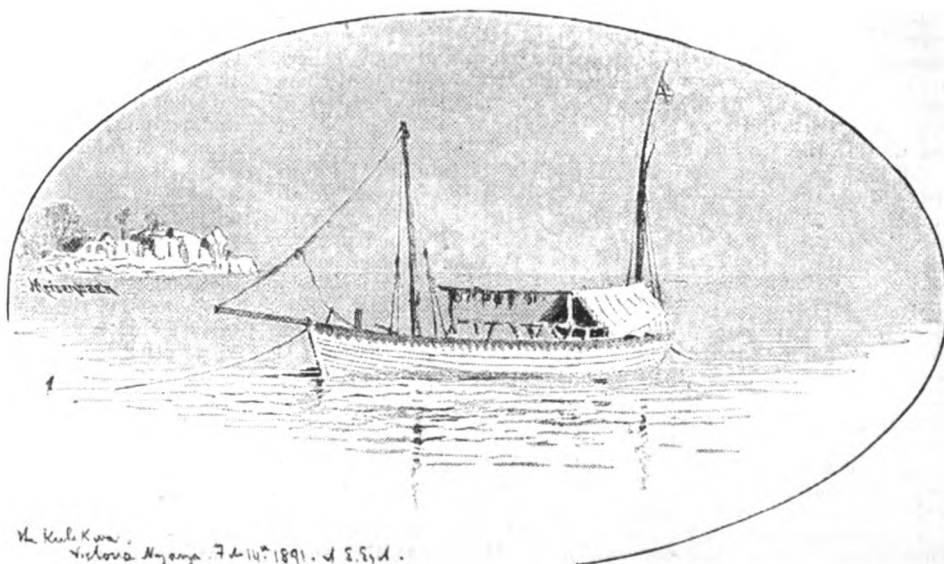
"One shall be taken, the other shall be left." The Bishop, who had entirely recovered from the severe sickness which had attacked him on the voyage, was at Saadani to experience what in human parlance we should call a very narrow escape, and to prove the truth of the assurance, "The steps of a good man are ordered by the Lord." He relates that he was one day walking along the shore with Mr. Baskerville, when a rifle bullet suddenly struck a boat close to him. It proceeded from some German soldiers who were shooting at targets, and had omitted to fly a warning flag. The Bishop and his companion

were actually out of range, having passed the targets, yet the bullet which missed them by only three or four yards was no spent one, but struck the boat with full force. Had they diverged but a few steps from their course they would have been in its path, and they would in all human probability have lost their lives. On hearing what had occurred, the German officer was extremely angry, and he at once ordered sentries to be posted to prevent any further possibility of accident.

The sketch made by the Bishop shows the scene of their walk. On the left hand is the sea; on the right hand, beyond the limits of the picture, is the place where the party were encamped. In the background are seen the German forts. Under the palm tree to the left of the picture is the exact spot where the Bishop and Mr. Baskerville were standing when the bullet struck the boat.

AFLOAT ON THE VICTORIA NYANZA.

IN June, 1877, the first missionary voyage was made across the Victoria Nyanza. It was made by the *Daisy*, a launch conveyed up country in fragments, and put together afterwards on the shore of the Lake, at Kagei. In this boat the leader of the expedition, Lieutenant Shergold Smith, together with the Rev. C. T. Wilson, crossed the water to Uganda, the transit being actually accomplished in less than two days. This is the most favourable voyage across the Lake ever recorded. During the



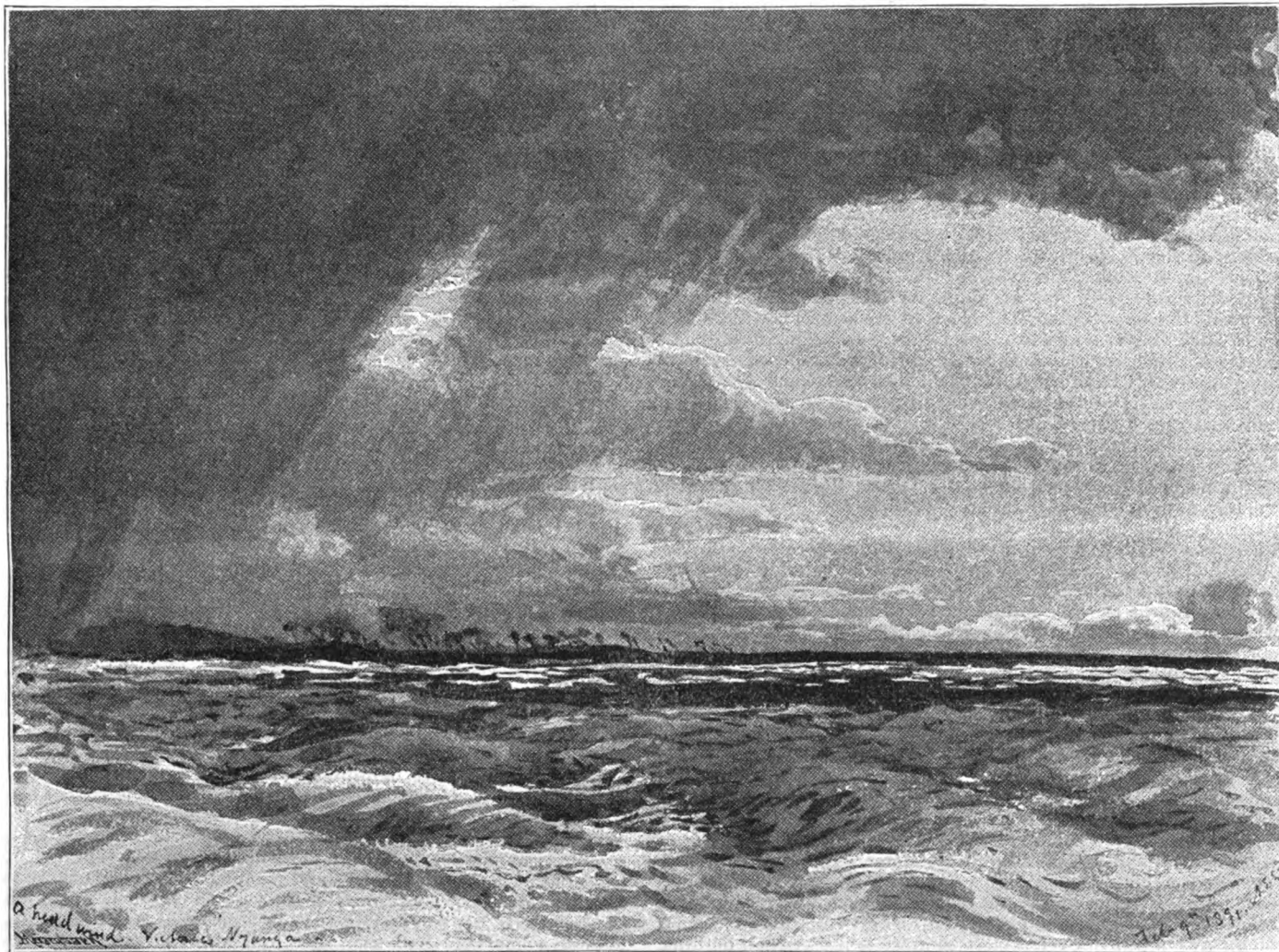
Victoria Nyanza. 7th Nov. 1891. J. S. S. d.

absence of Lieutenant Smith, Mr. O'Neill had remained behind on the island of Ukerewe, completing the putting together of a dhow which had been purchased from the Arab Songoro, which was the cause, later on, of the death of both O'Neill and Smith. To this, another small boat was added, and Lieutenant Smith, on his return to Ukerewe, made a sketch of what he called the "C.M.S. naval force on the Lake," namely, the *Daisy*, the *Chimosi* (the dhow—the name representing the letters C.M.S.), and the *O'Neill* (the dingy). The sketch was reproduced in the GLEANER for March, 1878. Of this little fleet nothing remains. The *Chimosi* was wrecked shortly after her completion.

In 1882 Hannington appealed for a boat to replace the worn-out *Daisy*, and the sailing vessel *Eleanor* was carried up to the Lake in segments by his party. They were deposited at Msalala, and when Mackay arrived there the following year, after

workmen, that Stanley, in describing the work, said he fancied the millennium would have come before that steamer was launched! He had a boat prepared for temporary use until a better one could be procured. This was manufactured, under his superintendence, by a Native carpenter, and was made out of one of the Waganda canoes. Stanley, who saw it in process of building, told the Committee he should be afraid to risk his life in it across the Lake. It was rigged something like a lugger. This is the boat shown in the sketch.

Our readers will not have forgotten the joy with which the arrival of this boat from Uganda, whither it had taken Mr. Walker, was hailed by Bishop Tucker and his party, after their trying weeks of waiting at Usambara, nor the touching description of their embarkment, the Bishop having to be lifted into the boat in a state of blindness and weakness, while some



Hannington's return to England, he found the pieces "lying warping, splitting, and shrinking under a blazing sun," the tent which covered them having been removed by the chief of the place. With extraordinary skill and perseverance, Mackay laboured until the *Eleanor* was at length launched upon the Lake, and for five years she was the means of communication between Uganda and the south coast stations. It was in this vessel that the missionaries left Uganda, when driven out by the Mohammedans in 1888, and on that occasion she was nearly wrecked by a blow from a hippopotamus, and the leak had to be patched up by Mr. Walker with a spare plank and a "pad of tow and dripping."

Mackay, as is well-known, was busily employed in the construction of a steamer when seized by his fatal sickness, and was so ill-provided with the needful appliances, as well as with

of the others could barely walk, and sank down exhausted in the stern. Very quickly, however, the fresh breezes of the Lake revived them, and their spirits rose at the prospect of reaching the long-looked-for goal.

But first they had to make acquaintance, not only with the risks and hardships, but also the perils connected with the voyage across the broad Nyanza to Uganda. They were sailing onward, with a fair wind, when signs were observed of a storm approaching. As the rain began to fall, the boatmen spread the awning over the passengers, a most dangerous thing to do. In a moment the tempest was upon them. The wind caught the mainsail, which, instead of being held loosely, had been made fast to the side of the boat. As Mr. Hooper shouted to the boatmen to loose it, the *Kulekwa* heeled over, and escape seemed impossible. But He who from the mountain top once watched

His disciples on the Lake of Galilee, had that frail bark on the far wider but equally dangerous sea in His safe keeping. The sail gave way, and the boat righted herself. But for this, the Bishop tells us, the whole party must have gone to the bottom.

The sketch shows the storm on the Lake. It was made hastily in pencil after the escape of the party, as they were drawing towards shore. The land in the background is the western side of the Lake, not far from the camp of Emin Pasha. After landing, the Bishop completed his sketch by putting in the effect of the storm.

S. G. S.

A LETTER FROM ROME.

Dec. 2nd, 1891.

MY kind colleagues who have been taking charge of the magazines in my absence, call upon me for a letter for the January GLEANER about Italy, and what I have seen. I am afraid that when I say I was only two days at Paris, two at Milan, five at Venice, and two at Florence, and that I have as yet only been six days at Rome, many of my friends who know much more of these great cities than I do will smile at my presumption in saying anything about them.

Let me first say that I have a delightful companion in Dr. C. F. Harford-Battersby, of the Soudan and Upper Niger Mission, who being on his way to North Africa to study Arabic and Hausa a little before returning to West Africa, kindly agreed to go *via* Italy, in order to accompany me. In Paris Dr. Battersby addressed the Y.M.C.A. on Sunday afternoon, a good gathering of intelligent young Englishmen; and also spoke to the poor applicants for relief and medicine at good Miss De Broen's Medical Mission at Belleville. Here let me beg all Gleaners who go to Paris to pay a visit to Miss De Broen's deeply interesting Mission. Being in the Bethnal Green of Paris, few travellers take the trouble to go so far; but it is worth devoting a morning or afternoon to, and a great encouragement to the Christian ladies who work there. Miss De Broen now has a central office, with a little café, at 205, Rue St. Honoré, close to the Louvre, so visitors might go there first. I do think that Christian tourists ought not to give themselves up to mere sight-seeing, and a Sunday church service, but seek out their brethren and sisters who are labouring in the Master's cause at the different places. There is a useful "Christian Travellers' Continental Handbook," published at 62, Paternoster Row, which gives all particulars. At Venice we found out Mrs. Hammond, and visited her Industrial School for Boys, which is doing a noble and interesting work; and it did not lessen the pleasure to find that her daughter is a Gleaner! At Florence we were warmly welcomed by Miss Roberts, who conducts an admirable Medical Mission, the arrangements of which delighted Dr. Battersby. In Rome there are many Christian English people. We had received unexpectedly a most kind invitation from Mr. Cheyne Brady, the well-known writer of Gospel tracts, who is wintering at Rome with his family; and in his house we are staying, and have opportunities of meeting many friends.

This is my first visit to Italy (except the Lakes and Milan). Two months ago a friend asked me why I had never gone to Rome. I replied, "I shall never see Rome, as I cannot leave my work in the winter or spring." Yet, in God's good providence, here I am. It is not likely that I shall ever come so far again, so I felt constrained just to get a glimpse of Venice and Florence, for in my judgment even a mere glimpse is better than nothing. There was one thing which we did not see at Venice, and that was the sun. We had either fog or rain all the time; and I doubt not that we quite failed to understand the splendours of those historic palaces, with the wonderful colouring of their façades. Still they deeply impressed us; and so did the grand churches, despite the pitiable superstition we witnessed in them. One could only feel for the poor people, men, and women, and children, who knelt before the altars and images and *dolls*, with apparently the most touching humility and devotion. They know no better, and it may be—God grant it—that some of them do look to "Jesus only"; but what is one to think of the system and of its teachers? The dungeons in the old palace of the Doges of Venice, and the traces of the horrible tortures inflicted there, are deeply moving. One ought to visit a city like that after a careful reading of mediæval history. I am afraid most of us tourists little realise the intense interest of these old halls

and galleries. I for one did know the Venetian Doges and their history by heart forty years ago; but Salisbury Square does not permit one to retain much of one's youthful knowledge.

Florence is delightful for its situation. The drives in the environs are enchanting. And in art, it is unique; but it would be quite out of place to enlarge upon Raphael and Fra Angelico in the GLEANER! I must, however, mention the thrilling interest in the memories and relics of that faithful preacher of Christ, Savonarola, the Wesley of the fifteenth century, who never left the Roman Church, who lived and died a priest and a monk, but who was hanged and burnt in the great square of Florence twenty years before Luther came out as a reformer. To walk round the quaint cloister and garden where he walked; to stand in his very cell, to see his own illuminated Latin Bible and manuscript of his sermons; and then to stand upon the spot where he was executed by order of the Pope: this was an experience not to be forgotten.

Of Rome, the most conspicuous feature is its many-sidedness. Before coming, one thinks of the Colosseum and the Vatican, Rome Pagan and Rome Papal. On arrival one finds oneself in a modern capital, the seat of government of a great European power. That of itself is a significant fact. Thirty-three years ago, there was no kingdom of Italy. I had the good fortune at Venice to be present at a grand official service in St. Mark's on the Queen's birthday (Queen Margherita of Italy), when a magnificent *Te Deum* was sung. How far the great men of the city who thronged the cathedral that day cared for the religious service, I do not know. It is a sad result of Popery that most educated Italians are freethinkers. Still, that service was the outward and visible sign of a free Italy; and vividly do I remember the enthusiasm with which most Christian Englishmen, following the lead of Lord Shaftesbury, and (I must add, to be truthful) of Mr. Gladstone, watched the liberation of Italy from the domination of Austria and the Bourbons, the triumphs of Victor Emmanuel, Cavour, and Garibaldi in 1859-61, and, ten years later, the emancipation of Rome. Until 1870, no Bible could be sold in the Eternal City. Now, those who care to look for it will find real work for Christ going on among the people; and we doubt not that even in the mystical Babylon "a remnant shall be saved."

But the profoundest interest of Rome is much older than all this. I have been spending whole days among the ruins of Ancient Rome, tracing the handiwork and the history of the early kings, and the Republic, and Julius Cæsar, and Nero, and Constantine. This letter must be posted to England before I visit the Appian Way by which St. Paul entered the city, and the (probable) site of his hired house, and the Palatine where he stood before Nero, and the Mamertine prison where (probably) he was afterwards immured, and the scene of his martyrdom, and the catacombs where the persecuted Christians buried their dead. But there is one overwhelming thought already. There is now not one single person in the world who worships the old gods of Rome, Jupiter and Saturn and Mars and Venus and Vesta. The grandest building now in the city, once the centre of Paganism, is a church, the largest and finest church in the world; and it is named after a Galilean fisherman who proclaimed salvation through a Galilean carpenter executed in a remote province by a Roman governor! Yes, the triumph of Christianity has been absolute and complete. But then there is another side. The Christianity of Rome is no longer the religion of Christ. If any one doubts that Romanism is anti-Christian, let him come here and see. Let him walk into that glorious church of St. Peter, and stand as I did by the bronze statue of the apostle; let him watch the poor Italian woman come up reverently and kiss the statue's bronze toe, and then lift up her little boy that he may do the same; let him look at that toe, and see how it has been worn shapeless and shiny by the kisses of millions of lips through long centuries. Then let him read the Second Commandment! I need say no more: it is too heart-breaking. But the lesson is that the true triumph of the Gospel is not its external victory over Paganism, but its victory over sin and ignorance in the heart of the humble believer.

Some of my readers will remember that there is a small branch of the Gleaners' Union at Rome. The secretary of it, Miss G. Filder, was in London last May, and said a few words at the Gleaners' Conference on the C.M.S. Anniversary Day. On hearing of our coming to Rome, she arranged for a C.M.S. meeting. It was preceded, on the day before, by a private

prayer-meeting in my kind host's drawing-room, which was attended by forty English people, including several Nonconformists, and at which both Dr. Battersby and I spoke briefly. The public meeting has been held in the Hotel Marini this day, Dec. 2nd. About a hundred people were present, including the Marchioness of Dufferin and Ava, wife of the British Ambassador in Rome. One English chaplain (Rev. F. N. Oxenham) opened with prayer, and another (Rev. F. Bellamy, formerly of C.M.S. in Palestine) closed with prayer. The Presbyterian, Baptist, and Waldensian ministers were also present. Dr. Battersby and I were the only speakers. The collection, 285 fr. (£11 8s.), was divided between the Soudan and the Uganda Missions. *This was the first public Church Missionary meeting ever held in the City of Rome.* What an honour and privilege to have had a part in it! E.S.

THE EARTHQUAKE IN JAPAN.

LETTER FROM ARCHDEACON WARREN.

OSAKA, Nov. 6th, 1891.

YOU have no doubt received my telegram "All safe," which was despatched on the 3rd inst. It was in my mind to telegraph on the day when the earthquake occurred, but the Bishop of Exeter and our own Bishop, who were my guests at the time, thought it unnecessary, and the general feeling here was that you and our friends in England would interpret the absence of news to mean that we were all safe. Of course we were ignorant of what had been telegraphed, but from the fact that two other telegrams, besides yours to the Bishop, were received from friends asking for tidings, we conclude that exaggerated reports were sent to England, which made you all anxious about us.

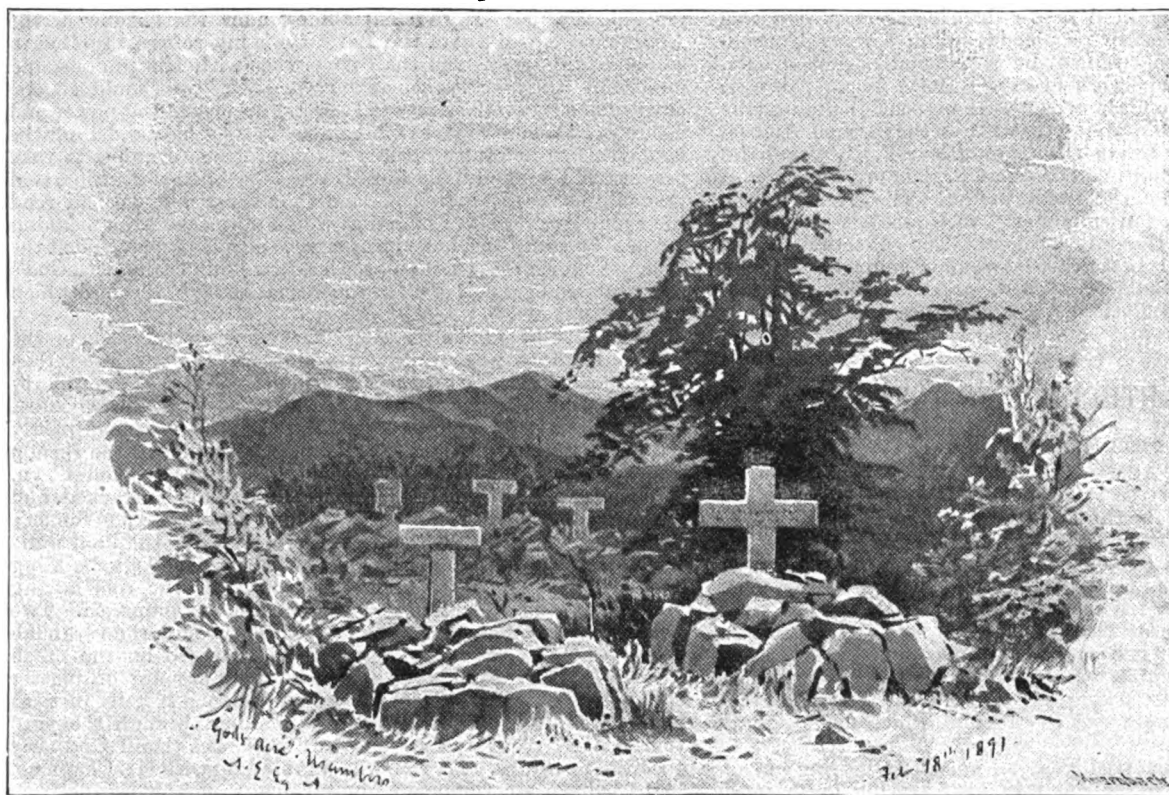
The earthquake occurred just as we were getting up on Wednesday, the 28th ult., about 6.40 A.M. Having experienced slight shocks before I thought this would prove to be like them, but in a few seconds the motion became more violent, and suggested the desirability of getting downstairs. My two daughters had preceded me, and ran into the wide street behind the house. I followed into the back yard, and then after a little while the quaking ceased. On re-entering the house I saw our Bishop returning by the front door. The hall was filled with a thick cloud of dust, which indicated that something had given way. The Bishop called my attention to the drawing-room, which was a perfect wreck—a mass of bricks, broken tiles, broken timber, &c., all the furniture, &c., being covered with a thick coating of dust. The destruction had been caused by the falling of a chimney. The upper part was broken when it passed through the roof, and it fell with a crash upon the roof over the drawing room, above which there is no room, the house having been originally a bungalow, and produced the result just described. This house, in common with all the rest, had a severe shaking; but leaving out the chimneys, and the damage done by the fall of one of them, no serious structural damage appears to have resulted. Of course the plaster is cracked in some places, and it has fallen in others; and more of this minor kind of damage will no doubt become apparent as time goes on. A second chimney was all but thrown down. If the motion had continued a short time longer a wreck of the dining-room similar to that of the drawing-room might have followed. A third chimney above my study was cracked, and had to be taken down at once. I have not mentioned the Bishop of Exeter. His Lordship and Mrs. Bickersteth were in the front bedroom upstairs. Thank God they sustained no injury. It might have been otherwise if the chimney which wrecked the drawing-room had fallen in the opposite direction, or if the other, which was all but down, had similarly fallen. His Lordship made for the doorway, and called Mrs. Bickersteth to stand beside him. In getting into this position the door, set in motion by the earthquake, struck his hand and foot, but did not seriously injure him. As we subsequently looked upon the marks of this terrible force, in the presence of which man is utterly powerless, we became more and more conscious of the danger we were in, and of the narrow escape we had had; and we united fervently in praising God for His goodness to us. The evening before was spent in the room that was wrecked, and the Bishop of Exeter, whom I asked to conduct family prayers, read Psalm xci. Little did we think as we heard the familiar words, "He that dwelleth in the secret

place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge, my God in whom I will trust. He shall cover thee with His pinions, and under His wings shalt thou take refuge, &c.," we should so soon have such a marvellous proof of the Lord's protecting power and goodness. When we met at breakfast I asked his Lordship, who had led us so helpfully in prayer the previous evening, to take prayers again; he kindly did so, and as he opened the Bible said we could not read a better portion than the Psalm he had read the evening before—a psalm that would now have fresh meaning for us. It could not have been a mere accident that guided the Bishop's choice, and we shall ever associate this Psalm with God's merciful preservation of us in the recent danger through which we have passed.

As soon as possible after the shock was over the whole of the foreign residents were walking through the streets of the settlement to see what damage had been done. The C.M.S. property has suffered, but not so much as might have been expected. At No. 4, Mr. Evington's house, one of the chimneys partly fell and crumbled on the roof. One of the gables of the Bishop Poole Girls' School was cracked and had to be taken down. The upper part of one of the central chimneys is cracked, and will probably have to be taken down and rebuilt. The Women's Training Home did not suffer structurally, but the mud walls will have to be renewed in part. The main college building is cracked at both ends, the cornice under the roof having given way and the arches over the windows damaged. Two chimneys fell here, one of them breaking through the verandah roof. The Rev. S. Koba had but just passed as the crash came. Inside the building a considerable amount of plaster fell. The chimney of Mr. Chapman's kitchen fell just as Mrs. Fyson and her children were running through the yard to reach the road, but beyond scratches, &c., thank God they received no injury. My son, who was staying with Mr. Chapman, and I believe Mr. Chapman himself, had a narrow escape from being injured by the fall of one of the college chimneys. The Principal's house did not suffer severely. One of the chimneys may have to be taken down as far as the roof, and the cornice under the roof will have to be repaired at each corner. I have given these details that you may have some idea of the force of the shock and of the amount of damage done.

The most serious damage done in Osaka was at two of the cotton mills—large brick-built structures—in which at the time of the earthquake hundreds of people were at work. One of the buildings suffered very severely, and about thirty people were killed and many wounded. The other did not suffer so much, but a dozen or more people were killed and others wounded.

But what happened in Osaka was as nothing in comparison with the wholesale wreck of buildings and destruction of life in the provinces of Mino, of which Gifu is the principal city, and Ogaki a large town, and Owari, of which Nagoya is the chief city, the fourth city in the empire. It was in these provinces that the earthquake did most damage. Of the larger places, Ogaki and Gifu have suffered most severely, having been in a large measure destroyed by the earthquake shocks followed by fire; but some villages have been totally destroyed. You will see particulars in the papers, and I will not attempt any description. Before I left home on Friday, the 30th ult., to accompany the Bishops to Fukuyama, we had heard serious rumours of the terrible destruction that had taken place in the districts just referred to, but no tidings, telegraphic or otherwise, were received from the Chappell's until the next day. Mr. Chappell was from home, having left on Monday the 26th for a ten days' preaching tour with one or two helpers. It must have been a trying time for Mrs. Chappell. Their house was not actually thrown down, but it was severely shaken, and, owing to the falling of some portion of the mud walls, Mrs. Chappell had some difficulty in making her escape. She is now in Osaka. Mr. Chappell is staying in Gifu and doing all he can to help the sufferers. Two Christians, a woman and her child, were amongst the killed in Gifu. With this exception, I have heard of nothing fatal amongst those immediately connected with us. How much we have to be thankful for. We do most heartily praise the Lord for His goodness. As you join with us in praising God for past mercies, especially for His recent mercies vouchsafed to us, pray that we may live more earnestly and faithfully in the days to come.



GOD'S ACRE AT USAMBIRO. (From a Sketch by Bishop Tucker.)

"GOD'S ACRE" AT USAMBIRO.

THERE are few graveyards more full of pathetic interest than the little cemetery at Usambiro. A German poetess has beautifully said that some graves are mighty orators, telling us (by a blessed paradox) of that which has never departed, and which can never go to decay. Most true is this of the five graves here. They tell us of a love kindled from above, kindled from the very source of all love, of an abiding faith, and a hope that enters within the veil. They stand, moreover, as pledges of the fulfilment of God's purpose, as wardens of the land, which is the inheritance of Christ the Lord, and which is to be His possession.

It is only about four years that the name of Usambiro has been known to readers of the GLEANER. It was in 1887 that, owing to the rapacity of the chiefs at Msalala, which had been since 1883 the C.M.S. head-quarters on the Lake (having superseded Kagei, the original one), Mr. Mackay found it needful to remove the stores further off, to the territory of a more friendly ruler. It was not at first intended that this should be anything more than a temporary move. But circumstances did not, until a few months since, allow of a change being made, although the unhealthy character of the place rendered it hardly desirable for a permanent mission station.

Hither came Bishop Parker, in November, 1887, on his way to Uganda, which he was destined never to reach; and here he met Mackay, who in July of the same year had been driven from that country by the intrigues of the Arabs. With the Bishop came Mr. Douglas Hooper and Mr. Blackburn from Uyui, and these were joined by Messrs. Ashe, Walker, and Deekes, and in December a fortnight's conference was held for prayer and for discussing plans for the future. In a short time the party were again scattered. Mr. Hooper and Mr. Deekes had gone to the new station at Nasa, on Speke Gulf, and Mr. Walker was in readiness to start for Uganda, when a dark—or shall we rather say a *bright* cloud overshadowed the rest of the party? Dark, indeed, was the earthward side of the cloud. Mr. Blackburn was seized with severe sickness, and after ten days he succumbed, leaving Mrs. Blackburn, who was on the point of starting from England to join him, a widow with a fatherless babe. He was one of the party who had come

out in 1882 with Hannington, though the state of his health had forced him, like his leader, to turn back from the field for a while; he had acquired a fair knowledge of the language of Unyamwezi, and was, in fact, the only missionary who was at all familiar with that tongue. Bishop Parker wrote most feelingly concerning his loss. "There are times," he said, "when the all-sufficiency of God's consolations are put to the test, and His Name is glorified in those that believe." In less than a fortnight after writing thus he was himself seized with fever, and died the following night. His sorrowing brethren were forced to have the grave dug at once. Through a night of rain and storm his last resting-place was prepared, and as the first streak of dawn was becoming visible he was laid to sleep until the resurrection morning. The dark shadow caused by these deaths spread over the whole of the Mission Field, and spanning the distance between, threw a strange and solemn stillness upon the great annual gathering of the Society in Exeter Hall. The bright side of the cloud seemed at first to be only for those who had been taken, but faith could pierce the gloomy shroud and catch some rays of the glory beyond, and the muster-roll of African missionaries is the richer for those who have laid down their lives in Christ's work.

Shortly after the death of Bishop Parker, Mr. Walker started for Uganda, and, a little later still, Mr. Ashe returned to England, and Mackay was consequently left, as he tells us, "with no European companionship except the books and graves of my departed brethren." How nobly and persistently he toiled at Usambiro is well known to most of our readers. For nearly two years he held the fort, assisting the brethren at other stations with his counsel, receiving and sheltering fugitives from Uganda, teaching, encouraging, and upholding his Waganda converts, and, in fact, watching over the whole of the Victoria Nyanza Mission, while, at the same time, he was carrying on as much manual labour as would have filled up the time of an ordinary man. At length the summons came to him also—quick, sharp, and short. After four days of delirium he closed his eyes on the land for which he had toiled fourteen years, and was laid by the side of his brethren. Mr. Deekes, who was at Usambiro at the time, and was about to return to England to recruit his health, was left there solitary.



**"BE THOU
FAITHFUL
UNTO
DEATH
AND I WILL
GIVE THEE
A
CROWN
OF
LIFE"**

REV. 2.10

About nine months more passed, and nine missionaries were assembled at Usambiro. Mr. Deekes had had the joy of welcoming Bishop Tucker, Messrs. Hooper, Baskerville, Pilkington, Dunn, Dermott, Smith, and Hunt. Most of the party were *en route* for the north of the Lake, and sorely indeed they seemed to be wanted there. But "God moves in a mysterious way," and He wanted two of these nine above. After the Bishop had, with Mr. Hooper, visited the station at Nasa, he returned to find a fresh grave in the little cemetery. Mr. Hunt, who had given up his employment in the service of the British East Africa Company that he might devote himself to the work of the Gospel—"dear Hunt," as the Bishop called him—had been called up higher. And shortly after, Mr. Dunn, "one of the most devoted, earnest, Christian men," the Bishop tells us, whom he had ever met, followed him into the full joy of the Master's presence. Mr. Dunn was one of the four young volunteers who went out in response to Mr. Douglas Hooper's urgent telegram, and who had started from England at three days' notice.

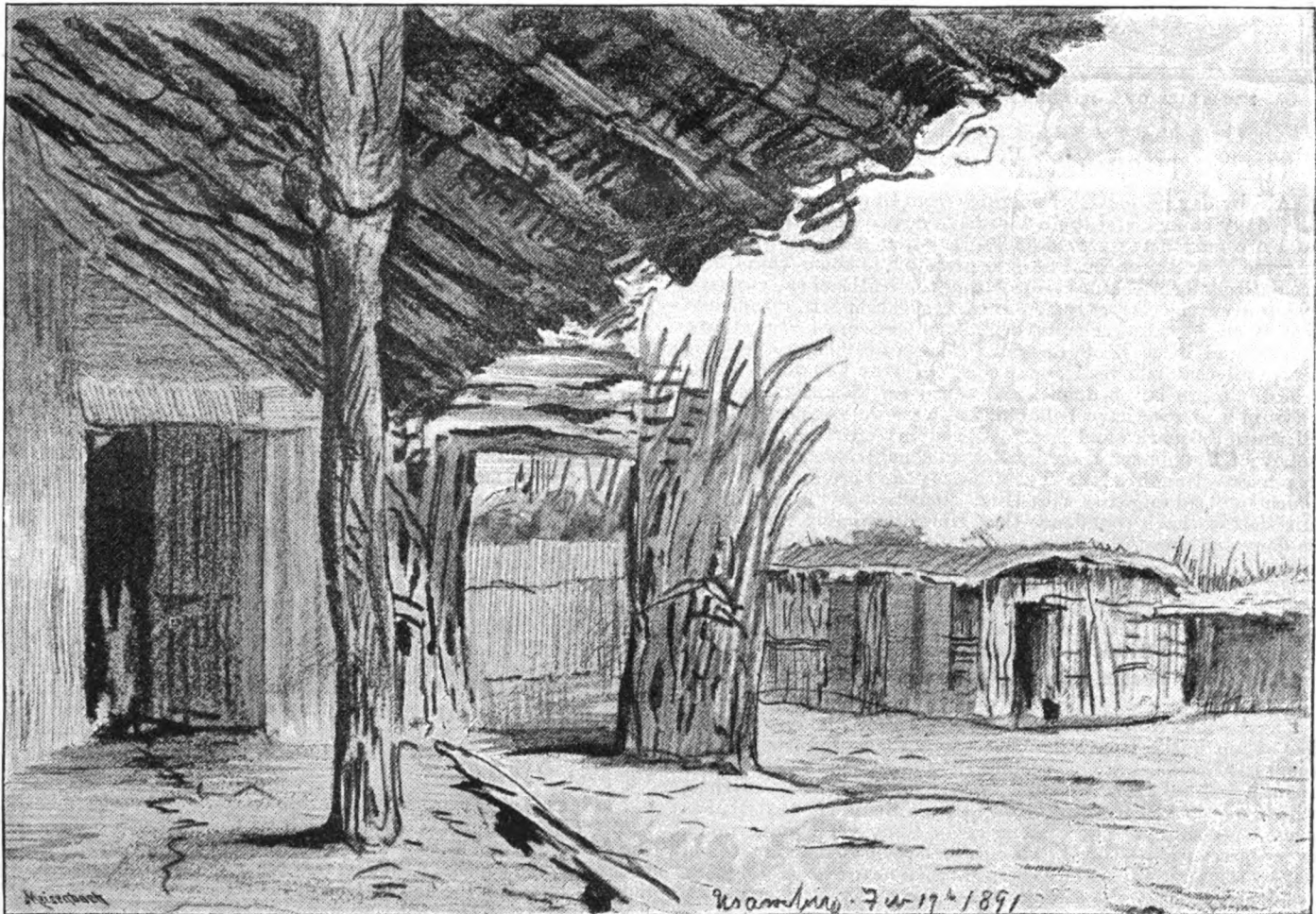
The spot where these five graves are placed appears to be a little gem in the midst of an otherwise uninteresting region. To the left of the sketch drawn by Bishop Tucker is the Lake; to the right are the Mission premises, about two hundred yards distant. The graveyard is surrounded, the Bishop tells us, by a living fence, a hedge of euphorbia, probably planted by Mackay himself. Cairns are placed around the graves to keep off the wild beasts—hyenas and leopards, especially the former. The large cross shows the tomb of Bishop Parker, next to that of Blackburn. Behind, to the left, a shield marks the resting-place of Mackay. Next to this is the grave of Hunt, and then that of Dunn.

Gazing on this picture, our thoughts go back to the picture of another grave—a solitary one—which appeared in the *GLEANER* for May, 1878. A similar cairn to those in the sketch encircles

the memorial stone which tells us that here rest the mortal remains of Dr. John Smith, one of the party of five who first started for the Lake, and who were the pioneers of the Mission. The sketch of this grave was made by Mr. Thomas O'Neill, who, with Lieutenant George Shergold Smith, was killed, not many months later, on the island of Ukerewe. No loving hands laid these two martyrs in the grave; no memorial stone tells us where they lie. But when the redeemed of the Lord appear with Him in glory, what will it matter if the mortal body once lacked the reverent burial and the graven stone, since He had it all the while in His safe keeping, to raise it at last perfect and immortal.

THE MISSION HOUSE AT USAMBIRO.

THE Mission House at Usambiro was erected by Mackay—the "great builder," as Mr. Walker called him. In a letter written in Dec., 1888, Mr. Walker describes it as a "long house of five rooms." The length appears to be from east to west, the windows on one side facing north, and looking towards the Lake, while those on the south side look into the enclosure behind. The door before us to the left of the sketch leads to a room built originally for a chapel, but actually used as a dining-room and library. Stanley speaks of this room as "garnished with missionary pictures and placards," with four separate ranges of shelves filled with books. In the middle of the sketch we see a fence of rough timber, where the cattle were driven through. Our readers should refer to Stanley's description of the mission premises, given in the *Intelligencer* for August, 1890. The shed on the right is Mackay's workshop, a terribly draughty place, Bishop Tucker tells us, and here the lamented missionary caught his fatal chill. The Bishop took the sketch sitting at the door of the room in which Mackay died.



THE MISSION STATION AT USAMBIRO. (From a Sketch by Bishop Tucker.)



FAC-SIMILE OF A HANDBILL CIRCULATED AMONGST CHINESE STUDENTS AT RECENT EXAMINATIONS.

THE ANTI-CHRISTIAN FEELING IN CHINA.

DAY by day perplexing telegrams from China greet us in the daily papers, and those who have dear ones in that distant land are anxiously watching for every item of news. It must be remembered that those who telegraph news home from China are entirely incapable of investigating the truths of the rumours which reach the coast. Internal communication is so insufficient that it might take weeks to verify some statement regarding a remote and inaccessible district. Therefore it is not well to accept all that one reads, or to conclude that the worst is the truest. There is, no doubt, real cause for alarm, did we not know in whom we have believed, and were we not assured that all the missionaries and Native Christians are "hidden in the hollow of His blessed Hand." But we should indeed be instant in prayer. Naught else can avail. May the Lord stir us by His Spirit to plead mightily with Him. It is because "all power" is His that we have confidence that His will, whatever it be, will be done for those who have gone into "all the world" for His sake.

Mr. Elwin's letter, and the picture which accompanies it, will, we believe, act as a powerful call to prayer for not only our own missionaries and their converts, but for the work of all other societies and individuals in the Chinese Empire.

Letter from the Rev. A. Elwin.

HANG CHOW, Oct. 6th, 1891.

The Autumn examinations are over. The Examiners are still locked up apart from all men, trying to decide who among the 10,000 scholars are entitled to the 104 coveted degrees. In about a fortnight now we shall know. This examination time, which was looked forward to by many with much anxiety, has passed peacefully. The Mandarins in Hang Chow have taken every precaution. Our houses have been guarded night and day by soldiers. Tents have been pitched near every foreigner's residence, so that the soldiers might be ready at a moment's notice. I was very sorry to hear to-day that in three places the authorities intend to build permanent barracks, viz., at our

Hospital, near my own gate, and close to the Presbyterian Mission. The soldiers are not at all desirable neighbours. The report has gone abroad that the Mandarins cannot trust us, and the barracks are going to be built to keep us out of mischief. Four months ago I heard we were guarded by soldiers, not to protect us, but to keep us from giving trouble. What will be the end of it all it is impossible to say. Many experienced old residents in China think there must be war; I myself do not see how it is to be averted. If war breaks out what are we to do? What a comfort it is to know that all is in our Heavenly Father's hands; may He lead us and guide us day by day. I know you will not forget us in prayer; the second Psalm is constantly in our thoughts. So many of the books and handbills that have been circulated are pointed directly against the Lord Jesus. Some of the picture handbills, circulated by thousands, have been so abominably filthy and blasphemous, that one is almost afraid even to mention them. These have been distributed among the scholars assembled for examination at Nan-King and other places, and scattered by them through the length and breadth of the land. I enclose an illustrated handbill, one of four sent to the editor of the *North China Daily News*. He reproduced this one, the other three he says were so bad that reprinting them was out of the question. The large characters at the top read: "A picture of killing the devils and burning the books." The inscriptions at the side are too bad to translate literally.* The venerable man in spectacles is a Chinese sage, superintending the killing of the foreigners, probably, by their dress, intended to be Roman Catholic priests. The books are supposed to smell so bad that those burning them are obliged to hold their noses, as may be seen in the picture.

ARTHUR ELWIN.

THE MISSION FIELD.

AFRICA AND MOHAMMEDAN LANDS.

Niger.—Bishop Crowther, who had an attack of partial paralysis in July, went by the doctor's orders to Lagos, as soon as he was able to bear the journey. We are thankful to have a letter from him, dated October 29th, saying that the change has done him good, and hoping "soon to be fit to resume work."

Our last allusion under "Mission Field" to the Soudan Mission was to mention the lamented death of the Rev. J. A. Robinson. Further trials have befallen the Mission. Both the two young missionaries who went out with Mr. and Mrs. Wilmot Brooke last spring, Mr. W. H. Roberts and Mr. R. Callender, have been obliged to return home. The Rev. Eric Lewis came home on medical certificate just before Mr. Robinson's death. So that Mr. and Mrs. Wilmot Brooke and Miss Griffin are the only European missionaries remaining at Lokoja; and indeed the health of the two former has not been good. Mrs. Brooke was suffering from an attack of fever in September. The Monthly Leaflets, Nos. 13 and 14, written by Mr. Brooke, describing the work, will be found interesting. Messrs. Williams and Thomas, two Native catechists at Lokoja and Gbebe respectively, are receiving much encouragement, not in large congregations at the stated services, but in many opportunities of sowing the good seed, and in proofs of the power of prayer.

Eastern Equatorial Africa.—Letters down to July have been received from Uganda. The Rev. R. H. Walker had been residing for some time in Budu, the district considerably to the west of Mengo, the capital, where an earnest Native Christian, Nikodemu Sebato, is the chief. One of the other missionaries says: "Mr. Walker is entirely living on Native provisions, and he

* The side inscriptions are omitted in our picture. —Ed.

writes that he cannot imagine happier work. He has just moved into his new house. It has two rooms: in one he lives, and in the other Mika and his boys. A church has also been built and he gets seventy or so to the services." Mika, referred to in this quotation, is one of the six Native lay evangelists whom Bishop Tucker set apart in January last year; two others of these were also with Mr. Walker, and a fourth was with Mr. F. C. Smith in Busoga.

INDIA AND THE FAR EAST.

North India.—Several interesting baptisms are reported from Calcutta. The Rev. A. Clifford baptized a young Bengali woman, a widow, at Trinity Church, on Sept. 26th. She is the fruit of the labours of Miss Marston, of the American Episcopal Mission. Three days later, on the 29th, a young Brahmin convert was baptized at the same church by the Rev. I. W. Charlton. On Sunday, Oct. 11th, at the same church, a young man named Chunder Kanto Roy, the son of a Brahmo, who traces his conversion to impressions received when he was in a mission school at Lahore, was baptized. The following day the Rev. Raj Kristo Bose baptized Babu Ganendra Chunder Ghose and his wife. Mr. Ghose is a gentleman of wealth and culture, and is an Honorary Magistrate of Calcutta. And lastly, on Oct. 25th, a Hindu Fakir, who belonged to a Hindu Brahmin family of Navadip, was baptized by Mr. Charlton. He had practised *Joga* for some twelve years, since the age of twenty-five, and was revered by all classes of Hindus. He obtained a copy of the New Testament about a year ago, from which he received light, but he fell back for a time.

Mr. Charlton contributes to the North India *Gleaner* an interesting account of a visit paid by some members of the Voluntary Workers' Union to Andul, a village about eleven miles from Calcutta. Among them were four who had been recently baptized, most of them Brahmins, and their testimony excited a good deal of opposition, nothing worse, however, than "a little dust, a few brick-bats, and a good deal of shouting." On one occasion an Eurasian band, hired to play in honour of the Hindu Poojah, caught up and joined in the hymn which the Christians were singing, until full band and chorus were singing "Hold the Fort"; their employers, however, boisterously commanded them to desist and return to their proper business.

North-West Provinces.—The District and Central Councils of the North-West Provinces met at Gorakhpur on Oct. 14th and 15th. Papers on "How to promote self-support in the Hindustani Church," and "How to make the Church Council a spiritual power," were read and discussed. The Treasurer, the Hon. G. E. Knox, Judge of the Allahabad High Court, mentioned an interesting testimony to the power of the Gospel. It had come under his notice that a magistrate in the North-West Provinces, in reviewing a case which he had recently tried, complained of the impossibility of getting trustworthy evidence. He made, however, an exception in favour of one witness, whose answers, he remarked, were manifestly truthful, straightforward, and to the point. Mr. Knox had the curiosity to make inquiry as to who this exceptional witness was, and found to his gratification that he was a Native Christian of (he believed) the Gorakhpur Mission.

Travancore.—On Oct. 31st the Acting Resident in Travancore, H. B. Griggs, Esq., the well-known Director of Public Instruction in the Madras Presidency, laid the foundation-stone of the Buchanan Institution at Cottayam, which the Rev. A. H. and Mrs. Lash went out last autumn to establish. In the course of his address he said, "You are all indebted to the C.M.S. for the great work they have carried on. I need hardly say that I believe that education combined with religion is the weightiest engine for the elevation of a people." He then referred to Mr. and Mrs. Lash's pre-

vious good work at Palamcottah:—"Under their loving care the Sarah Tucker Institution became the most efficient institution in the Madras Presidency. They were the first to establish a Female Normal School in the Presidency, and it came to be regarded as a model in the establishment of several institutions working on the same lines."

Japan.—Archdeacon Warren's account of the marvellous preservation of the Bishop of Exeter and of Bishop Bickersteth, of Japan, who were staying in his house at the time when the earthquake occurred on October 28th, and of all the missionaries, will be found on page 7. The Bishop of Exeter arrived at Osaka on Saturday, October 24th. The following morning he assisted in administering the Lord's Supper to eighty-five communicants, seventy-three of them Japanese, at Holy Trinity Church; in the afternoon he preached at the Church of the Saviour from Luke xviii. 41, Archdeacon Warren interpreting; and in the evening he addressed the students of the Divinity School and others from Ps. xc. 17. In the course of the next few days the Bishop visited the various C.M.S. institutions in Osaka,—the Bishop Poole Girls' School, the Training Home for Bible Women, the Divinity School, and the Boys' High School; and several social gatherings were attended by the two Bishops. Fukuyama was visited at the end of the week, and on Saturday the 31st, the Bishop of Exeter laid the foundation-stone of a new church there, which the Christians are making efforts to build. The Bishops left Osaka on Nov. 6th to visit Kiushiu.

NORTH-WEST AMERICA.

The Bishop of Saskatchewan admitted the Rev. D. D. Macdonald, of Thunder Child's Reserve, Battleford, to priest's orders on August 5th. A few months before Bishop Pinkham had visited Battleford, and had been saddened by what he heard of the determined efforts of the Roman Catholic priests at that station to draw away numbers from the Mission, in some instances offering bribes of money. The Bishop confirmed fourteen candidates, all Indians, at Thunder Child's and Little Pine's Reserve.

HOW THE MONEY IS SPENT.

HERE is a table, enlarged from one which appeared in the *GLEANER* for January, 1890, showing the proportions of the Society's expenditure, under different heads, in five successive years. It will be seen that out of every sovereign expended, the proportion spent in the direct service of Missions has increased from 15s. 10½d. to 16s. 8d.; while Retired Missionaries, &c., decreased from 11d. to 8d., Collection of Funds from 1s. 7d. to 1s. 3d., and Administration from 1s. 1½d. to 10½d. It must, however, be borne in mind that the reduction is not of necessity a reduction in amount; this table only shows that the proportion of Home Expenditure grows steadily less.

Out of every sovereign expended by the Society in five successive years the following are the amounts spent upon the various sections of its work:—

	Year ending Mch. 31, 1887.	Year ending Mch. 31, 1888.	Year ending Mch. 31, 1889.	Year ending Mch. 31, 1890.	Year ending Mch. 31, 1891.
	s. d.	s. d.	s. d.	s. d.	s. d.
Africa, West and East.....	2 11½	2 8	2 6½	2 2	2 3½
Egypt	0 1	0 1	0 1	0 2	0 1½
Palestine	0 11	0 10	0 11	1 1	1 0
Persia	0 2	0 2½	0 3	0 4	0 2½
India	6 7	7 0	7 2	7 0	7 2
Ceylon.....	1 0	1 0½	0 9	0 11	0 10½
Mauritius	0 2	0 2½	0 2	0 2½	0 2½
China	1 7	1 5	1 7	1 9	1 8½
Japan	0 6	0 8	0 9	1 0	1 2
New Zealand	0 4	0 4	0 4	0 4	0 3½
North-West America	1 2½	1 4	1 6	1 1	1 2½
North Pacific.....	0 4½	0 5	0 5	0 6	0 5½
Total in the direct service of the					
Missions	15 10½	16 2½	16 5½	16 6½	16 8
Preparation of Missionaries	0 6	0 6	0 6	0 6	0 6½
Retired Missionaries, Widows, &c....	0 11	0 10½	0 9	0 9	0 8
Total Mission Expenditure	17 3½	17 7	17 8½	17 9½	17 10½
Collection of Funds.....	1 7	1 6	1 5	1 3	1 3
Administration	1 1½	0 11	0 10½	0 11½	0 10½
	£1 0 0	£1 0 0	£1 0 0	£1 0 0	£1 0 0

WAKOLI, A CHIEF IN BUSOGA.

BUSOGA, the country to the east of Uganda, was formerly termed by the natives the "backdoor" to that kingdom, to which it was tributary. The Waganda were exceedingly jealous of any one approaching their country from this direction, knowing it to be the easiest way of entrance. Mr. Joseph Thomson, the traveller, was unable to pass through it, and Bishop Hannington attempting the passage was stopped and murdered. The closed door has at length been opened, and the people of Busoga are eager to be taught. Wakoli, the chief represented in the sketch, having asked for teachers, Mr. Gordon proceeded



WAKOLI, A CHIEF IN BUSOGA. (From a Photograph taken by Mr. E. Gedge, of the I.B.E.A. Co.)

to his village early in 1891, with Mr. F. C. Smith, who remained there when Mr. Gordon left. Wakoli gave a plot of land for the Mission station, and caused a native house to be erected, to which Mr. Smith added other out-buildings. He, however, soon began to place restrictions on his people coming to be taught, fearing that if many became Christians his authority might be weakened. Mr. Smith met with encouraging cases. He mentions one of the chief's own boys, who said that his master should not stop him, and that if the teachers were driven away he would go too.

Two Native teachers are at work in the village of Luba, the murderer of Bishop Hannington, and altogether there are now four stations in Busoga where the Gospel story is being told.

THE MISSIONARY MISSION TO YOUNG MEN.

THE Missionary Mission to Young Men, which was planned by the Committee of the London Lay Workers' Union, was carried out during November, and was brought to a close by a meeting at Exeter Hall on December 1st. In the course of the Mission, sermons specially addressed to young men, impressing upon them the claims of the Foreign Mission Field, were preached in some 150 churches; while about 130 parochial meetings, nine aggregate meetings in the districts of Kilburn, Tottenham, Paddington, Islington, New Southgate, West Ham, Fulham, Ealing, and South London, and some twenty meetings of Branches of the Y.M.C.A. and other young men's societies, were addressed by members of the Lay Workers' Union. Many testimonies to the interest aroused have been received by the Hon. Secretaries, and, apart from the effect upon the individual consciences made by the earnest appeals of young men to their brother young men, there are encouraging signs in the reports that improvement in parochial organisation, the formation of Missionary Bands and of Branches of Gleaners' Unions, and the increased circulation of the GLEANER may be expected to result. At one Meeting at All Saints', Shooters Hill, held at the close of a Parochial Mission to Men, conducted by the Rev. J. E. Rogers, of Tunbridge Wells, "dozens of men" stood up to testify their willingness to go out as missionaries if God should make the way plain. Much missionary literature was circulated in various ways, and all the announcements of meetings, and tickets of admission, were utilised to set forth a few striking texts from God's Word about Mission work, and some solemn questions addressed to the mind and heart.

Exeter Hall was well filled on December 1st, and the addresses, we are assured, will not soon be forgotten. Bishop Temple's opening speech was a specially powerful appeal, enforced by the weightiest arguments, for missionary workers. He alluded in moving terms to the apathy of Christians in view of the great sacrifice of Calvary, and the commission given to preach the Gospel to every creature. "Christ died so long ago, and we hope to be saved by His cross, and look forward to the day when He shall come again, and yet more than half of the human race have not received His message." He then dwelt upon the Church's responsibilities, using an argument which we invite our readers to think upon. "Though He did all this for us, yet He has been content, seated on His throne in heaven, to wait all this length of centuries while the world has not yet heard what He has done. It seems to me, whenever I think of it, the most awful and strange of mysteries, our heavenly Father has seen fit to make it a law of His dealing with mankind, that through the agency of man, and only through the agency of man, shall salvation be revealed to man. If man will not fulfil the task, our heavenly Father is content to wait. Consider the awful responsibility which is laid upon the redeemed, that they and they alone can be the ministers of redemption." And lastly the Bishop showed how the call to go and preach the Gospel is addressed with marked emphasis to the Christian young men of England, because God has in His providence linked England by ties of empire and of commerce with every branch of the human race. After inviting them to contemplate their vast obligations and glorious opportunities, the Bishop concluded, expressing confidence that the Church in England has resources adequate for the work if the Christian young men, "who have been touched at heart by the love of the Cross, will go forth. There is the power; God grant in His heavenly grace that there may be the will!"

The Rev. B. Baring-Gould took the place, at a very short notice, of the Master of Trinity, Cambridge. The other speakers were as announced, the concluding speech being by the Rev. E. A. Stuart, Vicar of St. James's, Holloway.

We regret that space forbids a more extended reference to the proceedings, the tone and spirit of which throughout were deeply fervent and practical, a fitting conclusion of a movement which, through God's grace, will leave its mark on the Church in the Metropolis.

His First Cheque.

A POOR man in mid life has just opened a banking account. He has drawn his first cheque, and as it is his first he has given it for the Lord's work: a striking consecration, as it seems to me, of his banking account. Perhaps some readers will, in the year 1892, open an account; will they draw the first cheque for the Lord? Hundreds of others will be drawing cheques during the year; will they give God the first? G. D. W.

* The Bishop's Address will be found in full in this month's C.M. Intelligencer.

MISSIONARY OBJECT LESSONS.

[We hope these Missionary Object Lessons will meet a widely felt need amongst Sunday-school teachers and those who address Sowers' Bands, &c. It will be seen that the Lessons are purely suggestive; no attempt is made to introduce Scripture proofs, of which many must be given in teaching, or missionary illustrations, which are essential too. Every one who studies his Bible and missionary literature can find an abundant supply of these, which can be readily grouped round our outlines below.—ED.]

I.—A BUNCH OF KEYS: "DIVERSITY OF GIFTS."

SHOW children a bunch of keys. Are any two alike? Why not? Can you turn a lock with a key that doesn't fit it?

Suppose little key of desk or money-box were to say, "I'm so little, can't unlock house door—no use at all!"

Yet little people sometimes say, "I'm so little, can't preach to heathen, can't help Missions at all!"

No, you can't unlock big door abroad to let God's truth go through to heathen, but can't you be key of desk or book-case or work-box or money-box here at home? That is, can't you write down some of the missionary stories you hear, so as not to forget them, and put down missionary texts (explain) and write the names of missionaries so as to remember to pray for them? (Key of *desk*.) And read about the missionaries and their work, and find out what God says about missionary work in the Bible? (Key of *book-case*.) And sew for the work in some way? (Key of *work-box*.) And put pennies in your box, and get others to do so? (Key of *money-box*.)

God doesn't expect His little ones to do the work of the grown-ups, any more than I expect my little keys to turn big locks. What does He expect? Eccles. ix. 9. Yes, none must be idle.

Can the keys turn the locks themselves? What is needed? So we must each be in our Master's hand if we are to do His work. Put yourselves there—that is, ask Him every day to make you ready and willing to do whatever bit of work He means you to do that day, and you'll see He will.

Some day perhaps He may let you go abroad to speak for Him, and so unlock a big door: for though little keys don't grow into big ones, boys and girls do grow into men and women. But be sure you get the *right* lock even then. All big keys don't fit all big locks. And all men and women are not fit for the same work. Don't choose your own work—let Him choose. He knows what you are fit for.

Sometimes locks very hard to turn even with right key—must be oiled. So even when doing what God has given us to do it may be very difficult—must be oiled with patience and love and prayer. (*Illustr.*—Eliot's words, "Pains and prayer will do anything." Story of Fuh-Kien Mission, or any other where fruit long delayed.)

II.—COIN: CONVERTS.

Show children an English coin. What made of? Will any bit of gold, silver, copper, do as money? No, may be very valuable, but can't *buy* with it. What must be done to make it into coin? (Show Queen's head.)

Ever see a coin nailed to a shop-counter? Why? But it has Queen's head. Yes, but *metal* bad. Two things necessary then for coin, what are they? Good metal, Royal stamp. Which most important? Both necessary for *coin*, not both for *value*. Uncoined metal valuable if good; bad coin worse than useless.

Converts in heathen lands are like coin. When poor heathen hears of Christ, the Holy Spirit comes, and, if the man is willing to learn, gives him new heart to believe in Jesus—good gold. But if he is to do much good among heathen neighbours, must take King's stamp—be baptized. This the outward proof that he serves Christ, by means of this can win others, as gold can buy when stamped. (*Illustr.*—by some story of convert.) Many who have not courage to be baptized (explain difficulties), do yet truly believe in Jesus, and are dear to Him, as uncoined gold is valuable. But they can do little or nothing for Him while thus keeping their faith secret. This sad—no Christian ought to go to heaven *alone*.

Does baptism make man true Christian?

Does mint-stamp make metal good? (Refer to Simon Magus, Acts viii. 9—24, who, *after* baptism, was told by an Apostle, "Thou hast neither part nor lot, &c., for *thy heart* is not right, &c.") Bad coin not merely useless; does positive harm; causes loss to any one who has it. So baptized people not truly Christians do more harm to Christ's cause than unbaptized heathen. This the saddest thing that can happen in a Mission.

We here all got Royal stamp—all been baptized. But are we all good metal—all really loving and serving God? If not, baptism worse than useless; like royal stamp on bad metal it is the sign of a sham.

Can bad metal be changed into good? In old times men thought it might be possible to *transmute* or change lead into silver by chemistry; but they never could. But our bad hearts can be changed and made to love Jesus by the Holy Spirit. Then our stamp of baptism, instead of marking us as shams, will be a true sign that we are "Christ's faithful soldiers and servants."

III.—A BASKET: THE SOWERS' BAND.

Show a basket (simple one). How made? First strong twigs fastened together at bottom, stretching up all round; handle bent over and fastened firmly to them. Then lots of little thin withies bent in and out among them.

How is Sowers' Band made? Secretaries in different parishes all bound together in love to the dear Lord Jesus, and to the C.M.S. because it is doing His work; Salisbury Square fastened tightly to these local Bands by their annual reports, &c. And then lots of boys and girls under each local Secretary.

Would twigs and handle alone make basket? It would not hold much! Or withies alone?

So cannot make Sowers' Band of local Secs. alone, though strong head at Salisbury Square holds all together so well. Nor of children alone. Must have both—all.

Suppose little withies said, "You may take a thin slip of me if you like, but I cannot spare *all* myself to make basket." So we don't want children to join the Band who forget all about Sowing except just when they are at a missionary meeting. We want you always to be on the look-out to see what you can do. Better still, always to keep asking God to show you.

What is a basket for? To carry things—*e.g.*, things from the shops for use at home: food, &c., to poor people; presents to friends, or flowers to invalids, or to dear mother when you have been for a walk. So the Sowers' Band is to help us to collect information about Missions from the Bible, and from books, lectures, &c., for our own use and knowledge; and to send the knowledge of God's Word to the poor heathen; and to carry the bright flowers of our love and energy and self-denial and perseverance to all around us, and especially to the feet of that loving Master Who loves the little children, and used to take them on His knee and bless them. (I have no doubt He kissed them too.)

Now, children, won't you each be a withy in our Basket? But remember, you must be *whole* if you are to be of any use.

A. E. N.

MONTHLY BIBLE QUESTIONS.

A GAIN this year we offer prizes, amounting to several pounds, for the best sets of answers to our Monthly Bible Questions. Last year the answers kept up well to the end of the year; this year we hope for an even larger number of competitors. The questions are being set by a kind clerical friend who has had much experience in directing and testing Bible study, and will, we believe, be found helpful to all. Special attention is called to the rules; any breach of them causes us considerable trouble.

RULES.

1. The Competition is open to all readers of the GLEANER.
2. Books and Concordance may be freely consulted, see below.
3. The name (and Christian name) of competitor must be written on the top of *each* sheet.
4. Only one side of the paper may be written on, and the sheets must be fastened together at the top left-hand corner.
5. No answers can be returned.
6. No questions about the Competition can be answered unless stamped addressed envelope is enclosed.
7. The Competition runs from January to December. Competitors may join at any time, but no one is eligible for prize or certificate who has not sent in the answers punctually throughout the year.
8. Competitors living outside the United Kingdom shall be allowed, on special application, a month from the day when the mail reaches them, in which to answer the questions.
9. Any competitor breaking a rule shall lose a month's marks.

Questions on the Acts of the Apostles.

1. What indications do we find in the Acts that the writer of the book was (1) a companion of St. Paul, (2) a physician, (3) the writer of St. Luke's Gospel.
2. Illustrate from chaps. 1—12 the words of our Lord to St. Peter, "I will give unto thee the keys of the kingdom of heaven."
3. Write a summary (in the form of a short essay) of the missionary enterprise of St. Philip. Comment on the phrases "Philip the Deacon," "Philip the Evangelist."
4. St. Stephen has been called "the forerunner of St. Paul." Explain this; and show how, by both his life and death, he was made the means of extending the Gospel to the Gentiles.
5. Explain the phrase "Grecian Jews," R.V., showing how they differ from "Hebrews" and "Greeks." Give as many instances as you can of this class, and prove by examples the value of their position as regards missionary work.
6. Enumerate the events of St. Paul's life from his conversion to his first missionary journey, carefully supplementing St. Luke's account from St. Paul's own letters.

Books which may be read on the Acts and St. Paul's Epistles:—Conybeare and Howson's or Farrar's "Life of St. Paul"; Dr. Waller's "Handbook to St. Paul's Epistles"; Essay on "St. Paul and the Three" (1st part) in Lightfoot's "Galatians."

Answers, addressed to the Editor of the GLEANER, and legibly marked outside "Bible Questions," must reach the C.M. House, Salisbury Square, London, E.C., not later than January 30th.

An Interesting Donation.—One of our friends while bicycling recently was struck by a stray shot from a gun. Only a slight wound resulted from the accident, and as a "Thankoffering" the owner of the rifle gave £3 3s. to a charitable case he was interested in, and £2 2s. to the C.M.S. Praise the Lord!



A HAPPY New Year to all our Gleaners! And yet, as we write this sentence early in December, and knowing that this January number is to be out before Christmas, the question arises in the mind, Suppose the year 1892 never comes to us? Suppose we are "caught up to meet the Lord" (see 1 Thess. iv.) before Jan. 1st? Is this a strange and wild question? The Archbishop of Canterbury would not think so. At the last C.M.S. Anniversary he referred to the emphasis laid in the Annual Report upon the Advent of the Lord, and used these memorable words—"It will come some time, and it may come any time."

It is to that certain coming event that the Gleaners' Union Motto Texts for this New Year call the attention of all Gleaners. Our readers will remember that these texts are—

"Like unto men that wait for their Lord."—Luke xii. 36.

"That, when He shall appear, we may have confidence, and not be ashamed before Him at His coming."—1 John ii. 28.

May the Holy Spirit Himself give it great power over all our hearts! We hope in this column to say a few words each month, for a short time, upon this subject; not controversially; not speculatively; but simply in its bearing on our personal life and work in connection with our missionary enterprise.

The Coming of the Lord occupies a far more prominent place in the New Testament than it does in the thoughts of most Christians. In the early Church it was not death to which the redeemed were taught to look forward, but the personal Advent of Christ. When St. James exhorts to patience, he gives a reason for it, "For the Coming of the Lord draweth nigh" (Jas. v. 8). When St. Paul exhorts to "sober, righteous, and godly living," he adds, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Tit. ii. 13). Sanctification is defined as "spirit, soul, and body" being "preserved blameless unto the Coming of our Lord Jesus Christ" (1 Thess. v. 23). Fidelity to God's Commandments is described as keeping them "without spot, unrebukeable, until the appearing of our Lord Jesus Christ" (1 Tim. vi. 14). Endurance of persecution is enjoined on us because, "Yet a little while, and He that shall come will come, and will not tarry" (Heb. x. 37). The highest point of commendation to a Church is that it "comes behind in no gift, waiting for the Coming of our Lord Jesus Christ" (1 Cor. i. 7). And the Lord's last message to His people, spoken three times on the last page of our Bibles, is: "Behold, I come quickly" (Rev. xxii. 7); "And, behold, I come quickly" (ver. 12); "Surely I come quickly" (ver. 20). These are just a few out of very many similar passages.

Especially is the Coming of the Lord linked on to the Missionary work of the Church. Jesus says to His disciples on Olivet, "Ye shall be witnesses unto Me . . . unto the uttermost part of the earth." "And when He had spoken these words, as they beheld, He was taken up"; and while they gaze after Him, what do the angels say to them? "This same Jesus shall so come." What would be their thought as they walked back to the city? Surely this, that the Master Who had just gone was coming again, and, therefore, if they were to be His witnesses to the uttermost part of the earth, they had no time to spare! And yet, after nearly nineteen centuries, the work is not done yet!

Therefore, let our new Motto be a straight word to us all. "LIKE UNTO MEN THAT WAIT FOR THEIR LORD." Sometimes waiting means doing nothing; but not here. The Lord Himself draws a picture of a man leaving his servants, giving "To every man his work" (Mark xiii. 34). What is mine? What is yours?

Then what a blessed result of this expectant attitude and

faithful "occupying till He come"! "THAT, WHEN HE SHALL APPEAR, WE MAY HAVE CONFIDENCE, AND NOT BE ASHAMED BEFORE HIM AT HIS COMING." "Are you afraid to die?" was the question asked of a dying Christian. "No, I am not afraid to die, but I am ashamed to die"—ashamed of having done so little for such a Master. Oh, to meet Him, when He does come, without that shame!

Foreign Branches of the Gleaners' Union have a special interest of their own, whether they exist amongst the Native converts, or amongst the European residents abroad. From time to time we have reported on their formation and progress, and now gladly extract from the North India localised *Gleaner* the following account of the opening of a new Branch at Lucknow:—

The Opening Meeting of the Lucknow Branch of the "Gleaners' Union" was held in the C.M.S. House "Zahur Baksh," on Wednesday evening, September 2nd, at seven o'clock. The meeting was opened by singing and prayer, after which the Secretary explained the object, progress, and benefit of the "Gleaners' Union," also urging upon those present the necessity of enlisting the sympathy of European residents in the cause. The Rev. A. I. Birkett spoke, giving an account of how he first became a Gleaner. He also dwelt on the necessity of Unity in face of a common enemy, and wound up by appealing for help, by prayer, work, and subscriptions. After singing another hymn, the Rev. Mr. Elliott gave a very spiritual and practical address, recounting how, under God, he had been led to take up missionary work, and what joy and blessing he found in it. He spoke of the wonderful condescension of God in using men in the in-gathering of souls. He concluded by suggesting that it would be a good thing to have a catechist for one of the C.M.S. out-stations, supported by the "Gleaners' Union," and called the "Gleaners' Catechist," who should come in for the Monthly Meetings of the Union, and give an account of his work, &c. The Secretary then announced that he had just received a cheque from a lady who desired to become a Gleaner, but who was prevented from attending the meeting; he suggested that this should become the nucleus of a fund—either for the supporting of a Gleaners' Catechist, or for the supporting of inquirers previous to baptism.

The New Year ought to mean many new subscribers for the GLEANER. Are friends doing all they can in this matter? A few specimen copies (which we shall be glad to supply on application) wisely and prayerfully distributed may do much for the cause. Those who can be persuaded to take in and to read missionary periodicals are sure sooner or later to be stirred to help. Each year our circulation has taken a bound forward; we trust it may do so again in 1892.

LETTERS FROM GLEANERS.

An echo of the G.U. Anniversary.

I have had such a bright little bit of encouragement since coming home. Last night I was telling my Y.W.C.A. Bible-class about that grand meeting on Friday, and how the Spirit of God had stirred the hearts of the people to offer so willingly for Uganda needs. After the class was over, one of the girls slipped 10s. into my hand as a small offering towards the remaining sum needed; and this afternoon another member brought me 10s. Neither of the girls are rich, both having to work for their living, but were so truly glad to give it for the Master's work.

The Force of Example.

In the GLEANER for last month was a letter describing a Men's Working Party, which I read to the members of my Women's Bible-class when they came to work for our Zenana Missionary Association. The husband of one of my women turned to and made some mats, which I am going to send with the rest of our work to Peshawar. GLEANER No. 4,364.

A Boys' Bee.

We intend during the winter months to have a fortnightly "Bee," and set the lads of the village to work making missionary scrap books to lend to the sick and aged, and also to sell for the Mission.

We find great interest created in Missions in this way, especially among those who cannot read with sufficient ease to enjoy the GLEANER reports. C. M. S.

A Men's Missionary Prayer-Meeting.

About this time last year we began a little Missionary Prayer Union among the men in M. workhouse. We have enrolled a total of thirty-four members, and last week I asked those who had been members more than six months whether they would like to become regular "Gleaners." Seven expressed a wish to become so, and I think more will when they understand a little more about it. Most of the remainder, together with the new members, continue with our original Prayer Union: four only wish to discontinue, one on the sole ground of failing sight. A. M.

Gleaning by the Sea.

For the encouragement of others I want to send a few lines about my summer holiday. Should we not be "always abounding in the work of the Lord"? Time is so short, and eternity so real. Thinking of this, I took my C.M.S. box with me, praying for courage to be a true Gleaner. My little box was my companion on the sands and pier of a morning. At first it needed such prayer for the "asking" courage, but the grace and courage were given, and the effort was blessed. The box was welcomed by so many: of course there were rebukes, but these were nothing compared

with the encouragements. Many friends gave : three lads together said so brightly, "Well, we don't belong to you, but we are all one in Christ, so there's a mite." May God bless those lads for their real spirit. The box soon got full, and then emptied, and then full again, and when home time came the Lord had sent £1 6s. 9d.; besides this the asking had opened the way for speaking a few words for the Master that He may use for His glory.

GLEANER, No. 7,501.

Prayer for G.U. Own Missionaries.

About the Rev. J. N. Carpenter, whose letter was in last month's GLEANER, I do not know what led him to suppose that "Our Own Missionaries" have only a temporary place in our prayers! My plan has been to take dear Miss Tristram first, and then the rest one after the other, and to remember them carefully on Sundays and Thursdays. So tell Mr. Carpenter that he will always have his own place amongst Our Own Missionaries until we change prayer to praise in the presence of the King.

L. L.

Local Branches of the Gleaners' Union.

The following new Branches have been registered:—*In the London District*:—Belgravia, Eaton Chapel, Secretary, Mrs. Percy Brown, 171, Victoria Street, S.W.; City, Factory Girls' Institute, Jewin Street, E.C.; Secretaries, Mrs. Willock, 11, Spencer Hill, Wimbledon, and Miss Day, 40, St. John's Wood Park, N.W.; Kilburn, St. Mary's, Secretary, Miss E. M. Rushworth, 57, Broadhurst Gardens, South Hampstead, N.W. *In the Provinces*:—Byfleet, Secretary, Lady Richey, Briers, Byfleet; Langthorpe, Secretary, Miss L. Sampson, Langthorpe Villa, Boro'bridge; Shenley, Secretary, Mrs. H. R. T. Jackson, Shenley, Barnet.

Gleaners' Union Roll Call.

"They rest from their labours."

Miss E. Kelsey, Framden, Suffolk, No. 6,083.
Miss M. A. Whittaker, Macclesfield, No. 16,058. Nov. 13th.
Miss Catherine Stephens, Ryde, I.W., No. 3,602. Oct. 27th.
Miss Alice S. Hewett, Reading, No. 3,920. Nov. 6th.
Mrs. Monsell, Kingstown, Ireland, No. 23,295.
Mrs. Spencer, Dover, No. 1,431. Nov.
Charlotta Round, Holloway, No. 19,225. Aug. 25th.

FEBRUARY SIMULTANEOUS MEETINGS, 1892.

IT is already known to most of our readers (see August GLEANER, 1891, page 127), that during two weeks in February next, Simultaneous Meetings will be held within the Province of Canterbury (London and Essex excluded), the object of which is to place before the country the claims of the Heathen and Mohammedan world on the Christian Church as a whole, and the imperative call to greater earnestness in carrying the Gospel to those still sitting in darkness. The area over which these meetings will be distributed is very large, practically the entire country south of Yorkshire, Cheshire, and Wales, embracing the counties of Bedford, Berks, Bucks, Cambridge, Derby, Hants, Herts, Hunts, Isle of Wight, Kent, Leicester, Lincoln, Norfolk, Northampton, Notts, Oxford, Rutland, Suffolk, Surrey, Sussex, Cornwall, Devon, Dorset, Gloucester, Hereford, Shropshire, Somerset, Warwick, Wilts, Worcester. It is intended that over the first twenty counties, the meetings shall be held from February 8th to 12th, and over the remaining from 15th to 19th. They will consist of church services, ordinary and for children; public meetings; drawing-room meetings; Bible readings, &c., according to the special wants of each locality and the wishes of local friends. There will thus be need for the co-operation of all interested in missionary work; and Gleaners are earnestly requested to give the movement their cordial and prayerful support. A great opportunity is given to the Union to share in an effort which is calculated, under the Divine blessing, to quicken the interest of the Church in foreign missions. Individual members can do much to secure the success of the F.S.M., by ascertaining where and when in each place the meetings will be held, by explaining the object aimed at by them, by attending and influencing the attendance of others, by distributing the missionary literature which may be supplied, and by assisting in work which may be required by local Committees. *Any way, every way*, let Gleaners speed the movement; and above all by their constant supplication that a great harvest may result from the seed which shall be scattered over the country during these precious two weeks of February next.

D. M. L.

MONTHLY ESSAYS

On the C.M.S. Almanack Subjects.

We offer two books *each month* as prizes for the best Essays sent in on the subject for the month in the C.M.S. Almanack. The daily texts are specially chosen to illustrate the monthly subjects, and the thoughtful study of them and of parallel passages must prove useful. The Essays will be examined by the compiler of the Almanack.

SUBJECT FOR JANUARY: "Mighty in the Scriptures."

Rules 1, 2, 3, 4, 5, 6, 8, 9 of the Monthly Bible Questions Competition (see p. 13) shall be observed. No Essay may exceed 1,000 words in length. The Essays must reach the C.M. House on or before Jan. 30th, each packet being clearly marked outside "Essay Competition."

HOME NOTES.

SINCE our last announcement the following have been accepted as missionaries of the Society:—The Rev. P. G. Wood, of London College of Divinity, Curate of Holy Trinity, Heigham; the Rev. C. G. Mylrea, B.A., Pembroke College, Cambridge, Curate of St. Mark's, Barrow-in-Furness; the Rev. C. H. A. Field, M.A., Corpus Christi College, and Ridley Hall, Cambridge, Curate of St. Andrew's, Lambeth; the Rev. A. H. Sheldon, B.A., St. John's, Cambridge, Curate of St. Leonard's, Exeter; the Rev. G. Scott, St. Aidan's, lately working in the Diocese of Toronto; two retired missionaries of the Society, the Rev. J. S. Hill, formerly of New Zealand, who, with Mrs. Hill, is going to the Niger, and the Rev. R. J. Kennedy, of the Punjab; Mr. A. A. Phillips, Mr. R. V. Greene, Mr. G. R. Campbell, and Mr. F. Laird, L.R.C.P., L.R.C.S. Edinburgh; and the Misses L. Bazett and M. H. Millett.

During the month the Committee have taken leave of Miss L. M. Mann, going to Cairo; Miss B. Child, going to Ceylon; and Mr. A. A. Phillips, going to Inland China.

Death has been busy during the past month. Two Vice-Presidents have passed away, the Bishop of Carlisle and Bishop Perry, at the respective ages of seventy-three and eighty-four. It is interesting that one of the first public appearances of Bishop Perry, after his resignation of the see of Melbourne, was at the C.M.S. Annual Meeting of 1876, and his last was at the Committee of Nov. 17th.

The Society has also lost warm friends in Miss S. C. Edwards, of Hardingham, who was an Honorary Life Member, and who was ever working for the Society's cause; and in Mr. W. J. Grane, who, until quite recently, was a member of the Committee; and in Mr. John Shields, of Durham, the father of our Santal missionary, the Rev. A. J. Shields.

We have elsewhere told of the Men's Mass Meeting in Exeter Hall on Tuesday, Dec. 1st, which we announced in our last number.

Both the Liverpool and Manchester Lay Workers' Unions have held their annual meetings during the past month, when both were able to give good reports of work done during the year, and of increased interest aroused in the missionary cause.

We note in the December programme of the last-named Union, an address on "The Opium Curse in China." We trust that other Unions will take up the subject, and help to educate public opinion. Christians need information on this subject.

In the Deanery of Islington, on Advent Sunday, there were delivered no less than sixty-nine missionary addresses in the Sunday-schools and Bible-classes of twenty-six parishes, while five sermons were preached at as many children's services. Of the speakers eight were clergymen, fifty-one laymen, and fifteen ladies!

The Barnsley Ladies' C.M. Union have lost their secretary, Mrs. Charles Bennett, who, with her husband, the late Vicar of St. John's, Barnsley, has sailed for China to work for the Society in Hong Kong. Before they left, the Union presented Mrs. Bennett with a writing-case as a parting gift.

Plymouth has had a grand success with its Missionary Exhibition, held for four days at the Guildhall. The Exhibition was opened on the first day by the Ven. the Archdeacon of Totnes, President of the Plymouth Association. Not only was a splendid collection of objects of missionary interest from all parts of the world gathered together, but much missionary information was given, in the afternoons by short lectures on missionary subjects, and in the evenings by lectures on the various fields, illustrated by limelight views. Among the friends who gave valuable assistance in this way we note the names of the Bishop of Nova Scotia; Canons Edmunds, Jacobs, and Trefusis; Revs. Worthington Jukes, C. G. Wallis, G. C. Williamson, and others.

The Vicar of St. Mark's, Barrow-in-Furness, has started in his parish a Missionary Union, each member of which will subscribe twopence a month. On the evening it was inaugurated, 180 persons gave in their names, which means £18 a year. Another illustration of the "power of little."

Dorsetshire has a "Gleaners' Odd Minutes Knitting Society"; when we say the secretary is Mrs. Darling, wife of the Rev. T. Y. Darling, it will be needless to explain that its object is to benefit the C.M.S. For Rules, address West Compton Rectory, Dorset.

The new Vicar of St. John's, Boscombe, has formed a Parish Auxiliary on behalf of the Society, with the result that, at the end of one week from the inaugural meeting, its income was £65, while forty names were given in as subscribers to the GLEANER, and sixty-five missionary boxes were taken.

The London Unions.

THE Ladies' Union held their Annual Meeting in October, when a Devotional Address was given by the Rev. G. Ensor. In November they were addressed by Miss Hewlett, C.E.Z.M.S., from Amritsar, the subject being "Sikhism and the 'Granth' and Golden Temples"; and in December, by the Rev. C. G. Wallis, of the Tukudh Mission, N.-W. America. Two extra Lectures were also given by the Rev. G. E. A. and Mrs. Pargiter, of Agra, the latter's subject being, "My experience with College Boys and English Soldiers in India," and that of Mr. Pargiter, "Some peculiar characteristics of India as a Mission Field."

The Younger Clergy Union held their Annual Meeting in October, being addressed by the Rev. Canon Girdlestone on "Sympathy." In November the Rev. C. H. Banning, of St. Nicholas, Rochester, spoke on "A Sunday at Nazareth," and was followed by the Rev. W. Allan, of St. James's, Bermondsey, on "The Palestine Difficulty." In December the speaker was the Rev. G. E. A. Pargiter, of Agra.

The Lay Workers' Union held their Annual Meeting on October 5th, when, after business matters were over, the Rev. F. E. Wigram addressed them. On October 12th, a Farewell Meeting was held for the Revs. F. W. Breed and D. M. Brown (members of the Union), when Addresses were given by them and the Rev. A. E. Ball, of Sindh. On October 19th an Address was given by Mr. Ernest M. Anderson on "Tinnevely." On November 2nd a Special Devotional Meeting, with an Address by the Hon. and Rev. W. Talbot-Rice, was held preparatory to the Young Men's Mission, and on December 7th an Experience Meeting after the Mission had closed.

C.M.S. Reading Union.

MISS FRY would be very glad of new members for 1892. She lends missionary books and *C.M. Intelligencer*s to members, for 1s. annual subscription for each, and members are only required to read about foreign missionary work for two half-hours a week. She would remind present members that subscriptions are due in January, and the half-yearly reports of their reading should be sent in by December 31st. All inquiries to be addressed to Miss Fry, 55, Chepstow Place, Bayswater, W.

What a Locum Tenens can do.

AN active friend of the C.M.S. taking temporary duty in Scotland sends the following suggestive note on the result of the distribution of missionary literature and the preaching of missionary sermons during his few weeks in charge:—

"The *GLEANERS* were all distributed with the exception of a dozen or so, and I hope the result will be an acquisition of readers, followed as it must be by a larger interest for God's work abroad in those who read. The Children's Service, the only one at which I could manage to secure a collection, was very well attended. The collection amounted to £4 15s. 3d.—a sum which surprised all concerned. It may interest you to know that the collection was the result in some cases of real self-denial. In one family the children took no sweets or fruit for the week preceding, that they might have money to give, and in another the maid-servants who attended the Children's Service on Sunday took no sugar in their tea all the week so as to lay by in store for Sunday and the 800 millions!"

PRAISE AND PRAYER.

Personal.

PRAISE.—For the safe and pleasant voyage of some of the Chinese missionaries.
PRAYER.—That the Ware Branch of the G.U. may grow and be abundantly blessed. That a Sowers' Band may be started in a parish near London, and that the right worker may be sent for it. That the interest aroused and deepened in a recent missionary week in Ladywood may be maintained, and that fruit may abound.

Topics from the "Gleaner."

PRAISE.—For those departed this life in His faith and fear (pp. 1 and 15). For the preservation of our missionaries in Japan (p. 7). For the Bishop of Exeter's visit (p. 11). For the meetings of Dec. 1st and Dec. 4th (pp. 1 and 12).

PRAYER.—For China (p. 10), Uganda and E. E. Africa (p. 10), Italy (p. 6). For the F.S.M. (pp. 1 and 15); for candidates in training and those hoping to offer (p. 2).

Forthcoming Sales of Work.

Miss F. A. Herbert, Hartleton, Ross, Herefordshire. First or second week in January.
Miss E. Longley, Norton House, Henfield. Early in January.
Mrs. B. J. Blackburn, 6, Linton Road, Hastings. Feb.
St. James's Mission Hall, Plumstead. Feb. 17th and 18th.

PUBLICATION NOTICES.

New Publications issued since our last Notice:—

NEW EDITION.

The Story of the Cheh-kiang Mission. By the Ven. Archdeacon Moule, B.D. The Fourth Edition of this book (revised and enlarged) is now ready. With Illustrations and a Map. Cloth, gilt, price 2s. 6d., post free.

The Church Missionary Atlas, Part III., containing Ceylon, Mauritius, China, Japan, New Zealand, N.-W. America, and North Pacific Missions. With ten maps. Price 5s. [Members supplied for 4s. 3d., post free.]

C.M. Intelligencer Volume for 1891. Cloth, gilt, 7s. 6d., post free.

C.M. Gleaner Volume for 1891. Cloth, gilt, 2s. 6d., post free. Coloured boards, 1s. 6d., post free.

The Children's World Volume for 1891. Cloth, gilt, 1s. nett, or 1s. 3d., post free; gilt edges, 1s. 6d., post free.

[N.B.—*Awake!* will not be bound up for 1891.]

Gleaners' Union Anniversary Sermon, reprinted from the C.M. *GLEANER* for December, 1891. Free for a few copies.

New Hymn Leaflets, with Music (Gleaners' Union Series).

No. 7. "The Purchased Slave of Jesus." | As sung at G.U. Ann-

No. 8. "Forward, all! for Jesus our King." | versary, Oct. 30, 1891.

Price 2d. per dozen, or 1s. per 100, post free.

THE NEW GAME FOR WINTER EVENINGS.

Missionary Lotto is now on Sale. In cardboard box. Price 1s. nett (1s. 3d. post free).

Monthly Missionary Letter to Sunday-schools. The Letter for January, 1892 (No. 27), is entitled, *New Year in China*. Specimen copies free. Price 6d. per dozen. N.B.—These Letters can be obtained in Packets containing single copies of Nos. 1 to 12, or of Nos. 13 to 24; Price 6d. per Packet, post free.

MAGAZINES FOR 1892.

The New Year affords a favourable opportunity for increasing the circulation of the Society's Magazines. Packets of Specimen Copies of the January Nos., to be used for canvassing purposes, will be sent free on application.

Orders should be addressed to The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C.

THE CHURCH MISSIONARY GLEANER may be ordered through local Booksellers; or direct from the Church Missionary House, Salisbury Square, London, E.C. Price One Penny, or 11d. post free.

The Subscription for the *GLEANER* direct from the Church Missionary House, post free for twelve months, is as follows:—

One Copy, 1s. 6d.; Two Copies, 3s.; Three, 4s.; Six, 7s.; Twelve, 12s.; Twenty-five, 24s.

For the benefit of friends who wish to assist in increasing the monthly sale, the *GLEANER* is supplied direct from the C.M. House on the following terms:—

Current: monthly number:—12 copies, 1s. post free; 25 copies, 2s. post free; 50 copies, 3s. 9d. post free; 100 copies, 7s. 3d. post free. Previous monthly numbers:—50 copies, 2s. 9d. post free; 100 copies, 5s. 3d. post free.

P.O. Orders to be made payable to General Clennell Collingwood, Lay Secretary. Communications respecting Localised Editions of the *GLEANER* to be addressed to Messrs. J. S. Truscott & Son, Suffolk Lane, Cannon Street, London, E.C.

All literary contributions and general correspondence to be addressed to the Editor of the *CHURCH MISSIONARY GLEANER*, C.M. House, Salisbury Square, London, E.C.

Contributions Received by the Editor.

From November 11th to December 8th.

Gleaners' Union.

959 Membership Fees	£7 19 10
879 Renewals	7 6 6
361 For Union Expenses	21 18 4
250 For Our Own Missionary	34 17 3
43 For C.M.S.	21 6 4
Total	£93 6 3

Of these the following are the amounts of and above 10s.:—

Mrs. Stanhope Rashleigh	£9 10 0	Rev. D. Harford Battersby	£1 0 0
Per Mrs. P. Brown	1 17 6	Rev. T. Harding	0 10 2
Miss C. E. Kingstone	1 11 2	Miss H. G. Scholefield	0 10 2
Mrs. F. Hopkins	0 10 2	Miss S. Taylor	1 0 3
Mr. E. Cromie	0 10 2	Miss M. Rosling	0 10 2
Per Miss Sankey	5 0 2	Miss A. Kerrot	0 10 2
Rev. R. and Mrs. Shann	0 15 4	Miss A. M. Galbraith	0 10 2
Miss E. Beatty	0 10 2	Gleaner No. 15,494	0 12 6
Miss M. F. Daniel	1 0 6	Rev. G. A. Crookshank	0 11 2
Miss J. P. Nisbet	0 10 8	I. Marshall	0 11 0
Rev. T. A. Macnurogh	0 10 2	Miss Unwin	10 2 0
Murphy	0 10 2	Dowager Lady Jones	1 10 2
Colombo Branch	0 13 4	C. E. Oldham	0 15 2
Mrs. Gerrard	0 10 4	Rev. C. T. Wilson	1 0 0
Mary Murdoch	0 10 2	St. Thomas, Exeter, Branch ..	1 10 2
Coll. per Gleaner No. 26,558 ..	3 0 0	Miss Edwards	2 0 2
Per F. T. Colson	0 11 8	Miss Jenner Eust	1 0 2
Per Rev. G. F. Grace	1 0 0	Madeley Br., per Miss Skinner ..	0 12 0
Mrs. George	1 10 6	Mrs. M. Leupolt	0 17 8
Mrs. A. J. Newton	1 0 2	Miss Mary Speddy	0 18 6

General Contributions.

Collection, per Mrs. A. B. Smith ..	£0 5 2	Census Thankoffering, per Mrs. Punnett	£3 4 7
I. E. (a diamond ring)	16 0 0	Miss E. M. Hunt	0 5 0
Miss G. Sanders	1 0 0		

Appropriated Contributions.

For Africa:—Bible Class, Leyton ..	£1 0 0	S. Manoe	£0 5 0
For E. E. Africa:—P. Q. Y.	0 12 0	Gleaner No. 5,574	0 5 0
For Purchase of Luganda Gospels:—Mrs. A. M. Smith ..	0 6 0	For China:—Gleaner No. 29,397 ..	0 3 9

The Editor has also been requested to acknowledge—

For Bishop Tucker's Fund:—Gleaner No. 10,816, £1, Thankoffering for C.E.Z.M.S. from a C.E.Z.M.S. worker, 10s.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, General C. Collingwood.

The

Church Missionary Gleaner

FEBRUARY, 1892.

EDITORIAL NOTES.

"TAKE HEED," writes the Apostle Paul to Archippus, "to the ministry which thou hast received in the Lord, that thou fulfil it." As the time for the February Simultaneous Meetings again draws near, our hearts are solemnised at the possibilities of the next few weeks. It may be the Lord will make bare His arm among us; our eyes are unto Him. It is no light thing to be one of His ambassadors in this effort to rouse His Church; the Pauline injunction quoted above is needed by all who shall speak. Our "ministry," if true, is "received," not self-chosen, therefore "we faint not" (2 Cor. iv. 1); but we are bidden to "take heed," that we may "fulfil it." Yes, whether our post be in a crowded city or a remote village—whether we speak in great meetings or in small, we are to carry out to the uttermost the ministry we have received. How can we do this? By fine speeches? By telling orations? By wisdom or social weight? Hear the Apostle Paul again: "I . . . came not with excellency of speech or of wisdom . . . I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." It is the "excellency of the power" in the "earthen vessels" that we need if we would fulfil our trust. May the Lord abundantly endue each speaker with His Spirit—"the promise" is unto "them that ask Him."

To those who shall attend these Simultaneous Meetings we would say, "TAKE HEED how ye hear." Once more the clear call to live (at home or abroad) for the evangelisation of the world will ring in thousands of ears. How many will "take heed"? We are responsible not only for *what* we hear—for the choice of our places of worship—but for *how* we hear it. The tone and spirit of the approaching F.S.M. depends as much on the hearers as on the speakers. We cannot do better than pass on to all attending the Meetings the verse given us as a motto for the new year at the Thursday Prayer Meeting at the C.M. House, on December 31st: "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved" (Hab. ii. 1). Here we find an individual listening for a personal message to himself from the Lord, isolating himself from other engagements that he may receive it, and preparing to give a thoughtful response to the message, even if it should be in the form of reproof. God give us thousands of such hearers! then, indeed, mighty things will be brought to pass.

When the Meetings are over—what then? Is missionary enthusiasm to sink back to its old level, and things go on as they were before? Too often this is the case. But it need never be so if fresh, well-directed local work is promptly set on foot. "We have now got to follow up," said the Archbishop of Canterbury at the last C.M.S. Anniversary. This should be the attitude of local friends the moment the Meetings are over. "Dig a channel for the after-results of the F.S.M. to flow in," writes one of our Association Secretaries, and we heartily endorse his recommendation as we pass it on. The special form of the channel—whether it be Missionary Prayer Meeting, or Missionary History Class,

or a Missionary Band, such as the well-known Mpwapwas, or a Gleaners' Union, or a Sowers' Band, or all these together—must be left to the judgment of those on the spot, but some channel there *must* be, or the living rivers will turn to stagnant pools.

The sorrowful news which came to us by telegram on the last day of the old year, of the death that morning of dear Bishop Crowther, was in mournful sympathy with the thoughts suggested by the conclusion of a period of the world's probation and the Church's discipline; but it was also in happy harmony with thoughts, equally opportune, of labours ended, rest attained, joy fulfilled. As regards the world, it is the poorer for his removal. From his earliest years, in the providence of God, his lot was cast amidst some of the saddest manifestations of its wickedness, and of the depravity of the human heart, and in this environment he patiently and consistently carried on the battle against evil, and maintained throughout an unblemished reputation. As regards the Church, he has courageously fulfilled for nearly thirty years, to the best of his abilities, and they were of no mean order, and with unremitting diligence and devotion, the duties of a Bishop under circumstances of almost unexampled difficulty, and in face of very exceptional discouragements and disappointments. If there has been sloth or worldliness, pride or self-seeking, on the part of Mission agents on the Niger, no excuse for these has ever been afforded by the life and character of him who took the oversight of the flock, in a sense indeed not willingly but by constraint, yet certainly not for filthy lucre, neither as being a lord over God's heritage, but of a ready mind and as being an ensample to the flock. As regards himself, we may justly say that his life is a conspicuous proof of the power of the Gospel, and of the continued presence of the Spirit of God in Christ's Church. He has served his own generation by the will of God, and has now fallen on sleep; he has been garnered like a shock of corn fully ripe.

For particulars of the Bishop's last hours we must await the next mail from Lagos. So late as November 30th his health seemed to be rapidly improving, and he was looking forward to return to Bonny, and to his work on the Niger. The story of Bishop Crowther's truly wonderful life was related in successive chapters in the GLEANER of 1878. These, with necessary corrections, and supplemented by a few other chapters to complete the history, have been reprinted in pamphlet form, and may be had at the Church Missionary House, price fourpence.

An interesting proposal has been lately made by a family who wish to have a special representative in the Foreign Field. One member of the family is to act as correspondent for the fund, and to gather from the others—some of whom are in the colonies—the annual sums which they undertake to contribute. He is to forward the money by a certain date to the Lay Secretary, who will acknowledge it under "Appropriated Contributions," as for the "Family Missionary." The amount given by each person is not necessarily large, as we understand that *every member* of the family has joined in the scheme. In offering this annual contribution, it was expressly stated to be for an already-accepted missionary of the Society, who should, if possible,

be also a member of the family. We have often combatted specialisation of interest in the Mission Field, and pointed out the danger of fixing the eyes of a Sunday-school, for instance, on one Mission-school, and one pupil in it, but this plan of a Family Missionary seems such a fresh and fitting one, that we unhesitatingly commend it to our readers.

The "Letter from Rome," on page 22, has, of course, a personal interest of its own, but it has also an important missionary bearing, which ought not to be overlooked. What the Church of Rome is at her centre, she will be at her circumference, and it is well for those who so often encounter that Church in the Mission Field to realise what her worship in its full development is. Side by side with Protestant Missions Romish ones spring up, and again and again we have had striking illustrations of the result.

The present number of the GLEANER contains the promised sketches by Bishop Tucker, for which so many of our friends have asked, and notes on them by Miss S. G. Stock, which summarise the matters of interest connected with them. It is scarcely necessary to invite attention to Bishop Ridley's thrilling letter, as anything from his pen is sure to be eagerly read. May it cause a song of praise to ascend to the Lord from many rejoicing hearts! Next month we hope to have a somewhat miscellaneous Indian number.

The GLEANER for Feb., 1890 (p. 29), contained a letter from the Rev. J. Barton telling of Prince Albert Victor's visit to Tinnevely, and of his reception by the Native Christians there. Now, just as we go to press, comes the sad and sudden news of the death of this same young Prince, the Duke of Clarence and Avondale. We cannot refrain from expressing our sorrow at this national loss. At such times the heart of the British nation beats loudly, and strong currents of sympathy pulse round the royal home. May the God of nations, who is the God of the home as well, comfort and sustain each sorrowing heart!

ON THE SEA.



NCE Thy servants toiled in rowing
On the Galilean Sea;
Waves rose high, rough winds were blowing,
How they longed, O Lord, for Thee!

From the mountain top beholding
With the sleepless eye of love,
Even then their strength upholding,
Thou didst watch them from above.

O'er the waters wildly raging,
Thou to save Thine own didst come,
Ev'ry fear and doubt assuaging,
Quickly didst thou bring them home.

Lord, still toil thy sons and daughters
On the world's dark troubled sea,
And 'mid roar of winds and waters
Still they look and long for Thee!

Far on high in glory seated,
Watching from Thy Father's throne
Till Thy purpose be completed,
Thou dost still uphold Thine own.

Darkest waters shall not harm them,
Roughest winds shall work no ill,
Tempests fierce may not alarm them,
All are subject to Thy will.

When the night of toil is ended,
Then we look for Thee to come,
And, by angel hosts attended,
Bear Thy people safely home!

SARAH GERARDINA STOCK.

HOME PREPARATION FOR FOREIGN MISSIONARY WORK.

II.—PREPARATION IN CHRISTIAN WORK.

"I WILL make you fishers of men." This is the Master's own image of what His followers ought to be. You may fish with a rod and line, landing your silvery captives one by one, or you may, in concert with others, cast out and draw to shore a net with a great multitude of fishes. Both methods of Christian work—the individual and the associated—concern our "candidates-in-waiting." Let us talk of the rod-and-line fishing first.

Have you realised the importance of work amongst individuals? You can never deal with numbers until you know how to deal with units; all true understanding of masses is based on the knowledge of the needs and difficulties of individuals. A clergyman will rarely help men from the pulpit, unless he has helped them one by one from his study chair; a Bible-class teacher will rarely solve the problems practical and spiritual of her hearers, unless she has been in living touch with them singly in the week. No amount of knowledge or "preparation" will make up for this; you may study books, but they will not do instead of "books in boots," as some one has quaintly termed our fellow-creatures.

If personal dealing is valuable in work at home, it is still more so as training for the Mission Field. Reading, with this thought in mind, the reports and magazines which record the conquests of the cross, we find that preaching to large audiences is only part of a missionary's work; great portions of his toil, and also of his blessed harvest, are connected with the patient personal work in which one single case is followed up, for years it may be, in humble prayerful faith. And it is this talk, this face to face dealing with difficulties, which gives a missionary power to touch the hearts of many when he stands before his congregation.

We find that the Lord Jesus Himself worked very largely amongst individuals. It was He who first revealed to the world the priceless value of one immortal soul. Crowds thronged to hear Him, yet He found time to seek out one and another who would singly hear His voice. Trace His interviews with individuals as recorded in the Gospels; you will find in them a perfect example for personal work to-day. By the well (St. John iv.), in the temple (St. John viii.), at the lake (St. John xxi.), by night (St. John iii.) as well as by day—anywhere, any time—if one would listen—He lavished His time and thought on that one. There was a Divine compulsion about it; "He *must needs* go through Samaria." That fourth chapter of St. John's Gospel is pregnant with the principles of individual work. We cannot unfold them here, but if you will take the Lord as your "Master of methods," and study His dealings with the woman recorded there, you will learn secrets which will help you to unlock many a soul. What an anomaly it is when some one realises the need of the heathen but not of the men and women near at hand!

Some who hope to be missionaries by-and-by are at present debarred from "casting the net," but "rod-and-line fishing," which is imperative on all disciples, is *always possible*, whatever home circumstances may be. Perhaps some one is saying, "I am too busy or too shut in to take up any work." Where did you learn that "work" only meant a Sunday-school class, or district visiting, or going to the East End of London? Not from your Bible surely! All this is one kind of work; another kind is quite close at hand.

Here is a loved and cherished daughter in a wealthy English home. She is not allowed to have a Sunday-school class lest the children should bring some infection; or to visit in the cottages because they are not clean; or to sing in the workhouse wards because it might injure her voice; or even to gather the girls of the neighbourhood for a Bible-class, because they are beneath her in social rank. But into the sheltered luxury of such a home the call of God has come. The daughter asks if she may go with the message of salvation to those who have never heard, but her plea is refused, the door seems shut. She is willing to "wait," perhaps, but it does seem hard that in the waiting time *no work* should be possible which would fit her for the field. No work! Why she is surrounded with it! Only it is the one-by-one work which costs more than a class or a district. There are brothers and sisters, perhaps; certainly there are servants, visitors, friends. There are afternoon calls and afternoon teas; there are the thousand and one social claims, all these *may be*

transformed into a little home Mission Field. What better practice than this? What more needful training for one who longs to win souls abroad? Circumstances vary widely, of course, but we unhesitatingly say that everybody can reach somebody—and if you only know of one for whom you might angle, begin on that one; more will soon be sent! The busy clerk in his warehouse, the young governess in her schoolroom, the saleswoman behind her counter, the servant in her kitchen or nursery, can all be “fishers” where they are. Take a quiet prayerful hour, and face, alone with God, the surroundings and responsibilities of your own life, and seek His grace to begin this individual work in every possible direction from to-day.

If you cannot get into personal contact with people, what about “the ministry of the pen”? Are there no friends to whom you can write of your Saviour, no lonely discouraged ones whom a letter would cheer? This correspondence work is invaluable missionary training. When the sorrows or difficulties of others are put on paper, one has time to think and pray over them, to search one's Bible for the best answer, and in so doing one's own sympathy and knowledge is deepened, and cobweb-doubts are swept away.

“But individual work needs *courage*,” you say. Perfectly true. It is easier for a young man to address a Y.M.C.A. meeting than to have a manly word about salvation with his fellow-clerk in the dinner-hour. It is easier for an undergraduate to take charge of some sea-side services than to witness term after term for his Master to men in his own set at college. It is easier for a timid girl to teach a Sunday-school than to tell her favourite school friend of the love that has drawn her heart away from the love of the world, and to follow that friend with prayer and pleading until she too has found the Lord. But oh! if candidates are thinking of what is “easy,” what manner of spirit are they of? Those who do not love the Lord enough to face individual work for Him at home are little likely to face it bravely for Him by-and-by abroad.

Not less essential—rather more so—is *sympathy*. To help any one you must get near them. You must put yourself on their level, and as far as possible in their place. You must unite with them on every point that is possible for one who is truly loyal to Christ, and you must banish every shade of condemnation from your mind. The “gift” of which we read in Romans v. 5 will enable you to do this. Social ice is the great barrier to this individual work. But even an iceberg melts if the sun shines long enough upon it, and if you keep on loving the barriers will disappear. But sympathy must not degenerate into compromise. There is a danger of being tempted to do evil that good may come. A young man may feel drawn to go up the Thames on a Sunday in order to finish a “straight talk” which he began with his companion the day before; or a girl may wonder whether she ought “just for once” to go to some worldly amusement to show the friend whom she is longing to influence that “religion” does not make her “narrow” or “dull.” When you fish with rod and line be sure you stand clear on the bank yourself, and draw the fish out of its element on to yours. Far, far more is lost by compromise than is ever gained. It is a deadly snare of the enemy, with which every Christian's path is beset. Again and again has it resulted in very grave injury to the eternal interests of the one who thought to help another thereby.

But even when you have got as far as trusting the Lord to give you courage, and feel some kindlings of Divine love in your heart for the souls around you, it is not easy to know how to set about individual work. It needs great *tact*. The promise in James i. 5 meets that. It is easy, unless we are guided by wisdom from above, to do a right thing in a very wrong way. It is quite possible for zeal to outrun discretion, and many a young worker has overstepped the boundaries of social reserve in an honest desire to help another soul. Here is a serious danger, for the Christian is bound to avoid all *appearance* of evil, and to do all to the glory of God. Integrity of motive is not enough; there should be wisdom in action as well. It is also quite possible to put the right truth in the wrong way. The Gospel message is many-sided, and so is human nature. The same side will not fit every one at first. You will find a wonderful variety in the aspects of the Gospel presented by our Lord in His interviews, and it is instantly clear that these aspects fitted in each case the one to whom He spoke. Further, it is possible to speak in the right way but at the

wrong time. Have you noticed that our blessed Lord met St. Peter more than once after the denial, but it was not until that morning by the lake that He saw it was time for the tender solemn questioning which melted the disciple's soul?

On the other hand, it is possible to get so enamoured of tact as to lose *directness*. We may talk of Christian work, yet never of Christ; we may discuss Conventions, but not the truths taught at them; we may witness, with great tact, perhaps, to the fact that we are Christians, and yet fail to *win souls*. That, after all, is the paramount aim of individual work. Anglers are sent to catch, not to play with, fish.

Full well we know that the whole issue lies with God; the best of us, at home or abroad, can reach no soul “except the Father draw him,” but none the less you and I ought to strive as though all depended on ourselves. In this joyous though solemn work of pointing one and another to that Saviour whom we ourselves have found, we have the highest, the only true training for the Foreign Field. If we have not earnestly striven to reach souls by God's grace at home, how can we do it abroad? May not this be the secret of many a waiting time? May it not be that “He that shutteth” holds some back until His love so burn in their hearts as to send them after every lost one within reach of their voice or pen?

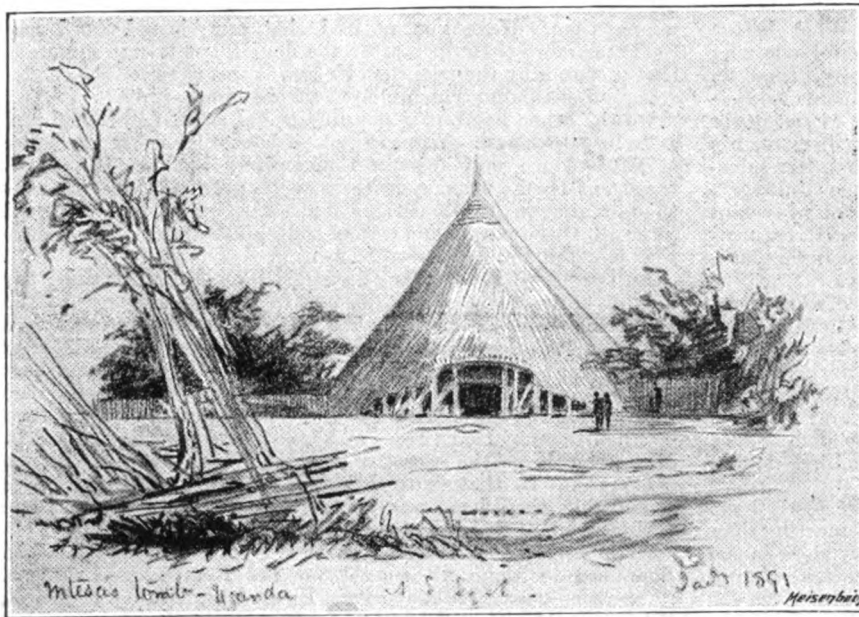
Great *perseverance* is a feature of true individual work. The Shepherd in Luke xv. sought for the lost sheep—only one, remember—“until He found it.” Blessed pertinacity of grace! Where would you and I be but for it to-day? Heart-doors open very slowly, and often young workers are so timid that they run away when the first knock is given, not even waiting for the possibility of response. In the Mission Field patience becomes a great reality. Years of sowing may precede the reaping, and hope deferred makes the heart sick. If God has set you to learn patience at home, accept His Holy Will. Those near and dear to you may shut their ears to your message; your letters may only get evasive replies; your friends may seem to turn from your words (they cannot from your prayers), but keep on, *keep on, keep on!* Years hence it will be harvest time, and you shall “doubtless come again with joy, bringing your sheaves with you.”

Where words cannot reach, a life of holy consistency may speak with power, but of this we shall have more to say in a future article. Another feature, and it is one which is as good for the worker as it is necessary for the work, is that personal dealing is *private* work. It makes no show or noise; it brings no reputation to the one who does it. Let *reverence* mark it always. The secrets of other souls are very sacred, to be breathed out only to God in prayer. It is a deeply solemn thing to stand in the inner chamber of even the humblest heart. There is danger in repeating the experiences of others, or making “cases” out of those with whom we have talked. We should rightly shrink from revealing the family secrets of a household where we had been a welcomed guest, how much more from unveiling the recesses of the heart which had opened to us in some hour of need? In these days of Parochial and other Missions one fears not a little from the unintentional irreverence with which young workers, true and earnest indeed, sometimes lay bare with ruthless fingers the sanctuary of a soul. Though it is holy ground, the youngest may be called to stand there in the name and on the business of his Lord, but let him put his shoes from off his feet, and listen for the voice of God. And let him remember that what passes there is not his to repeat.

Finally, it is a *divine* work. Our own ability and discernment, and knowledge, if unaided, cannot avail. God has provided the Worker—the Holy Spirit, who knows the secrets of all hearts—and the Weapon—“the sword of the Spirit,” which is the Word of God.

The Creed of the Christian worker, as he comes face to face with an inquiring soul, is this: “I believe in the Holy Ghost, who has power to do what I can only talk of, and I believe in the Word of God, which is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing of the joints and marrow, discerning the thoughts and intents of the heart.” The Mighty Worker can speak through the weakest mouthpiece, and He can nerve the feeblest hand to wield His mighty sword. God help us, one and all, to be so yielded that we can be used.

Next month we must return to our subject, and, taking up the second division of it, offer some suggestions as to Home Preparation in associated Christian Work.



THE EXTERIOR OF MTESA'S TOMB. (From a Sketch by Bishop Tucker.)

THE TOMB OF KING MTESA.

FEW heathen monarchs have obtained a wider reputation than Mtesa of Uganda. The strength and stability which characterised his government, together with his own personality, which, despite grievous and glaring faults, was a striking one, rendered him an object of special interest to most who visited his kingdom, and vivid descriptions have been written of himself and of his court. He appears to have been quite young when he succeeded his father, Suna, and the account given of him by Speke, who spent some months at his capital in 1862, is by no means laudatory. He is described as at that time a vain and frivolous youth, exercising his powers in a cruel and capricious manner. When Stanley visited him thirteen years later he appeared to have made considerable advance in a better direction. He showed a fair share of good sense and intelligence, and bore himself with dignity. He had come under the influence of the Arab traders, and had adopted some of their outwardly civilised habits. He had also professed himself a Mohammedan. But on Stanley telling him there was a better religion than that of Islam, one which could make his country truly great, he expressed a wish to have Christian teachers sent him from England. Stanley's letter to the *Daily Telegraph*, repeating this request from the king, was the impulse which led to the commencement of the Victoria Nyanza Mission.

When Lieutenant Shergold Smith and Mr. O'Neill arrived at the Lake in 1877, they received two letters, brought by the king's messengers, containing an earnest request to his "dear friend wite men," to come to him quickly. The letters had been written by a boy who had been brought up in Bishop Steere's school at Zanzibar, and whom Stanley had left at the court to instruct the king. The missionaries, on reaching Uganda, in June, met with a cordial reception, and when the name of Jesus was pronounced, Mtesa ordered a general rejoicing to be made. He showed great joy at hearing they had brought "the Book" (the Bible) with them. But he was too much afraid of the Arabs to enter heartily into their plans for the good of his subjects. At times he would show them favour, at times quite the reverse, more than once allowing them nearly to starve, although they had been doing work for him. Now he would gather his pages round him, and discourse to them of what he had himself learned; now he would call it *kyeju* ("cheek") that any should presume to have an opinion of his own on religious matters. One day he would forbid his people to learn to read, another day he would chide them for attending only to the things of this world! He evidently felt the power of the Word of God, and could eloquently exhort his subjects to listen to it. He also asked for baptism, yet refused to give up his sinful habits. And so he went on,

stiffing his convictions, and clinging to his evil ways, until, in October, 1884, the disease from which he had long been suffering carried him off.

Mr. Mackay was sent for to superintend the funeral. He had won great reputation by the three coffins he had made for the queen-mother in the previous year. Namasole had been buried with great pomp. An enormous grave had been dug, about thirty feet deep, which was partially filled up with layers of bark-cloth, several thousand cloths being used for the purpose. The space that remained above the coffins was also filled in with bark-cloths and thousands of yards of calico. Mtesa was very proud of the display made on this occasion. But, on referring to it, Mr. Mackay took the opportunity to press upon him with all earnestness the utter vanity of such things, and the worth of the immortal soul. "All that fine cloth," he said, "and those fine coffins will one day all be rotten. It may take ten years, or may be a hundred years, or it may be a thousand years, but one day all will be rotten, and the body inside will rot too. . . . Look at these head chiefs of yours sitting by you. The Katikiro is your right hand, and the Kyimbugwe is your left hand. They are both very rich. Next to you they are the greatest in the kingdom. They have cloth,

and cattle, and lands, and women, and slaves—very much of all. . . . Now let me have only an old bark cloth, and nothing more of this world's riches, and I would not exchange for all the wealth and all the greatness of both, because all their greatness will pass away, while their souls are lost in the darkness of belief in the lubare, while I know that my soul is saved by Jesus Christ, the Son of God, so that I have riches that never perish, which they know nothing about."

To perform the duties of an undertaker seemed strange work for a missionary, but it was while employed on the funeral of Namasole, that Mackay made the acquaintance of the king's blacksmith, Walukaga, who became one of his noblest converts, and afterwards a martyr. Moreover, he was always ready to show his goodwill to the people by giving them the advantage of his talent and skill. The chiefs asked for three coffins for Mtesa, but Mackay persuaded them to be content with two. Mr. Ashe, in his "Two Kings of Uganda," thus describes his work:—"He then made a huge chest, on which he nailed brass and copper trays flattened out, and copper sheathing, together with the zinc lining of old cases, which we had received filled with various stores. The copper and zinc represented the metal coffin, and the whole was covered on the outside with the fine white calico which, in Buganda, is only worn by the upper classes."

The grave was dug in one of the king's largest houses, at his capital, Nabulagala, henceforth known as Kasubi, while his successor, Mwanga, established himself at a new capital. With the death of the king all his great chiefs but one lost their former position, this one managing to retain the office of Katikiro, contrary to the usual custom. The deposed chiefs lived at Kasubi, as attendants on the dead monarch, of whose tomb they had the custody. Mr. Ashe tells us that he found no trace in Uganda of any belief in a hereafter, except the idea that a living person might become possessed of the spirit of a deceased royal personage. The people avoided all mention of death, and spoke of one who had died simply as "gone." In the case of a king they kept up a fiction of his being still, in a shadowy manner, present. The drum was beaten daily before Mtesa's tomb, food was prepared and presented there, and expressions of loyalty were uttered by the chiefs, who did homage as they had been accustomed to do before the living monarch.

The flat-topped hill on which the tomb stands is on a straight line with the Mission Station at Ktesa, and Mwanga's palace at Mengo. The hill is now almost bare, and only mounds mark the sites of the houses which once stood there. The houses were destroyed during the revolution, and the old Katikiro, who had fled to one of them as to a sanctuary, perished in the flames that consumed it. Many offerings used to be brought and hung up before the tomb, much in the same way as has been done in

Europe at the shrines of Roman Catholic saints, but all these were carried off by the Mohammedans. Mr. Walker visited the place in March, 1890, and his description of it was published in the *Intelligencer* for November of the same year. The house covering the tomb is supported on stems of trees—palm-trees, Bishop Tucker tells us. Mr. Walker calls them “nzingo.” Many of these trees are a foot or more in diameter. They stand in rows, about six feet apart, but a wider avenue leading up to the tomb is left in the centre. They were formerly draped with white calico, and bound with stripes of red and blue, but most of this drapery seems to have been torn away, and what remains has changed from white to straw-colour. Mr. Walker tells us that the house was divided by a curtain of bark-cloth into two parts, the tomb being on one side, and the other side forming the dwelling of Paulus, the Christian chief in charge of it. It is a mere mound of grass, six feet square, covered with bark-cloth, surrounded on three sides by curtains of white and coloured calico. A row of copper and brass spears form a sort of rail in front, and Mr. Walker mentions “a curious copper device in thin metal, cut to represent the horns of a cow, resting in front of the spears.” Some of the spears have copper or brass shields fastened across the top. The house is thatched down to the ground, and there is no place for the light to enter except the door. Bishop Tucker speaks of the cathedral-like gloom of the place, together with a certain savage grandeur. On the summit of the house is a lightning conductor surmounted by a cross.

The famous king was indeed buried with earthly pomp and show, although with less expenditure than he had bestowed on his mother. Mackay tells us that £15,000 worth of cloth was buried with Namasole, while it is estimated that Mtesa's tomb holds about £2,000 worth. How different the sepulture of the missionaries who died at Usambiro. We cannot but recall Mackay's words to Mtesa, when we read that the bodies of Bishop Parker and Blackburn were simply wrapped in bark-cloth, there being no time to make coffins for them. Mackay, indeed, had a coffin, made of the same wood of which the *Kulekwa* was built, and probably Hunt and Dunn were buried in the same manner. But upon the simple, unpretending monuments which mark the resting-place of these departed ones are graven precious words, words shining with a light from above, words which tell of the “sure and certain hope.” The inscriptions have been written out by Bishop Tucker for the readers of the *GLEANER*.

On the first grave by which that little spot of ground was halloved may be read these words—

J. BLACKBURN, March 8th, 1888.
“Isa mwokozi wangu” (Jesus is my Saviour).

From BISHOP PARKER's tomb, with the date March 26th, 1888, the invitation goes forth—

“Njooni kwa Isa” (Come to Jesus).

Over the grave of him who so long had laboured on the shores of the Lake stand the words—

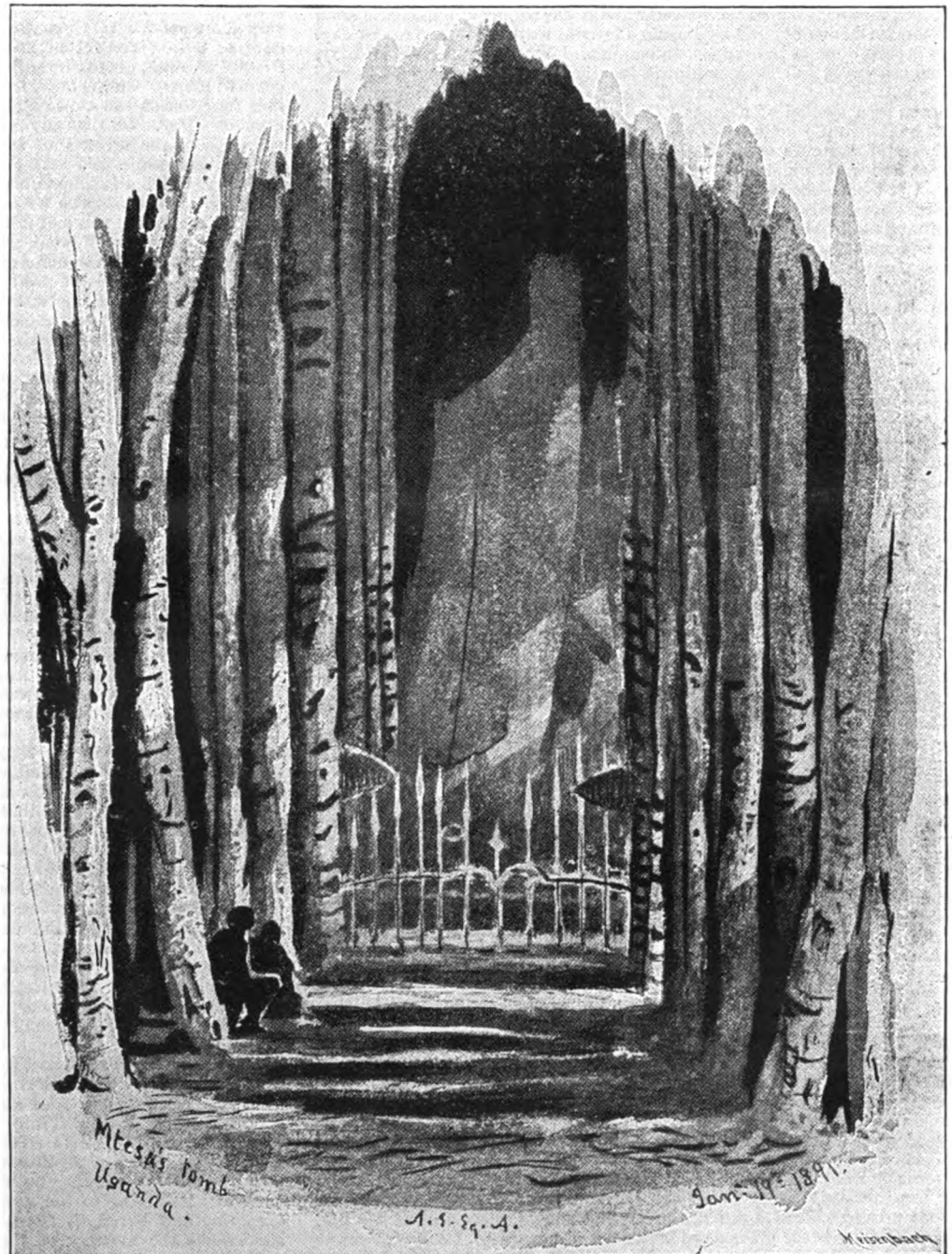
In affectionate memory of ALEXANDER MACKAY,
who died February 8th, 1890.
“A doer of the Word.”

The two remaining inscriptions are as follows—

H. J. HUNT, died November 14th, 1890.
“Pamoja Bwana Isa hatta milde” (Together with the Lord Jesus for evermore).

J. W. DUNN, died November 20th, 1890.
“Kwangu inu” (My home is in heaven).

Who would not say, comparing these tombs with the proud mausoleum of King Mtesa, “Let me die the death of the righteous, and let my last end be like his”? S. G. S.



THE INTERIOR OF MTESA'S TOMB. (From a Sketch by Bishop Tucker.)

ANOTHER LETTER FROM ROME.

ROME, Dec. 28th, 1891.

ALTHOUGH I hope, through God's goodness, to be at my post again before these lines appear, my kind colleagues call for a second "letter from Rome," so I must obey "the Editor." Again let me explain, however, that I am but a new-comer here, and that I only presume to write for the benefit of those readers of the GLEANER who have never been in Italy.

The Seven-hilled City.

Rome, as everybody knows, is "the seven-hilled city." I had no idea till I came that the seven hills were so distinct and conspicuous. Of course, after so many centuries, there has been much levelling and filling; but still there the seven hills are, and one of my chief pleasures has been to walk round and round and trace out their configuration. There are indeed nine, two others formerly outside the walls being now within the city: on the other hand, four of the old seven are now very sparsely inhabited. I need only remind my readers in passing of the "seven mountains on which the woman sitteth," in Rev. xvii. 9. From the earliest times, expositors have interpreted that phrase to mean Rome, although before the Reformation it was confined to ancient Pagan Rome, and is so applied by Roman Catholic writers to the present day. It is surely one of the saddest things in all history that the old idolatry, and especially goddess-worship, is practically continued in "Christian" Rome, and that the "woman drunk with the blood of martyrs" may stand as a symbol of a great "Christian" Church. There is much in these Roman Catholic lands which in outward aspect is very impressive. Splendid churches open all day (or the greater part of it), and poor men and women and children going in and out without let or hindrance, and just kneeling down where they like, quite regardless of British and American tourists with their red guide-books, and (I must add) their often painfully irreverent and loud talk. You may see at any moment a common workman, or a poor mother and child, or two little street boys, walking across the magnificent marble or mosaic floor, entering within the handsome iron gates of a gorgeous side-chapel, going right up to the very altar-rail, and kneeling down devoutly in the midst of splendours of sculpture and painting, of columns of porphyry and alabaster, of walls inlaid with agate and jasper, before a gilded altar adorned with precious stones. Of chapels and altars like this there are hundreds in Rome, and it is quite unusual to find one without at least one worshipper. One cannot help contrasting our churches at home. We do not want the magnificence; but we do want the humble worshipper who feels that his church is his own to go in and out of as he likes. No doubt many of the seemingly voluntary devotions of the people are merely the fulfilment of certain penances enjoined on them; but this does not affect their outward appearance.

What the Worship is.

But then consider what the worship is. I mentioned the kissing of St. Peter's bronze toe last month. In the church of St. Agostino there is a famous marble image of the Virgin and Child. Here I watched a stream of people, thirty or forty in a few minutes, kiss the Virgin's gilt foot—gilt to replace the marble one, which has been worn away with kisses.

The "Bambino."

At Christmas time, the popular idol (I don't like using the word, but what am I to call it?) is the "Bambino" (baby-boy) at S. Maria in Arco-Celi (altar of heaven), a most interesting church built on the site of the great Temple of Jupiter on the Capitol. This Bambino, in Mr Hare's words, is "a flesh-coloured doll, tightly swathed in gold and silver tissue, crowned, and sparkling with jewels." Of course it represents the Infant Jesus, but it looked to me much more like a Hindu idol. It has a carriage and servants of its own, and goes out to visit and heal the sick. At Christmas one of the side-chapels is fitted up to represent the birthplace of Christ, with the manger and oxen, and life-size figures of Mary and Joseph, and God the Father (a bearded old man) and the angels looking down from the clouds! I saw this being prepared by common workmen, and I afterwards saw it with the Bambino placed there. The famous long flight of 112 steps leading up to the church is thronged as I write with people going up to worship, and with vendors of toys, gay pictures, charms, &c.—a regular country fair.

A Fatiguing Penance.

I of course visited the Scala Santa, the far-famed flight of twenty-eight marble steps said to have been those ascended by our Lord in Pilate's house, and to have been brought by the Christian Empress Helena from Jerusalem, in A.D. 326. No human foot may tread that staircase, but from all parts of the world come pilgrims to go up on their knees, to which fatiguing penance the Pope attaches large "indulgences" from purgatory. The marble steps have a wooden covering, which has been worn away and renewed several times. Martin Luther devoutly went up on his knees half way, when suddenly his old text, "The just shall live by faith," was borne in upon his soul, and he boldly rose up and walked down again. It was one of the crises of his life. Good Friday is the great day for this act of penance. I only saw about a dozen toiling up. There are stairs on either side, which one is allowed

to ascend. At the top I looked through a grating into the holiest chapel on earth, which is only entered once a year, and in which only the Pope can "celebrate." It contains a portrait of Christ, said to have been begun by St. Luke and finished by an angel!

Unimpressive Services.

Very few of the public church services I have seen were impressive. I was present at a "Solemn Vespers" at St. Peter's on Christmas Eve, when there was a great gathering of dignitaries in vestments of varied colours, plenty of incense, a little bowing to the altar and to one another, and some fine singing by a choir in a gallery; but anything less like *worship* one could hardly conceive. At the great church on the Esquiline Hill, S. Maria Maggiore, I chanced to come upon the baptism of an infant in the baptistery. There is a splendid font of porphyry, surrounded by a low balustrade. The priest stepped inside the balustrade in his cassock, put on his little surplice and his violet stole before our eyes, and was attended, not by a "vested acolyte," but by a dirty man looking like an inferior hotel porter. Cold water was in a brass basin set on the rim of the font, and hot water to mix with it was brought in a tin can. The tepid water was poured over the child's head, and the priest put salt and oil upon its eyes, ears, tongue, &c. He mumbled a very short service very inaudibly and very fast; the mother said Amen once or twice; the father and friends were silent. If our Ritualist friends who talk about slovenliness want an example of it, they should come to Rome. On the other hand, there was something that looked real in a function at the curious old church of S. Stefano Rotondo on St. Stephen's Day. On that day crowds of people go there to see the wall-paintings of the tortures of the ancient martyrs, which are appalling indeed; but while this was going on, there was a service in a side chapel, at which a large number of young German candidates for ordination, in scarlet cassocks, were addressed by a venerable and benign old man in magnificent robes of crimson and gold, with a mitre on his head and a crosier in his left hand, who spoke with great animation. I could not hear a word, for the noise of the crowd viewing the pictures; but I wondered if by chance it was a Valedictory Dismissal of Missionaries! At the end, the old bishop was divested of his sacerdotal vestments by the attendant priests, and the garments put on him instead showed that he was a cardinal. This dressing and undressing before the congregation was a curious spectacle. Another impressive thing was the *Te Deum* on New Year's Eve at the Gesù Church (Jesus Church); impressive because a congregation of 2,000 sang alternate verses with the choir. This was the only congregational worship I saw.

In the Catacombs.

It is a relief to turn one's back upon modern Romanism, and go outside the gates of Rome to the Catacombs, the underground "cemeteries" (sleeping-places) where the early Christians buried their dead, and to read the inscriptions (mostly now preserved in the Lateran Museum). No Mariolatry here; and no prayers for the deliverance of the departed from purgatory. Name and age, and then the simple words, "In Peace," or "He sleeps in peace": this is the commonest epitaph. Several Scripture names occur, notably Tryphena and Tryphosa, but I did not myself see these. The Catacombs stretch like mines in all directions. At the place I descended, taper in hand, there are four sets of galleries, one beneath the other; and it was the second that I inspected.

I entered the Catacombs near the beginning of the famous Appian Way, the grand Roman road along which St. Paul entered Rome. Here I was unquestionably on his traces; and the beautiful views all round, and the historic memories of the great highway, paled before the one fact that his feet trod those rough stones. Probably also I stood where he once stood, in the remarkable church of S. Clemente. A few years ago, under the present (medieval) church, was found an older church, with paintings of early date illustrating Clement's life. But below this again, and still older, was found the House of Clement; and there are good reasons for believing that this house was a place of resort for the Christians in St. Paul's day. Whether the Clement who was Bishop of Rome, and who wrote the interesting letter to the Corinthians (the earliest Christian writing extant, after the New Testament), was the same as the Clement of Phil. iii., we cannot be sure; but if not, St. Paul certainly knew the former as well as the latter. Another church I may add, is built over the House of Pudens, who is mentioned in 2 Tim. iv. A third church, in the heart of the city, is said to be built over the very "hired house" of Acts xxviii.; and an old inscription on it says, "But the Word of God is not bound." Regarding the place where he stood before Caesar, there is some doubt, as successive Emperors altered the palaces a good deal, and it is not clear that the imperial basilica (court of justice) on the Palatine Hill, which is commonly supposed to be the scene of the trial alluded to in 2 Tim. iv., was yet built in Nero's time. I descended into the famous Mamertine dungeon, at the foot of the Capitol, the traditional scene of his final imprisonment; and though at one time this identification was abandoned, there are now reasons for thinking he may have been immured in one of the dungeons belonging to the same prison. As regards the places of his execution and burial, it is so likely that the early Christians would hand down the memory of them, that probably the traditional sites may be accepted, notwithstanding the absurd legends connected with

them. Three miles outside the gate called St. Paul's Gate are three churches close together; and in one of them are three springs of water. When the Apostle was beheaded, his head fell down and then rebounded twice (so it is said!), and at each spot a fountain burst forth! These churches and the adjoining convent are in a deserted and unhealthy hollow; but some French monks who undertook the charge twenty years ago have planted avenues of eucalyptus trees, and thus neutralised the malaria. Half-way between this lonely place and the city gate is the grand church of "S. Paolo fuori le Mura" (*i.e.*, "without the walls"), originally built over the Apostle's grave by the Emperor Constantine, but rebuilt, enlarged, and adorned, at various times.

Traces of St. Paul.

Here let me say that I spent a week at Naples, and that amid all the glories of its scenery, and the beauties of Sorrento, and the thrilling interest of Pompeii, nothing touched me more than another unmistakable trace of St. Paul. At Pozzuoli, the Puteoli of Acts xxviii., I saw the remains of the old Roman stone pier or jetty at which he must have landed from the ship that brought him from Melita. Modern missionaries, too, often see Naples, as many of the P. & O. steamers touch there. I went to the office where Bishop Tucker, on his way home last May, met Mr. Ashe and his party on their way out. I myself met Miss Hester Campbell, one of our Palestine ladies, on her way back to Jerusalem. At the interesting Sailors' Rest, so zealously worked by Mr. S. Burrowes, I found in the visitors' book the names of Douglas and Edith Hooper, Pilkington, Baskerville, and Cotter, and Bailey (accountant at Frere Town); also of Dorothy Forster, who went in the same ship to Palestine to become Mrs. Ellis, and died at Jerusalem last year. Dr. Battersby and I had the privilege of conducting the sailors' service on Sunday evening. I told them of Mr. Peck, our Eskimo missionary, who was himself once a sailor, and they *did* listen! To this paragraph I might add that at Rome we had the pleasure of entertaining Lord Radstock, who was passing through on his way to India for another evangelistic campaign.

The wonderful buried city of Pompeii, and the thousands of interesting relics from it in the Museum of Naples, had a personal interest for myself, which I may perhaps be pardoned for mentioning. The first public address I ever gave was a lecture on Pompeii. It was given to the Lowestoft Mutual Improvement Society more than forty years ago, when I was a schoolboy in jacket and turn-down collar; and one of my auditors was Anna Martin, afterwards Mrs. Hinderer of the Yoruba Mission. All these years I had quite forgotten that I made diagrams for that lecture, but when I stood before one of the ancient wine shops in Pompeii, I recognised instantly the ground plan I drew for one of those diagrams!

Christian Work in Rome.

To return to Rome. I shall not of course refer to the wonderful art treasures, &c., or to the remains of Ancient Rome, which are far more extensive and interesting than I expected. But I must just say how one rejoices at the Christian work being quietly done among the Roman people, especially by Mr. Piggott, Mr. Wall, and the American Episcopal Methodists; also among the Jews, by Mrs. Burtchell and Dr. Young. It is to be regretted that the Church of England is not in the front in the medical missions, evangelistic services, meetings for women, &c., which are going on; but many individual ladies, Church people, assist in them. The most interesting of all is an indigenous and not a foreign work. I mean the Capellini Mission to Italian soldiers. Five and twenty years ago, Luigi Capellini, a young soldier, picked up in the streets of Perugia some loose leaves of a book. They were from the New Testament, and they were instantly used by the Spirit of God to open his eyes and bring him to Christ. He faithfully witnessed for his Master among his fellow-soldiers, and several were converted. An attack of cholera compelled him to leave the army, and ever since he has laboured as an evangelist among the troops. So remarkable has been the influence for good that he has wielded, notwithstanding bitter opposition from the priests, that the King of Italy (of whom, by the way, I hear golden opinions) has twice conferred special honours upon him. He is a Cavalier of two Orders of what we should call Knighthood. I had the great privilege of addressing a gathering of soldiers, many of whom were godly and praying men; Madame Capellini interpreting for me, as the Cavalier knows no English. It was a heart-stirring sight; and I shall not forget the warm grasp of the hand from some splendid-looking men in the king's own body-guard of cuirassiers, with their grand helmets and pumes, their long blue cloaks and scarlet linings. Nor shall I forget their fine singing of the Italian version of "Hold the Fort" and other hymns.* At other times I spoke at a mothers' meeting, and a Sunday-school Christmas treat, and a Y.W.C.A.; and I hope I have initiated some new plans for deepening the interest of Christian English people in Rome in C.M.S., C.E.Z.M.S., and other missionary societies.

The G.U. Motto Card.

One other incident I must mention. I went one day into the heart of the Sabine mountains, some thirty miles from Rome, to a picturesquely situated village called Farfa. Here for centuries was a grand Benedict-

tine monastery, which, like many others, was confiscated when the Italian Government took possession of the Papal States. One half of this monastery is now occupied by an English gentleman, Mr. Morgan, who cultivates olives and has an oil-mill (the working of which I found very interesting). His sister carries on a girls' orphanage, which is a centre of good influence in the country round. It was a treat to talk (by interpretation) to these children. But what I want to say is that when I entered the reception-room of the monastery, the first thing I saw on the table was the new Gleaners' Union Motto Card!

And with this I conclude, thanking God for the greatest holiday of my life, and my dear fellow-workers for their kind labours during my absence.

E. S.

THE MISSION FIELD.

AFRICA AND MOHAMMEDAN LANDS.

Niger.—Our last number had barely reached the hands of our readers telling them of Bishop Crowther's improved state of health, when the news was received from Lagos, on Dec. 31st, "Bishop Crowther dead." We have expressed our sorrow at his loss on a previous page.

Eastern Equatorial Africa.—Letters to the middle of September have been received from Uganda. Mr. Baskerville went to Budu at the end of July, and was staying at the place of a Christian chief, Zekariya, about six hours' walk to the south of Masaka, where Mr. Walker is stationed. Mr. Smith had visited Mengo from Busoga, and gave an encouraging account of the work; the chief, Wakoli, was friendly, and the people anxious to learn. After visiting Mengo, however, he did not purpose to return to Wakoli's, but to a place about three days' journey from Mengo, where the people had offered to build a church. Seven Waganda Christians were to accompany him to labour in various out-stations under his superintendence; these were to be entirely supported by the Church in Uganda. Mr. Pilkington sends home the Epistle to the Galatians, which he has translated with the help of Henry Wright Duta. He says, "I have the names of *thirty-six* chiefs who have offered to build for and feed a European residing at their place. I could easily add to this list if I tried; but surely this is enough to show what is wanted. We have here, I believe, the fulcrum by means of which to work Africa (and is it not Archimedes who could move the whole earth if only he had a fulcrum?), but the lever must, in the first instance, be Europeans, men of God, who do not mind being used as levers, in Africa or elsewhere, in God's hands. I wrote, 'who do not mind,' but when I read it, it sounds almost blasphemous; 'not mind' being in God's hands for His work! Could there be a safer—a happier position? could there be a greater privilege?"

Palestine.—A short while since the oldest Greek priest at Nazareth died, and our missionary, the Rev. C. H. V. Gollmer, and the Rev. Chalil Jamal, the C.M.S. Syrian pastor at Nazareth, attended the funeral service. The Greek Bishop of Nazareth expressed himself very pleased at this mark of sympathy, and he asked Mr. Jamal to give an address after the service in the Greek church, which he did.

INDIA AND THE FAR EAST.

Dr. Arthur C. Lankester on reaching his station, Amritsar, in the Punjab, in November, wrote home his first impressions, and they are well worth recording. He says, "Now as to the work, I may as well say at once that so long as God gives me health, my life must be spent in the Punjab. I feel as if I could never be content to work in England now that I have once come into the midst of this glorious work. It is living and real. I think there is no fear of my putting the professional work first. The spiritual hunger in the Punjab is such, that did I not feel that the medical work was a most important adjunct, I should be wanting to be a simple evangelist."

The Archbishop of Canterbury has conferred the degree of D.D. on Archdeacon Koshi of Travancore, in recognition of his valuable services in Bible revision.

The Madras Divinity Class, the students of which passed so successfully the Oxford and Cambridge Preliminary Theological Examination in 1888 and 1889, was closed during the Rev. H. D. Goldsmith's furlough in 1890. It was reopened in January last year with two students, one the son-in-law of the Rev. W. T. Sathianadhan of Madras, the other the son of the Rev. M. David of Mengnanapuram. The latter, after only six months' study in the class, has lately won the Bishop Gell Greek Testament Prize.

* A second meeting with these Italian soldiers is mentioned at page 28.



MWANGA, KING OF UGANDA. (Redrawn from a Photograph taken by Mr. Ernest Gedge of the I.B.E.A. Co.)

MWANGA, KING OF UGANDA.

MWANGA was the youngest son of King Mtesa, whom he was chosen to succeed on the throne of Uganda. Mr. Ashe tells us that by the law of the country the eldest son cannot take the place of his father. Besides the eldest son, Kiwewa, there were others, who, had the old custom of Uganda been followed, would all have lost their lives when Mwanga was made king. Mtesa himself had, on his accession, killed all his brothers but one. Owing, however, to the higher standard of right and wrong which the preaching of Christianity had introduced into the country, Mwanga's brothers were spared.

The young king was but eighteen at the time of his father's death in October, 1884. As a lad he had several times visited the missionaries, and had promised if he ever became king, to show them favour. The sudden elevation, however, seems to have turned his head. Former friendship and promises were forgotten, and he at once took up an attitude of antagonism towards the missionaries whom his father had, on the whole, protected. The next year witnessed the death of the three boy martyrs, the first Christians who suffered; then came the murder of Bishop Hannington; and the next year broke out the awful persecution in which two hundred converts, Romanists as well as Protestants, met their end by torture and fire.

But in October, 1888, came the revolution which drove Mwanga out of his kingdom, and decreed liberty of worship to both Christians and Mohammedans. Mwanga fled to Magu, on the southern shore of Speke Gulf, to the south-west of the Lake. Here he became

virtually a prisoner in the hands of the Arabs, and dared not avail himself of Mackay's kindly offers of protection if he would come to Usamiro. At length, however, he managed to escape to the French Romanist Mission Station at Ukumbi, and there he made the nominal profession of Christianity.

Meanwhile a second revolution drove the Christians from Uganda, the power being seized by the Mohammedans, and Kiwewa, failing to satisfy their demands, was murdered, and his brother Kalema placed on the throne. The Christians, who at first took refuge in Ankoli, a dependent state to the west of Uganda, eventually sent for Mwanga, and after some fighting the Mohammedan party was driven out and the deposed king was, in October, 1889, reinstated in his kingdom. His brothers and sisters had all perished, and on the death of Kalema, Mwanga was left the only remaining child of the great Mtesa.

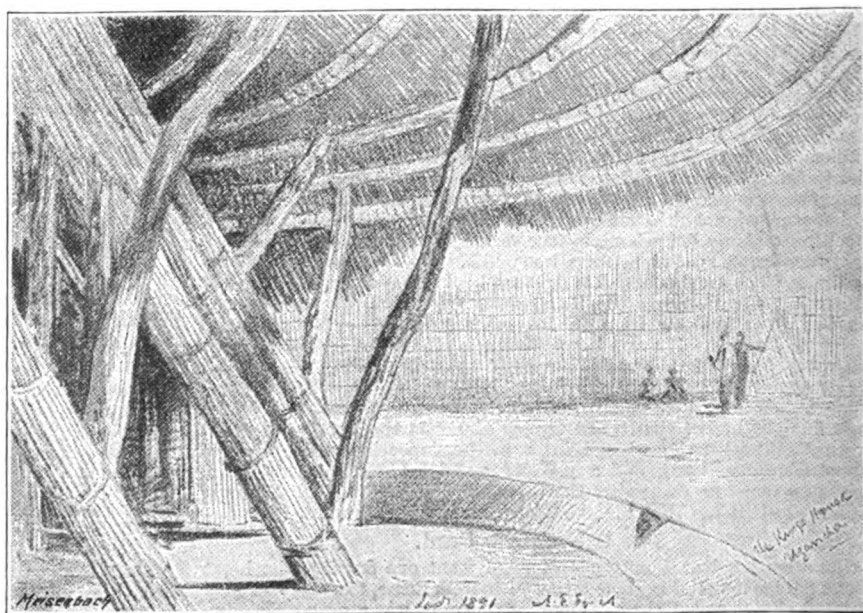
But the strength of Uganda had been broken and the country brought to a deplorable condition. It was with great difficulty that the chiefs and their followers managed to keep off the Mohammedans, and maintain the king in possession of his throne, and foreign help became desirable. Mwanga, who had already accepted a flag sent him by the British East Africa Company, grew impatient at the non-arrival of their agents, and signed a treaty with Dr. Peters, professing himself the vassal of Germany. When Messrs. Jackson and Gedge, of the I.B.E.A.C., arrived, they met with but a cold reception. This matter was however set right by the Treaty of Berlin, signed on July 1st, 1890, by which Uganda was included in the territory reserved for the exercise of British influence.

Towards the end of the year Captain Lugard arrived with a small force, on behalf of the Company, and since then he has built a fort, has several times defeated the Mohammedans, and saved the kingdom of Uganda from utter overthrow.

There is now entire liberty of conscience and of worship in the country, although Mwanga of course favours the Romanists, who form a large party in the state.

The king's palace, of which we give a sketch by Bishop Tucker, is built of reeds, supported by stems of trees. In front of it is a clay ridge such as is placed before all houses in Uganda to prevent (as Mr. Ashe has informed us) the water pouring in at the time of rain, the houses being built with their entrance facing uphill. Outside is a piazza, or open place surrounded by a fence, where the king holds his court. It is entered by a reed gate.

It is here that Mwanga received the Bishop and his companions in December, 1890. They brought their own seats with them, and these were placed at the right hand of the king. As soon as the audience was at an end, he rose to his feet, and accompanied them to the front of the court, perhaps in order (as the Bishop says) to inspect them more closely. The Bishop and Mr. Douglas Hooper paid him a farewell visit before leaving Uganda.



THE ROYAL PALACE AT MENG0, UGANDA. (From a Sketch by Bishop Tucker.)

THE BISHOP'S "PALACE" IN UGANDA.

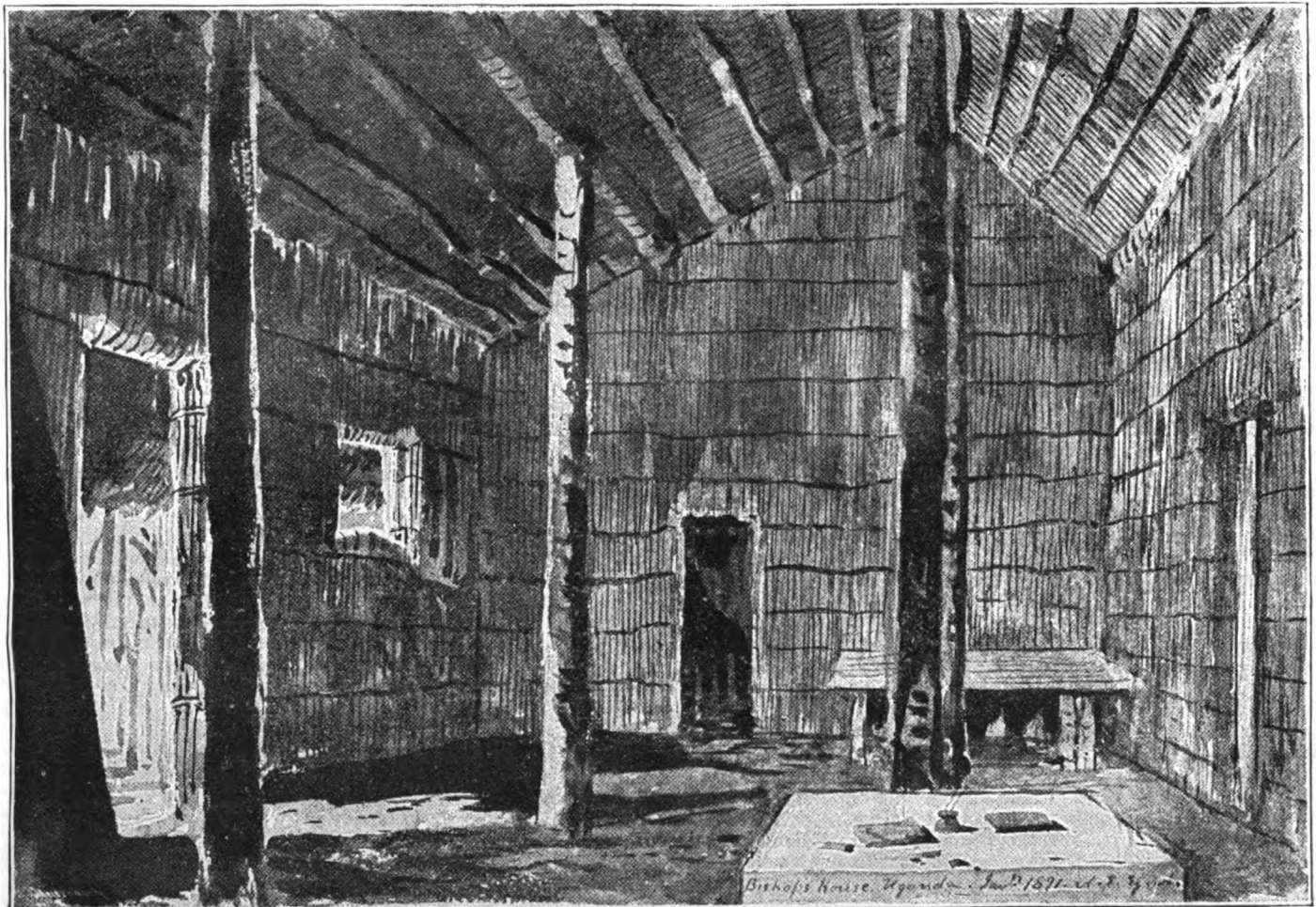
THIS is situated not far from the king's palace at Mengo, inside the Mission premises, which comprise over fifty acres of ground, given by Mwanga. The place is called by Mr. Walker Kitesa, and is described by him in a letter published in the *Intelligencer* for June, 1890. He speaks of the soil as rich, and mentions three springs of water bubbling up in the "garden," which lies on the slope of the hill, looking west. A trustworthy Christian convert, called James Kabuga, had been appointed gardener and general caretaker of the estate. Part of it was planted with potatoes, and during the troublesome times that followed Mwanga's restoration to the throne in October, 1889, the missionaries lived for a fortnight entirely on potatoes.

The "palace" was built by the Native Christians for the use of the Bishop. He tells us that it is made entirely of reeds, tied side by side with thongs of bark, and supported against stems of palm-trees. Inside the outer wall there is a second, built in a similar manner, and the space between the two is filled in with grass and cuttings of reeds. The roof is supported on the inside by stems of palm-trees. The house contains three rooms. Two of these were occupied as sleeping-rooms by the Bishop and Mr.



THE BISHOP'S HOUSE AT MENG0, UGANDA. (From a Sketch by Bishop Tucker.)

Douglas Hooper. The centre room, which is the one shown in the sketch, was the dining-room of the whole party. In the centre we see the dining-table, used also as a writing-table. In this room visitors were received. The Bishop was sitting in the left-hand corner when he exchanged Testaments with Benjamin (see June *Gleaner*) and received instead of his new one the shot-riddled volume of the Uganda convert.



A ROOM IN THE BISHOP'S HOUSE. (From a Sketch by Bishop Tucker.)

A TRIUMPH SONG FROM THE NORTH PACIFIC.

A LETTER FROM BISHOP RIDLEY.

METLAKAHTLA, November 19th, 1891.

Why have they come?

FOUR stout Indians came into my study an hour ago, news-laden. Their greeting was quiet, and their faces afforded no token of the nature of their embassy. They sat full in front, and distant the width of my writing table. There was an earnest expression, but the closest scrutiny failed to penetrate their secret, or lift the veil of mystery. I may not ask, "Why have you come?" or, "Is all well?" I am as Indian-like as they, so far as my impassive countenance is concerned, but I am burning with anxious curiosity all the time, because I remembered how many have been the vicissitudes of the Mission to these Kitkatlas.

A Previous Embassy.

Six winters ago a half-drowned crew came here from the same place, and sat in like manner on the same chairs. Their tale was woeful and laconic. I cannot forget it. Our Native teacher was spokesman then. This was his lamentation—

"They have burnt the church, they have torn up the Bibles, they have blasphemed the Saviour. Only the ashes remain, and a great victory for the devil." Then they relapsed into a gloomy silence. My turn then came.

"No, never," said I, "the war is only just begun. Jesus Christ will win. You are not burnt. The devil has laughed before. God will laugh at him, and you will laugh. Be strong."

For more than a year no teacher was suffered to land among the Kitkatlas. No public service could be held. The most strenuous efforts were made to stamp out the work of grace, but the hotter the persecution, the purer the life. I cannot say how many dated their change of mind from that Saturday night which was turned into a brief day by the flames they kindled in the witnessing House of God. If every church in the land were burnt, with similar spiritual results, the loss would be gain.

While the latest news rings and thrills within me—before I enter upon any other pursuit, if I can command the leisure—I will write it down, and send it at once, if the already overdue mail steamer does not arrive to-day.

Luke's Recital.

Luke, a Christian of a year's standing, is the chosen spokesman. How his face was transformed as he related his beautiful message! Mrs. Ridley had come in to hear it. We both listened to the answer of a prayer of eight years' duration. We had long wrestled for it. Now we have it. I have for years past expressed to the Committee, in my letters, the settled conviction that a great blessing was in store for the Kitkatlas. It was no fancy picture, but one drawn by the reasonable faith that time has justified. Now, as we attend to Luke's recital, our hearts are aglow with gratitude. Affliction is justly regarded as the most potent factor in humbling the soul, and revealing to us the Saviour; but the sympathetic gladness that turns to His throne, because it glorifies the Victorious King, also melts the soul and shapes it to lowliness.

"*Litha goudi eshk gish Sheuksh*," were Luke's first words, which, being interpreted, is, "He has perfected his promise, has Sheuksh." Had we a peal of bells I would have them rung, because the most able, most stubborn, and boldest warrior of Satan has submitted to Christ, and publicly, before his own tribe, has promised to serve Him as long as He keeps him alive on earth. Outworks, one by one, have been taken during the last two years, now the banner of the Crucified floats above the citadel!

A Captive of the Cross.

Sheuksh is a man of powerful build, with a very massive head, in which are set eyes that never look below yours, a mouth with jaws like a vice, but which easily smiles and breaks into a hearty laugh, dimpling his plump cheeks. He is a fine fellow—a chief of chiefs. He was not by birth the heir to this leading position, but has won it by capacity for affairs and oft-tried courage, although the chief once in power, and still alive, shrank not from murder to maintain it. But this Sheuksh, chief of the Kitkatlas (more correctly spelled Giatkatlas), the last to rally round him the braves of an old system, that made them as proud and ruthless as Moslem, he has bowed his head before the Cross. Hallelujah!

The Chief and his People at Home.

Their island home, Laklan, breasts the western ocean, and is the outermost of an archipelago sheltering the three mouths of the Skeena river. Yet further seaward, standing alone as a sentinel, is an islet called Lak-Kul, fifteen miles from Laklan. Out there go the fur-seal hunters each summer, and thither, for the first time, our hardy missionary, Mr. Stephenson, followed them. Their leisure hours were employed in felling trees and shaping logs, to set up the framework of a church, 45 ft. by 40 ft. The women sewed sail-cloth together for walls and roof, and, when all else was finished, brought white sand from the beach for the floor. Thus was God's house planned, and built; and fitted by themselves at their own expense. Then came that pestilent *la grippe*, and none escaped; some died. The missionary bestowed all his provisions, excepting a little flour, on his stricken flock. He would have died had not I sent to fetch him here alive or dead. We nursed him; God restored his strength. But he did not return to that post, because his people were soon scattered far and wide. At this moment he is tending a sick wife, but is expected to return to Kitlan at the first opportunity. This, the winter home of the Kitkatlas, is in a wild and exposed situation. A rocky point juts out north-eastward, on which, in grim disorder, stands the central part of the village. On either side a sandy cove sweeps back in graceful curves. Above the bank stand, in a crescent, several very massive houses, but of some only the bare frames. Nearly in the midst is the home of Sheuksh, its low-pitched gable seaward, and in front a monolith of great size, concerning which the strangest tales are told, and also his lofty flagstaff, on which I once saw the "Stars and Stripes" hoisted in defiance of our Queen's authority. But he lowered it at my request, and never again let it see the light.

The floor of his house covers 3,600 square feet, a space without a post or pillar within the walls to support the low-pitched split-cedar roof. The floor is of solid cedar. In the midst is the sand-strewn hearth, from which the smoke ascends and escapes by the central aperture above it. The daylight is dim within on the brightest day. Therein no books vexed or delighted the generations past. Could they declare it, what a strange history would these smoke-stained walls recount! Had I the pen I could put on record and rescue from oblivion many an oft-recited tradition there that would please the lovers of ancient things—things that would have been old to Abram among the Chaldeans. But I have something new and true to tell, better than all the strange tales of old.

In Solemn Assembly.

The summer toil and autumn peril are past. The furs are sold. The winter's provision laid in. All, or nearly all, of this most numerous tribe are at home. Last Sunday the Church was too small, though the standing room was thronged. On Tuesday the chief invited all the adult males to meet him. His secret was well kept. The many thought the meeting was to be assembled to discuss the plans for winter. As daylight faded they gathered at the chief's great house. A large stack of fuel betokened a long discussion. A pile of logs was on the hearth, and over them oil was ladled now and again. Up shoot the brilliant tongues of fire, which cast a dark shadow behind each illuminated face. The flames leap aloft as the crowd increases—a wondering crowd. There is Sheuksh, arrayed in a scarlet robe, bedecked with mother-of-pearl and curious embroideries, and seated alone on a low kind of settle; his people on the other three sides of the great square, awaiting the opening of the Parliament. Christians are mingled with the unbaptized. Nearer than the rest to the chief are seated six of his leading men—his faithful supporters in vainly resisting the progress of the Gospel. These were declared enemies of the Church. It seems strange to say that I admire their constancy and moral courage.

A Transformation Scene.

Up rose Sheuksh grandly, and though the Christians are too numerous to apprehend any serious attempt to cartail their liberty or power, yet they anticipated an attempt to do so. He stretched out his arms, as if to display his sturdy person and the robe that had figured in many a heathen orgie.

"I wear," said he, "the outward sign of former ignorance and of ancient customs, that never changed until the white man's faith was preached. I thought I ought to keep them, for I am not wiser than the ancients who kept them and did great deeds."

I loved them. So did you. I have struggled to maintain them. I have defied the Queen's officers. They threatened me as late as this last springtide with prison and disgrace. I told them I would not avoid them. I also resisted the Bishop, and suffered not his teachers to land. I concealed not the wish of my heart. You know to what lengths I went. Most of you approved my doing. But the end has come. Let the waves tell the story of our fathers. Our children's lips will form no fit words. Where do dead things go? This goes with them." Here he threw off his scarlet robe and the other insignia of a heathen chief. "I am naked, but can clothe my body with the white man's clothes." This he there and then proceeded to do. "What will cover my heart? I can wrap nothing round it. God sees it, and He knows all the past and the present. He knows I am ignorant and sinful. He has this summer made me know it. I am now dressed like a Christian. Those tokens of the dark past I will never touch again. What shall I do next? I am too old to go to school. I cannot read. I am like a child, knowing little, but wanting to learn. Will Jesus Christ have me? Will He help me? I will never turn back. I give myself to God. Now pray for me—pray, pray! I want to know what will please Him. I must know. Begin at once to pray!"

Prayer and Praise.

So the whole company bowed their heads in silence until one of the earliest converts named Stephen Gaiumtkwa broke it with uttered words of earnest supplication. This ended, a Christian of the same standing, the most diligent in the Scripture, his name Samuel, started Wesley's hymn, "*Hark! the herald angels sing*," and many voices took it up. Then Samuel recited a verse of Holy Scripture, and as Luke described it, "broke it small for Sheuksh to eat." James Dakaiya prayed, after which Samuel said the first verse of the hymn, "*Praise, my soul, the King of heaven*" and after it had been sung, expounded another passage of Scripture. Daniel Whadibo prayed, and next was sung "*Safe in the arms of Jesus*." Charles Luahaitk prayed, and then was sung "*Come, Holy Spirit, heavenly Dove*." Prayer and Praise and Holy Scripture followed in like succession for seven hours and a half.

"But were you not tired?" I asked.

"No, nobody went out but to go round and tell the women, and when they heard the chief was converted they also prayed and the children too."

"Was there any noise or rushing about?"

"No, nothing but praying and singing; and when we returned after midnight to our own houses, we told the women, who had kept the lamps burning, and they were not extinguished all night. At daylight we again assembled to pray in the chief's house and left some praying when we were sent away to tell you the truth."

Such is the story. I have quite forgotten another point of interest. The men who had held to Sheuksh in the prolonged struggle with the Christians, one by one between the intervals of prayer rose and solemnly renounced the past and professed themselves catechumens if they could be received as such. Not a shred of outward heathenism exists in what till lately was its one stronghold. Not a soul remains that is not pledged in this wonderful manner to live and die as a Christian.

"Will it last?"

What if some of this should prove ephemeral! It will not differ from the purest religious movement, except in degree, even if it should (as doubtless it will) be followed by the carelessness we are familiar with in England of the only nominally Christian. This great demonstration was not without a divine effusion of spiritual power. It was as real as in the nature of such a movement it could be. Doubtless not long hence many will be baptized, but it does not follow that all will wear more than the outward profession of Christianity.

The least thing gained is a public acceptance of Christ Jesus as Lord, and that is a great thing in itself. Heathenism is demolished. Now follows missionary building up which is proceeded with everywhere amid difficulties. The kingdom of darkness has been conquered in one of its most ancient strongholds. The cross of Christ has done it and may be trusted to hold the fort just won.

I can write no longer because the interruptions during the day have forced me into the morning hours, and yet I have not finished.

Religion and Loyalty.

November 20th.

There has been a heavy gale of wind all night with frequent lashing showers of hail. This has detained the steamer, I think, so that there may be time to finish my narrative and mail it. Not long after the arrival of the canoe of which Luke was the captain a second arrived, and I had to admit the crew to a two hours' interview, though I was uneasy at the interruption. They confirmed the good news, adding a few details which I have woven into my letter. Pencil in hand I noted points of interest. One was, that after the first canoe had been despatched the British ensign was hoisted on the chief flagstaff; the firemen and other organised companies attired themselves in their uniform, then fired a salute from the two cannon, and, accompanied by the band, sang "God save the Queen."

This was most significant. Religion and loyalty are aspects of the same spirit, one as it relates to heaven, the other to earth.

"Gloria in excelsis."

During the day many of our Metlakahtla people dropped in to speak of the great event, Samuel Pelham among them. He was the first Native teacher I sent to the Kitkatlas—the true pioneer of the Cross—under his instruction the first converts were prepared for baptism. Our young men educated under my roof have advanced in knowledge beyond him and others who were formerly Native teachers, so that the latter, through consciousness of their comparative ignorance, cannot be induced to teach as of old. He and Matthew sometimes preach, and do so with conspicuous ability without any thought of remuneration. Samuel Pelham is a natural orator, and now is a churchwarden here, and devotes much time to his office.

"Ah!" said he, "I remember soon after you arrived (this was in 1879) being captain of the great canoe that took Captain Plevoy (he meant Admiral Prevost) and Mr. Duncan to Laklan. No good grew out of it. Sheuksh mustered all his people and ordered a dance and a feast of wickedness to mock Mr. Duncan, who did not want to go there because he had no power to force the Kitkatlas to obey him. They laughed and howled and danced; the shameful dance, and we came home again vexed and angry. Two years later you gave me slates and copy-books, salts and senna, a bell and Bibles, and I went alone in my own canoe. I was received by Gaiumtkwa. After I had eaten, Sheuksh and Nishweuksh came in and told me I was not wanted to teach them. 'If you come as a chief's son (which Samuel is), come to my house and be my guest. But let me hear no bell; drums are better. Let us see no books; biscuits are more nourishing.' Then said I, 'Shimoigiat (chief), I have not come to the sound of the drum or to feed on biscuits. I have tasted better food; money cannot buy it. The son of our fathers cannot take it into his hand (he meant the child of ignorance), or see it with his eyes, or hear it with his ears, or taste it with his mouth. The son of the new day (meaning Christ's light) loves it, eats it, speaks it, dreams it, keeps it, gives it. You can have it, and will love it because it is beautiful and sweet, its silence heard above drums, its dimensions exceeding the clouds. God, it is God!'"

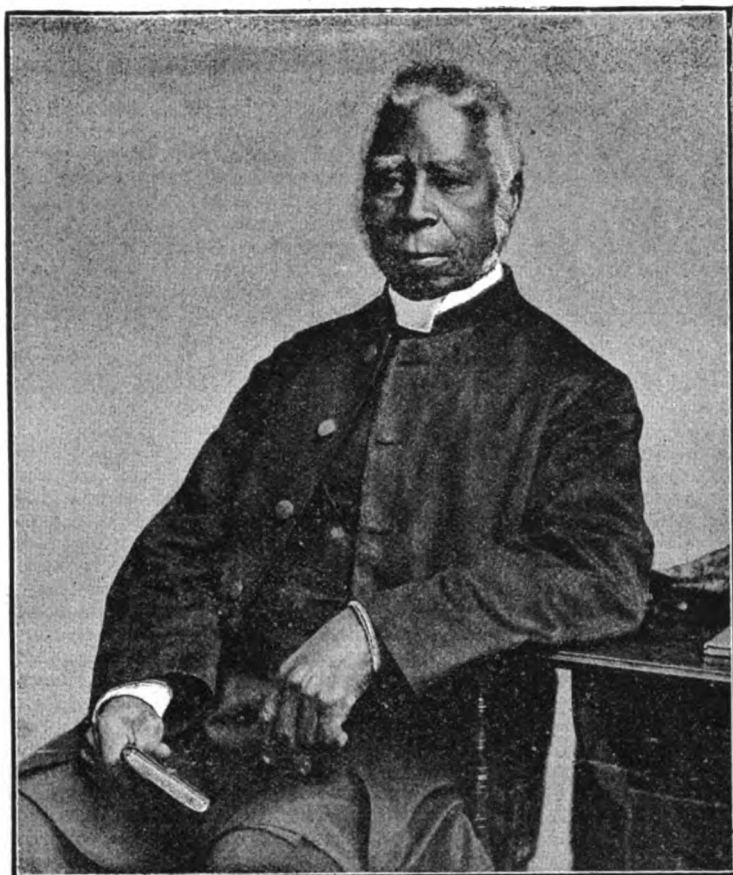
"Then they left me, and I remained all the winter teaching the children and the young men. I cooked my own food, and often entertained visitors who came secretly. Now Sheuksh is converted. What cannot God do? Wonderful! That lord of iniquity converted! That root of mischief plucked up! That right hand of the devil broken! Wonderful! Who can resist Him if Sheuksh cannot? God has shaken the mountain. God's anger has bored through him. (Here Samuel imitated the movements of a carpenter using an auger.) God turned and made it cut into him. Slowly through knots as hard as stone. So, so, so (suing the action to the words). Oh, the tools of God! They go through men's hearts. They are sharp but oiled, and let in the light. God knew his work. Now we see it."

After musing awhile Samuel, in an undertone, remarked as if to himself:—

"The devil has lifted up his head at Fort Simpson, and here has struck a blow (he alluded to a case of drunkenness), but at Kitlan I see his mouth in the sand. It is hard for him to meet with Jesus, the Son of God."

Now I have finished. Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be. Amen.
W. CALEDONIA.



THE LATE RIGHT REV. SAMUEL ADJAI CROWTHER, D.D.,
Missionary Bishop of the Niger Territory; Ordained 1843; Consecrated June 29th, 1864;
Died Dec. 31st, 1891.

A WORD IN MEMORIAM.

IT was in Rome, on Sunday, Jan. 3rd, that I received the news that dear old Bishop Crowther had been taken to his rest. I immediately went and asked a friend who has a good-sized drawing-room there if I might give an account of the Bishop's wonderful life, that same evening, to as many as could be brought together. Some forty English people assembled at eight o'clock, and listened for an hour with deepest interest to the thrilling story. But they were not the first in Rome to hear it. At five o'clock I was addressing (for the second time, see page 23) the Italian soldiers at Signor Capellini's mission service, and I told it to them. I need not say it was all absolutely new to them, and excited manifest surprise and delight; and at the end one of the leaders, a fine young soldier, rose and thanked me, and said that he and his comrades would strive to walk in the steps of "the black boy."

And now I must add to whatever else will be said in this GLEANER about him a word of affectionate personal remembrance. We in Salisbury Square saw much of him during his numerous visits to England. Although many friends would have competed for the pleasure of entertaining him, it was his own preference to have a little room at the top of the C.M. House as his head-quarters while in London. How he slept in it I do not know; for, whenever I saw it, the bed was covered with (literally) heaps of letters. No man ever had simpler tastes; no man ever thought and lived less for himself; no man was ever less spoiled by the dignities and praises of men. His one care was for Africa, and for his work there. The labours he went through in England were extraordinary. Except when he was shut up in that little room seeking, and seeking in vain, to overtake his correspondence, he was travelling over the country pleading the cause of Africa: never shrinking from journeys or from work; never thinking of his own ease and comfort; always cheerful, always ready. It is easy to see that he was thus occupied too incessantly; it is easy to see that we

should all have been kinder to him, and to Africa, if we had arranged for him to *take in* as well as *give out*, and if he could have been put in the way of *receiving* some of the freshened spiritual life of recent years in the Church. But the lack—such as it was—was our fault and not his. He, Bishop as he was, put himself under orders and went where he was called and whither he was sent.

And how strangely appropriate he could be in his speeches! Let me give one example. The last time he was in England he was present at the great General Missionary Conference of 1888. By some curious arrangement he was asked to speak, not on Africa, but on Woman's Work! It was, I think, the fullest meeting of the week: the large Exeter Hall was thronged: he had to speak first: what would he do? He just told two stories: first, how it was a *woman*, a missionary's wife, who taught *him* to know Christ; and secondly, how a certain chief on the Niger was changed from an opponent to a friend of the Mission by finding that *girls* at the school were taught to *cook*! The delight of the great assembly knew no bounds; and it seemed to me the happiest specimen of *adaptation to environment* I had ever seen.

Of his wonderful career I will say nothing here. There is nothing quite like it in all history. And of the recent "Niger difficulties," I will only say that those of us who most deeply felt the sad results of a too hasty and perhaps too generous employment of men not tried and proved, always felt also most deeply for Bishop Crowther himself, in the disappointments under which he suffered. But after all deductions, made with the severest judgment, a great work of God has been done. Not only are there towns and villages, once pagan and cannibal, now professing Christianity; but individual souls have been saved, not a few. It was God's work, and not man's. Man has done much to mar it. Yet God used human instruments to accomplish His purposes of grace, and of these the chief, and one ever to be gratefully and affectionately remembered, was Bishop Samuel Crowther. E. S.

PISA, ITALY, Jan. 5th, 1892.

MISSIONARY OBJECT LESSONS.

IV.—A PAINT-BOX: THE BIBLE.

SHOW a paint-box. What is it for? Why so many colours? Are all used together? All separately? Sometimes one put on alone; often two or more mixed together. How does the colour get on the picture? Do the brushes put it on themselves? Blue, red, yellow, are the principal colours—all others mixtures of these three.

Bible like colour-box, full of bright colours—blue, of God's love; red, of Christ's sacrifice; bright golden yellow, of Holy Spirit's influence. These the chief; all other good things result from these.

Hearts want picture of God painted on them—millions of heathen hearts don't know Him at all. Missionaries are like brushes. Take Bible: paint first one thing, then another, as needed. First teach about the love of God, and how the Lord Jesus died for sin: then tell how to be holy through the Spirit. Go on patiently, teaching things over and over again, now urging one thing, now another, as needed. Can they do it of themselves? Can brushes paint picture themselves? Must have Artist.

Brushes not all same size. Big ones for first big washes, middle-sized for most of work, tinies for little touches. So with labourers. Some have great gifts to start new Mission (give instances). Some can work steadily on for years at one thing at home or abroad. And then there are tiny bits of work for little ones—boxes to be filled with pennies which may pay for schooling of some heathen child; toys and clothes to be made and sent out; best of all, *prayers*, which every little child can pray. Who knows result? (Tell of little Brucey, Amelia Kohlhoff (Mrs. Baker), &c.)

How pleasant to see painting growing, improving!

How God rejoices when He sees some heart growing more and more like Him! Heb. xiii. 21. So do the labourers. 2 Thess. i. 3.

Pictures take a long time to paint: artist must have patience. And oh, what long patience has our Father! We ourselves are so slow to learn, who have been well taught all our lives and live in Christian country. How can we be surprised if heathen slow to become saints?

Some artists make a rule always to finish a picture they begin, no matter how badly it seems likely to turn out. Often find it is better than they thought. God *always* finishes what He begins. Phil. i. 6.

Clever artist can get any shade or tone of colour by mixing. And God can find just the teaching needed for every one in His Word,—for Hindus, Chinese, Africans, as well as English.

No two pictures alike, but all true to Nature if by good artist. So no two characters alike, but all able to show something of God's likeness if taught by Him.

V.—GOOD BREAD AND POISONED: TRUE RELIGION AND FALSE.

Show children a piece of good bread; also a few crumbs mixed with dirt and *poison*. (N.B.—Let the poison be a dry powder of some sort, so that the crumbs may be mixed with it, but not saturated as with a liquid, and carefully burn all as soon as the lesson is over.)

How valuable bread is! What could we do without it? We eat it; it becomes part of our bodies; so that they grow and are strong. A starving man, kept long without food, becomes weak as a baby. If any one ill and loses appetite how soon he loses strength.

But suppose, instead of having as much as you want every meal, you had to pick some crumbs carefully from among dirt and poison like this. Don't you think you would soon get thin? And you could hardly help getting some dirt and poison too.

Who called Himself the Bread of Life? St. John vi. 35. What did He mean? That those who "come to" Him, and "believe" on Him, receive Him into their souls as we receive bread into our bodies, and so the souls grow and get strong.

Some people say, "Why preach to heathen? they have very good religions of their own." And if you ask proof they tell you of some good thing said or done by heathen.

Suppose at breakfast to-morrow a box of dirty crumbs, mixed with poison, were put on table instead of loaf, and mother said, "No use troubling to send for loaf; there's bread there," what would you think? Yet it would be quite true: there *is* bread there—a little, but also much dirt and poison.

So it is true there is some good in heathen religions—some crumbs of righteousness and truth, but much dirt and poison. (*Illustr.*—Love and obedience to parents among Chinese, yet their cruelty, bigotry, &c.)

Some heathen do their best to avoid the evil and choose the good, but their poor souls always hungry. (Story of fakir. C.M.S. Annual Report.)

Isn't it cruel of us to feed ourselves well and let them starve on crumbs? Then, too, think of the multitudes who *don't* try to choose the best. They hardly know which is bread and which is poison.

So there is great need to take them the Bread of Life. And oh, how gladly they often receive it! (Tell of joy and excitement of Waganda over the shipload of Testaments and Gospels.)

VI.—ROOT AND BRANCH: HOME WORK AND FOREIGN.

Show the children some little plant, root and all.

What does a plant grow from? Does seed begin to grow in the air? Does the whole root grow before the branches? No, neither can grow without the other. Roots gather food and moisture from earth, make it into sap, send it up to stems and leaves: leaves take in air and thus help to keep roots healthy.

The work of the Church (not mere building, but "company of faithful people") like plant. Roots spread down into our own land in true service for Christ here; branches all over the world in foreign mission work.

The more strong and healthy the roots are, that is the more truly all at home love and serve the Lord Jesus, the more will branches spread out into all lands. For when we see how His love can help and comfort us and those around us, we become more and more eager that the heathen should learn to know Him.

Some people say, "Plenty of work to do at home; we ought not to go and preach abroad till everybody at home is good."

Suppose a gardener were to say, "I must pick off all leaves from my plants until the roots have grown as big as possible," what would happen?

And if we selfishly keep the good news to ourselves the home work will not flourish, but gradually lose strength and die.

Our work must *begin* at home, as plant *begins* to grow in soil, but neither must *stay* there. So the Master told His disciples to "*begin* at Jerusalem," Luke xxiv. 47. But were they to stay

there? What was the limit He set to their preaching? "All nations." Ah, then we haven't gone as far as He sent us even yet!

As the roots of a plant help the leaves to grow, and the leaves in turn help the roots, so we at home can help the work of Christ abroad, and it in turn helps us. How does it do so? By teaching us to be more unselfish, Phil. ii. 4. By showing us that the Gospel is strong enough to reach and save all men, Rom. i. 16, and so making our own faith stronger. A. E. N.

THE ROMAN CATHOLICS IN UGANDA.

IN 1879 the first party of French Romish priests arrived in Uganda. In 1882, discouraged by the limits placed to their efforts, they retired to the south of the Lake. But on Mwanga's accession to the throne, he, being disappointed at the non-arrival of fresh men from England, invited them to return. Being in considerable force, they soon gathered around them a band of pupils, whose number was augmented by the purchase of slave boys for instruction in the faith. Some of their converts showed much courage and devotion in time of persecution, willingly risking, and in some cases laying down their lives for the cause they had espoused.

Since Mwanga's restoration to the throne (after his expulsion in 1888), the number of converts to the Romish religion has greatly increased, and their number far surpasses that of the Protestants. The "*Missions Catholiques*" gives a glowing account of the crowds who assemble daily for instruction by the priests, and to whom little medals of the Virgin Mary are distributed, to be worn round the neck. We hear also of great efforts being put forth by the Romanists in Germany to help forward the Mission in Uganda. God grant that the supporters of Protestant Missions may not be less eager!



A GROUP OF WAGANDA ROMAN CATHOLICS. (From a German Engraving.)



RESUMING the great subject of our Motto for 1892, the Second Coming of the Lord, let us point out how essential a place it holds in our Christian Creed. "From whence He shall come to judge the quick and the dead"—here is one of our fundamental articles of faith. Do some think it is an inadequate statement? But so also are the other articles. "Was crucified, dead, and buried" is a phrase that leaves the whole doctrine of the Atonement to be filled in; and in the clause expressing our belief in the Coming, is wrapped up in like manner an entire circle of Scripture truth. And observe that a too exclusive attention to one of the great facts of redemption maims the Christian life. What comes of dwelling for ever on "Born of the Virgin Mary" may be seen where the writer of these lines is now seeing it, in Italy; and on the other hand, those who advance from the Birth but stop short of the Death, fastening their eyes only on His Life and Example, see a perfect character, but find no motive or power to imitate it. It is a great step to come on to the Death, the "full, perfect, and sufficient sacrifice, oblation, and satisfaction for sin," and to accept it with the thankful song, "His blood availed for me." But we must not stop at the cross: we want a Risen Saviour and the "power of His resurrection" in daily life. Nor is that all: we need the next clause in the Creed, "He ascended into heaven"—not only a living but an enthroned Saviour, a High Priest ever living to make intercession for us. Have we all we want now? No. When the worshippers in the Jewish Temple saw the high priest go in within the veil with the blood of atonement, they watched till he came out again; they awaited the benediction with which in due time he reappeared; and the Talmud says, "All their hopes depended on his life within the veil; and when at length he came forth alone, there was great joy, for they thought they were accepted." Shall not their attitude be ours? We have "a great High Priest that is passed into the heavens": let our eyes be upward and not downward. Not like Bunyan's man with the muck-rake, but like Michael Angelo, who so often painted his wonderful frescoes on the ceilings of churches—(another Italian allusion will be forgiven)—that he acquired the habit of walking about with his head sky-wards. Men in the streets thought him eccentric. So do many now those who are looking upward. But their reward is at hand: "Unto them that look for him shall He appear the second time, without sin, with salvation."

It is not wrong to look forward to death. St. Paul and St. Peter did (Phil. i.; 2 Tim. iv.; 2 Pet. i.); and it may be the will of God that every reader of these lines shall die. If so, "Blessed are the dead which die in the Lord." But still, it is not the rest of death that is set before the reader of the New Testament as the end of his labours and trials. It is the Coming of the Lord, again and again and again. Nor is duty, grand as duty is, the motive on which stress is laid: it is *reward*—a reward which is all of unmerited grace, but yet which grace will make proportionate to the work done, not to the amount of it, but to its character. "Behold I come quickly, and My reward is with Me, to give unto every man according as his work shall be." Let our Gleaners, then, rise up with fresh zeal and devotion, and "Occupy till He come!"

Looking through the private reports sent in by the Society's Association Secretaries to the Home Department, testimonies which we hail with thankfulness as to God's blessing on the G.U. recur again and again. One secretary chronicles remarkable increase in the income sent in from various parishes in his district, and adds "to particularise further would be to add almost every church in the Gleaners' Union list." Another writes, "I cannot conclude without saying how much we owe to the

Gleaners' Union in those parishes where it is worked. I earnestly wish there were Gleaners or, better still, a Branch in every parish." A third reports, "I am full of hope for —. The influence of the Gleaners' Union there has been most blessed. Everything they do there seems to be saturated with prayer"; later on in his review he adds of another place, "Again, in —, I am bound to say I think we owe a great deal to the Gleaners' Union." Yet another says, speaking of the various causes of increased missionary interest, "I would attribute this . . . perhaps most of all to the growth and influence of the Gleaners' Union"; and once more we read, "I am more and more confident that the Gleaners' Unions are a chief source of strength in our work." These are the impartial statements of men who have experience in the whole scope of C.M.S. work. We may well thank God and take courage!

The Gleaners' Union is a great reality at head-quarters just now. Letters pour in literally by the hundred; the ordinary staff of workers is quite overpowered, and one helper after another is drawn in to give additional aid in opening, marking, and entering the letters, and attending to the varied needs of correspondents. It is hard work no doubt, and somewhat dislocates the orderly routine of the editorial department; but it is well worth while. Few of the gifts are great, yet the "mickles" become "muckles" in union, and the combined offerings bring no small sum into the treasury of the Lord.

Turning one day for a moment into the room where our kind voluntary lady workers were toiling over piles of "renewal forms" and other Gleaners' Union papers, we noticed one letter isolated from the rest. On asking the reason, one of the ladies said simply, "It was too good to be lost," and held it out for our inspection. Here is the letter, sent with some small contribution to the funds:—

"Dec. 16th, 1891.

"I am sorry to be able to send no more. The very little I have as the wife of a labourer with six small children I give locally; but I can pray for success to our great cause, and may possibly be the mother of a missionary yet. Three of my children are old enough to love and revere the memory of that brave noble self-denying man, Mr. Tugwell, and as in ordinary harvest fields the little ones help to glean, it may be so in a spiritual sense. With many thanks for your beautiful card, and hoping Mr. Lang's health is better.—I am, yours respectfully, F. A. C. R."

The writer of this letter little knew how her simple words and evidently close knowledge of our doings would touch the hearts of busy workers, and kindle a flame of gratitude to God.

Local Branches of the Gleaners' Union.

The following new Branches have been registered:—*In the London District*:—Holy Trinity, Greenwich, Secretary, Mr. E. A. Sanderson, 6, Lombard Villas, Ashburnham Road, Greenwich. *In the Provinces*:—Brighton, St. Mark's, Secretary, Miss E. K. Robinson, 22, Sussex Square, Brighton; Cambridge, St. Paul's, Secretary, Miss A. Fanshawe, Claremont, Cambridge; Chapel-en-le-Frith, Secretary, Mrs. Given, The Vicarage, Chapel-en-le-Frith; Creake, Secretary, Miss C. E. Compton, The Vicarage, South Creake, Fakenham; Cromer, Secretary, Miss Fitch, The Vicarage, Cromer; Eccles, Secretary, Mr. E. J. Walker, 14, Victoria Crescent, Eccles, near Manchester; Faringdon, Secretary, Miss Eminton, Leamington Villas, Faringdon; Leamington, St. Mark's, Secretary, Mrs. Borman, Melford, Milverton Hill, Leamington; Rochester, Secretary, Miss G. Willis, 12, Star Hill, Rochester; and Selby, Secretary, Mrs. Schaffter, St. James's Vicarage, Selby.

Gleaners' Union Roll Call.

"They rest from their labours."

Mrs. E. A. Verity, Pateley Bridge, No. 32,818, Nov. 25th.
Rev. J. Meade Hobson, Rathgar, Dublin, No. 14,856, Dec. 5th.
Rev. W. Johnston, Rathgar, Dublin, No. 31,162, Dec. 3rd.
Miss B. Nunn, Sevenoaks, No. 26,046, July 25th.
Mr. G. F. Andrew, Lisburn, Ireland, No. 29,663, Dec. 1st.
Miss Conolly, 23, Chester Square, S.W., No. 34,877, Dec. 14th.
Mrs. Symonds, Bury St. Edmunds, No. 33,181, Dec. 20th.
Miss E. Fensome, Luton, Beds., No. 16,243, Sept. 5th.
Mrs. S. Maskelyne, Stamford Dingley, No. 23,594, Dec. 3rd.
Miss Hall, Emmanuel, Streatham, No. 17,396, 1891.
Miss F. S. Plumtre, Southboro', No. 8,845, Dec. 8th.
Miss S. A. M. Hanson, Leeds, No. 17,539, Oct. 1st.
Fanny Tribe, Hampstead, No. 20,389, Nov.
Mary Teresa Hulme, Norwood, No. 69, Dec. 25th.
Miss Maria Robertson, West Kensington, No. 37,027, Dec. 8th.
Miss A. Nutter, Snaresbrook, No. 8,755, Nov. 8th.
Mr. John Aserappa, Ceylon, No. 7,972, 1891.
Rev. Peter Schoales, Enniskillen, No. 26,721, Dec. 6th.
Mr. Arthur Hall, Walton, Liverpool, No. 36,428, Jan. 3rd, 1892.
Mr. Geo. H. Harker, Pateley Bridge, No. 32,809, Jan. 8th.
Miss F. Egan, Enniskillen, No. 26,680, Aug., 1891.
Mr. Arthur Hall, Walton, Liverpool, No. 36,428, Jan. 3rd, 1892.

THE FEBRUARY SIMULTANEOUS MEETINGS

Between February 8th and 19th, 1892.

"**E**NLARGE the place of thy tent, and let them stretch forth the curtains of thy habitations." Such was William Carey's summons to the Church of Christ a century ago; notwithstanding that the Church was then to a large extent wrapt in spiritual sleep, and the world well-nigh sealed against missionary enterprise. But now what a blessed change has come over the Church and the world! The hidden Hand has rolled away the stone from the door of the sepulchre; the world is thrown open. The summons with trumpet-voice sounds in our ears in tones which, by the Spirit's power, should reach the consciences of all God's children: "Tell it out among the heathen that the Lord reigneth"; "YE are the salt of the EARTH"; "YE are the light of the WORLD"; "YE are My witnesses to the uttermost parts of the earth"; "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation."

This is the grand design of the F.S.M. We want, by God's grace, to bring home the claim which Christ has upon each one of His true followers to take a personal share, direct or indirect, in the evangelization of the world. We want to say to every true-hearted member of the Church of England, "You long (do you not?) for the return of your Lord, in accordance with the oft-repeated petition, 'Thy kingdom come, Thy will be done in earth as it is in heaven.' If so, what are you doing to hasten His Advent? His Gospel must first be preached as a witness among all nations. What are you doing, by personal exertion, offerings, and, above all, by prayer, to effect this?"

Will the readers of the GLEANER, from the day when these lines reach their eyes until the close of this effort, daily plead with God the Holy Ghost to employ the movement to this glorious end? What might not be the results to our beloved Society, nay, better, to the Church of England, nay, far, far better, to the Church of Christ, and so to the glory of God, if such a mighty volume of earnest, believing, and therefore effectual prayer, even from our, say, 36,000 Gleaners alone, accompanied and hallowed all the organisation and effort which is about to be employed through the greater part of the Province of Canterbury! "Ask, and ye shall receive, that your joy may be full."

B. B.-G.

MONTHLY ESSAYS

On the C.M.S. Almanack Subjects.

Rules, &c., will be found on page 15 of the January GLEANER. The subject for February is—

"Strong in Faith."

The Essays must reach the C.M. House on or before Feb. 29th, each packet being clearly marked outside, "Essay Competition."

MONTHLY BIBLE QUESTIONS.

Questions on the Acts of the Apostles.

Rules and full particulars as to this competition will be found on page 13 of the January GLEANER.

Chapters xiii. to the End.

7. Enumerate instances of remarkable accuracy of detail in St. Luke's account of St. Paul's missionary journeys and voyages to Rome, which have been confirmed by external testimony.

8. Give illustrations from these chapters of—

- (a) God's guidance by barriers.
- (b) Special power given for special emergency.
- (c) The influence of the Gospel upon Women.
- (d) Christian presence of mind.

9. Show that during this period the Roman power afforded on the whole protection to the missionaries of the Gospel.

10. Mention five of what you consider to be the most marked examples of "undesigned coincidences" between the Acts and the Epistles of St. Paul.

11. Comment as fully as you can upon the work of the Holy Spirit in the Church as exemplified in these chapters.

Answers, addressed to the Editor of the GLEANER, and legibly marked outside "Bible Questions," must reach the C.M. House, Salisbury Square, London, E.C., not later than February 29th.

Forthcoming Sales of Work.

Hastings and St. Leonards. Feb.
Rev. E. R. Isaacson, Hardingham, Attleborough. Feb. 5th.
St. James's Mission Hall, Plumstead. Feb. 17th and 18th.
Wright Street School, Small Heath, Birmingham. March 1st. Mr. C. E. Connell, 349, Coventry Road, Small Heath, Birmingham.
St. Thomas's, Stepney. Miss Chaik, 18, Church Row, Limehouse, E. First week in Mar.
Mrs. Hughes, Archer's Road, Southampton. } First week in March.
Miss M. King, Blechynden Terrace, Southampton. }
Rev. E. P. Gibson, Stock Rectory, Ingatstone. Middle of March.
Mrs. Bentley, 84, Wright Street, Hull. April 5th and 6th.
St. James's Hall, Manchester. May 20-23.

HOME NOTES.

IN April, 1891, our valued friend, Mrs. Sandys, felt obliged, owing to the growing work, to resign the Hon. Secretaryship of the C.M.S. Ladies' Candidates Committee, which she had held jointly with that of the C.E.Z.M.S. since June, 1889. The General Committee have now appointed Miss M. Brophy to fill the vacant post. Miss Brophy has kindly undertaken to attend at the C.M. House during office hours, and will be heartily welcomed there by our present lady workers. It is a matter of sincere thankfulness that Mrs. Sandys, as an active member of the Ladies' Candidates Committee, still gives us the benefit of her invaluable experience in this important work.

Since the issue of our last number, the following have been accepted as missionaries of the Society:—The Rev. F. M. Jones, B.A., University of New Zealand and Ridley Hall, Cambridge, Curate of Holy Trinity, Cheltenham; and Mr. Ernest Millar, B.A., Trinity College and Ridley Hall, Cambridge, who goes out to East Africa at his own charges.

On Jan. 5th the Committee took leave of the Rev. F. T. Cole, who is kindly returning to the Santal Mission before the completion of his furlough, in consequence of the illness of the Rev. J. Brown; and the Rev. P. G. Wood, the Rev. E. D. Price, and Mr. G. R. Campbell going respectively to the Egypt, Gond, and Sindh Missions. After receiving their instructions from the Committee, they were addressed by the Rev. Gilbert Karney, and commended to God in prayer by the Rev. R. B. Ransford.

On the same date the Committee interviewed Dr. Harpur, lately returned from our Egypt Mission, and Mr. D. Deekes just home from Eastern Equatorial Africa. Both had reports of great interest; Dr. Harpur emphasising the full liberty to proclaim the Gospel, and the willingness of the people to come and hear; while Mr. Deekes reported promising prospects at Nasa.

The usual New Year's Service for the Committee and friends was held at St. Bride's, Fleet Street, on the Epiphany, Jan. 6th, when the Holy Communion was administered, and an Address was given by the Rev. T. W. Drury, M.A., Principal of the C.M. College.

Death has taken from us four more Vice-Presidents—the Duke of Devonshire; Dr. Harold Browne, late Bishop of Winchester; Dr. Philpott, late Bishop of Worcester; and Bishop Crowther, who is elsewhere referred to; and also another Hon. Life Governor in the person of Mr. E. P. Williams, who was the father-in-law of the Rev. W. H. Barlow, Vicar of Islington, and formerly Principal of the C.M. College.

The Society has lost another true friend in Canon Dixon, who was an Hon. Life Governor, and one of the first appointed Hon. District Secretaries. Whether in the latter office, which he held while Vicar of St. Matthew's, Rugby, or in his former posts of Assistant Master of Sherborne King's School and Head Master of King William's College, Isle of Man, he threw himself very actively into the work of the Society, his connection with it extending over a period of sixty-four years.

We are glad to hear that a Younger Clergy Union for the Dublin diocese is doing good work. Its quarterly meetings have been presided over by the Archbishop of Dublin and the Deans of the Chapel Royal and St. Patrick's. Several of the other Irish dioceses are following the good example of Dublin, and are forming similar Unions.

We have received a programme of the "Jesmond Church Missionary Union," another Union of Men for the study of Missions. We are always glad to hear of the formation of these.

Special interest attaches to the December Meeting of the Carlisle Branch of the Gleaners' Union, from the fact that in the rendering of the Service of Song, "The Slayer Slain," which was given by the Christ Church choir, and which is illustrative of Native life in Travancore, the connective readings were given by the Rev. A. Hodges, of St. Stephen's, the father of the Bishop of Travancore. More use might be made of these Services in arousing missionary interest.

The Annual Meeting of the Bristol and Clifton Branch of the G.U. was held in December. At the tea, which preceded it, a large number sat down, including forty Gleaners from Hanham, six miles out of Bristol. A devotional address was given by the Rev. G. E. Ford, of Holy Trinity, and a lantern lecture on "Japan," by the Rev. G. E. Laws.

An application has reached the Society from Margate, for 521 collecting cards, wanted by children in the private schools of that town. Is not this a hint to other places of a rich stratum which has been too much neglected?

We have again run short of copies of the Annual Report, notwithstanding the printing of a larger number this year. If friends who have received copies, and have no further use for them, will kindly send them to the Publication Department, C.M.S., Salisbury Square, they will be most thankfully received.



The Church Missionary Gleaner

MARCH, 1892

EDITORIAL NOTES.

WE do not attempt this month to give any estimate of the results of the F.S.M. The Meetings are not quite over as we go to press, and of necessity only partial reports have reached us. The wide and continued prevalence of illness has interfered with many meetings, and several of the speakers have been laid aside. Yet we know that the Lord of the Harvest makes no mistakes, and though we may hear of smaller gatherings we do not anticipate lessened results.

With humble but confident expectation we are watching for fresh offers of service from men and women as the result of the deepened sense of responsibility stirred by the F.S.M. The needs—general and specific—of our own portions of the Mission Field press in upon us with increasing force; the needs of other Societies toiling by our side are no less; the “cry as of pain” from the dark “regions beyond,” where Satan’s power is still unchallenged, rings in our ears. But the pre-eminent, constraining plea is not that of the weary workers needing re-inforcement, or of the heathen dying in darkness, but rather the yearning love of Him who died for “the sins of the whole world,” and who longs over His “other sheep,” who are not yet within the fold. It is *for His sake* that we plead for men and women to go forth. “If ye love Me, keep My commandments.” And one of the most urgent of them is this,—“Go ye into all the world and preach the Gospel to every creature.”

As the close of another financial year draws near we recall our absolute dependence upon the Lord. As truly as each harvest is a gift from God, not the mere result of natural causes, so each year’s income of the Society is directly sent from Him. Have we cause for anxiety as the 31st of March approaches? We have, as we look at our largely increased expenditure, and the imperative need of additional income if we are to meet it; but we have not, as we look unto Him at Whose command the work is undertaken, and in constant dependence upon Whom it is carried on. But we do ask our readers, who are stewards of the Master’s money, to remember the matter in prayer, not only with a view to the gifts of others, but to what they can give themselves. The question is not, “Lord, what shall this man do?” but rather, “Lord, what will thou have me to do?”

The serious overcrowding at Exeter Hall, and the impossibility of finding room for all the Society’s friends and supporters, has necessitated fresh arrangements as to our Anniversary Meetings. The Committee have resolved upon Simultaneous Morning Meetings on May 3rd, in Exeter Hall and in St. James’s Hall. The former will be the regular Annual Meeting, as of old; the latter will be more on the lines of the usual Evening Meeting. A detailed list of speakers is not yet drawn up, but at Exeter Hall, the President, Sir John Kennaway, will take the Chair; and the Bishop of Exeter, lately returned from Japan, Samuel Hoare, Esq., M.P., who has recently visited India, the Rev. Hubert E. Brooke of Reading, and several missionary brethren, will speak. In St. James’s Hall, the Treasurer, Sir T. Fowell Buxton, will preside, and amongst the speakers will be Canon Tristram of Durham, who has visited Japan and other portions of the Mission Field, and Prebendary Eardley

Wilmot, of St. Jude’s, South Kensington. The Evening Meeting will be as usual in Exeter Hall, and Archdeacon Straton, Bishop-designate of Sodor and Man, will take the Chair, and give the closing address. The Dean of Norwich has consented to preach the Anniversary Sermon in St. Bride’s on the evening of May 2nd.

Undoubtedly it is a bold venture to attempt to fill these two great Halls at once. But the tide of missionary interest is rising, and we believe the expectations of the Committee will be justified. Of course there can be only one “Annual Meeting,” but the less formal gathering in St. James’s Hall, with its equally strong platform, will have some advantages of its own. A certain number of seats will be reserved on payment; thus many who could not face the crush at Exeter Hall, and the long waiting before the Meeting, will be able to be present without undue fatigue. We are counting on hearty co-operation in making this St. James’s Hall Meeting known; it has hitherto been difficult to invite those outside our own circles to the Exeter Hall Meetings for lack of space; this year we hope to have seats for all.

The Thursday Prayer Meeting at the C.M. House grows steadily in size and interest. Week after week earnest men and women gather and plead for the needs of the work at home and abroad. Glancing through the weekly record of special petitions, which a kind friend regularly keeps, one cannot fail to be struck by the many signal answers to prayer. Is there not a close connection between the results of the Palestine Inquiry, and the frequent entry of united prayer concerning it on Thursday afternoons? From letters which constantly reach us, we find this hour is valued by many who can only meet with us in spirit. A dear friend, turned back at the entrance to the Mission Field by failure of health, writes, “I think I am learning to ‘take pleasure in infirmities’ for His sake, for the weakness brings His mighty strength into such grand relief. *I was with you all yesterday (Thursday) afternoon, between four and five.*” One of our out-going missionaries, in a brief letter posted at Madeira, also tells how she lay one recent Thursday in her berth during a hurricane in the Bay of Biscay, saturated with water which dashed through the broken port-holes, but she was kept in perfect peace. She joined us in spirit as the Prayer Meeting hour approached, and we, little knowing her need and danger, were remembering her by name before the Throne of Grace. Friends from the country will always find a hearty welcome if they can join us at this meeting.

Our readers will remember the Rev. Barclay F. Buxton and his party who set sail for Japan in October, 1890. After some months of residence at Kobe, they are now settled at their destination, Matsuye, in the Main Island. Mr. Buxton’s letters show how truly the land and the people have won his heart, and, under the guidance and blessing of the Holy Spirit, a great door seems opening before him. The party under his direction is now to be strengthened by the addition of his sister, Miss Effie P. Buxton, who goes out as an honorary missionary of the Society. Miss Buxton, though still young in years, has for long been an earnest and honoured worker in the field at home, and it is with true thankfulness to God that the Committee place her name on their list of missionaries. Many prayers will follow her from

those to whom she has been blessed at home; and we cannot but hope that her example may stir many others who have, like her, all that the world can give, to yield up all for the sake of Christ, and to go out into the Mission Field.

We have often been cheered by ready response to requests made in the GLEANER. In January we mentioned our need of help to pay a year's training fee (£55) for some of our lady candidates, who were not able (as is usual at The Willows) to do this for themselves. In a few days two cheques, each for the required amount, were sent us. For this we thank God. But "much will have more." The Ladies' Candidates Committee have several other cases before them, for whom the same help would be welcomed. If other hearts are opened to help in this matter we shall be greatly cheered.

A few days before the February GLEANER went to press we heard of Mr. Stock's illness at Nice, but, as we hoped the indisposition would quickly pass away, we did not record it in our columns. Most readers are now aware that his illness has been tedious, and, indeed, serious for a time. Influenza was followed by extreme exhaustion, and the return of strength has been very gradual. But God, Who is the Hearer of prayer, has been the Answerer of it too, and we hope shortly to welcome Mr. Stock back amongst us in renewed health and strength. He is now at home, but at the time of going to press has not yet returned to work. The first "note" in the Gleaners' Union column (p. 46) was dictated by him at Nice, whilst still ill and weak.

Many friends shared our anxiety last year at the long illness and overstrain of the Rev. Robert Lang, and united in our thanksgiving when he was enabled to resume his work in the C.M. House. But although Mr. Lang's health has been restored, his recent experience rendered him doubtful of the wisdom of continuing to discharge the onerous and responsible duties of the African Secretaryship. His resignation, which was read at the General Committee of February 9th, was therefore not wholly unexpected, but it was received with unfeigned regret. During the years of his secretariat Mr. Lang has won the confidence of the Committee, the love and respect of the African and Palestine missionaries, and the affectionate esteem of his colleagues. His unflinching devotion to his work, his wisdom in counsel, and his earnest spirituality were recognised by all. He has accepted the living of Old Warden in Bedfordshire, and will take with him the heartfelt wishes of many friends.

Another deeply regretted resignation is that of the Rev. W. Mitchell Carruthers, who for nearly a year has been attached to Mr. Wigram's department in the C.M. House. We can only pray that some one able to exercise a like influence amongst the Society's candidates may be raised up to carry on this important work. Neither of these resignations will take effect until the summer.

The continued prosperity of the publications of the Society calls for unfeigned praise to God. The GLEANER circulation still advances steadily, and *Awake!* has moved forward very considerably since its enlargement. Will GLEANER readers remember that the circulation of our smaller papers—especially of the *Children's World*—depends largely upon them? Cordial and continued co-operation in making the Magazines known is most essential. As stated elsewhere (p. 48), specimen copies will be gladly supplied to those applying for them. The second edition of *Light on our Lessons* is now ready, and also an improved edition of *Missionary Lotto*. We believe that both of these last-named have already done real work in deepening and directing missionary interest amongst the young.

HOME PREPARATION FOR FOREIGN MISSIONARY WORK.

III.—PREPARATION IN CHRISTIAN WORK (*continued*).

ALL important as is individual work (of which we wrote last month), it lacks a most essential element in a missionary's training. It involves no co-operation with other workers; it does not introduce the discipline of control. In the home work we are all familiar with the good but self-willed people who must have their own way at any price, and who take it without regard for protest from "the powers that be," but perhaps we scarcely realise how serious this spirit is when let loose in the work abroad. A mission station is a place where patient faith is strongly tested. It is a place where loving Christian discipline must be kept up. It is a place where Duty looms so large and so real that it leaves no room to spare for self-will. In the Mission Field one must not expect perfect fellow-workers, or infallible Committees, or model organisation. Every one is over-pressed, every station is undermanned; and there must be thorough loyalty and harmony if things are to go on at all. If young missionaries go out wedded to certain methods, bent upon certain plans, fixed in certain views on minor and external matters, and not prepared to surrender everything that does not involve a principle, they are sure to cause pain and friction. If, on the other hand, they go in loving humility, prepared to "soothe and sympathise," prepared to learn and listen before they claim a right to teach or talk, prepared to test old plans before they propose new, prepared to take their place in the line of workers and keep it, they will indeed be a blessing and a strength.

Submission to control does not mean lack of vigour and spiritual power. Read in 1 Chron. xii. the characteristics of the "mighty men" who came to David at Ziklag. Were there ever greater warriors, more ardent partisans? Can you surpass, can you even rival them, in holy ardour, in fearless zeal, in perfect equipment? Yet notice that twice over we read that they "could keep rank." Oh that this were true of all the King's men of valour to-day! Again, in the fullest of all promises regarding the outcome of a Christian life, that in St. John vii. 38, have you noticed that the Spirit is to flow out of the believer in rivers of living water? We rest on the thought of the river's full swift current, increasing mile by mile; but we forget that a river has a channel, a river has banks. For the fullest spiritual life there is a God-made channel—there are God-made banks; let us beware that we never term such "undue restrictions," or mistake them for the work of man.

The practical side of this is not easy to learn, but it can be acquired by experience in associated work at home. Grace to tolerate—nay to love—uncongenial fellow-workers, to fall in with unwelcome plans, to abide by irksome restrictions, and to execute unpalatable duties is neither needed nor proffered for the Foreign Field alone. It does not wait to fall as a mantle on the outgoing missionary; it is a garment that must be worn at home, in the lowly work of daily service, if it is to be available for the pressing needs of the work abroad.

So much by way of proving the value of associated work. Let us now touch on some of its methods, selecting three round which we may group what we have to say.

District Visiting stands naturally between our subject of this month and that of last. In one aspect it is individual work, in another it is associated. No home work is more closely analogous to that in the Mission Field. Excepting for difference in climate and colour, greater ignorance and darker sin, the house-to-house work in India, for instance, is strangely like that in England. There is the same need for patient, thoughtful sowing, the same long waiting for results; there is the same difficulty on the visitor's part in directness, the same shrinking from an avowal of accepted truth on the part of those visited. There are the same varied natures and varied needs, the same hindrances, the same hopes and fears. If God has entrusted you with a district to visit at home, remember it is missionary work. It is a spot to be evangelised for Him, to be prayed over earnestly and continuously, and to be held as a sacred trust for which you will have to give account. And while you seek to do this work in the true missionary spirit, you will learn many invaluable lessons to be practised by-and-by in a larger sphere.

The necessity of submitting to rules in such practical matters

as the distribution of relief; the restraints imposed by the cautions of experience on unguarded sympathy, or over-sanguine conclusions; and the habit engendered by the easy opportunity of seeking counsel from your clergyman, will most surely prove a valuable preparation for foreign missionary work. You will remember them when tempted to write your report from abroad with *color de rose*; when you are face to face with temporal needs seemingly far more sad than any which confront us here; when you are disposed to think with self-satisfaction of spiritual success; or when the kindly, but for the moment, perhaps, unwelcome, comments of some senior superintending worker will check unwisdom, which, originating in the best intentions, might have led to dire results. Bend yourself, then, lovingly and humbly to the discipline which a district must bring.

Again, *Sunday-school work* provides training of the best kind for future missionaries. It calls into play not only tact and sympathy and the power of working with others, but also the faculty of imparting Bible knowledge, and giving clear expression to doctrinal truth. Now-a-days in most Sunday-schools regular courses of published Lessons are prescribed for every class. This has the advantage, if the courses are wisely chosen, of securing a due sequence and proportion in the teaching of the fundamental doctrines of our faith.

Whether this be so or not, the true teacher will always keep the main object in view, namely, the salvation through Jesus Christ of the scholars in his class. He will own entirely that this must be the work of the Holy Ghost, and yet he will apply himself with diligence to do his part towards that end. He will seek to convey a clear, though outline, knowledge of the great plan of salvation to each boy or girl, tracing its unfoldings in every part of Holy Writ; and he will do so with the avowed expectation that knowledge shall be translated into experience; he will prayerfully watch indications of a sense of sin that he may lovingly point the awakened soul to the finished work of Christ. What training for the Mission Field is this! And, alas! how little do Sunday-school teachers "magnify" their "office"; how lightly is the work undertaken, how lightly set aside! It is second to no branch of Christian work in importance, in interest, in difficulties; yet one sometimes hears it spoken of as if it were a trivial duty, a Sunday "matter-of-course."

Giving Addresses in cottage meetings, to Bible-classes, or in the open air will also furnish important missionary training. It may be you are inclined to offer an old objection—that of Jeremiah—"I CANNOT speak" (Jer. i. 6). But there is an experience which should go hand in hand with this. It is that of St. Paul in Phil. iv. 13: "I CAN do all things through Christ which strengtheneth me." These articles are intended for those who are hoping some day to be working among the heathen, and if this hope comes to be realised, they will find it probably an absolute duty from time to time to speak to companies of people both in houses and in the open air. Take, therefore, the "I can" of the great Missionary, and do not shrink from this one of the "all things" which Christ will enable you to do. Your weakness is a direct claim on the strength of God. Far better to be a trembling, faltering speaker who feels that in his own strength he "cannot," than to be assured and self-reliant with the "I can" of human power. Moses, Isaiah, Jeremiah "could not," and yet they "could." Out of the same weakness the same strength avails to-day. Try it, and you will prove it true.

Many and various are the kinds of meetings to be addressed; we do not say that each worker should attempt them all. Especially do we lovingly urge upon our sisters to observe all due regard for quietness and gentleness of demeanour, reminding them that while the Spirit of prophecy is still poured out on "the handmaidens" of the Lord, the Pauline precepts referring to woman's place in the Church have never been revoked.

Before passing on to the question of the preparation of lessons or addresses, a word about children's meetings may be allowed. It would be interesting to note the number of well-known workers amongst children who are now in the Mission Field. Perhaps there is a danger here, as in Sunday-school teaching, of underrating the solemnity of the work. Little hearts are strangely susceptible, little minds strangely keen, little consciences strangely sensitive to every word and touch. Simple teaching is all that is needed no doubt; but oh! let it be clear and true and real; let it have substance and power; let it be

based on the Bible, not on illustrations mainly; and in personal dealing with the little ones go softly and slowly and deeply to work, laying a Divine foundation for all the future life. Remember that sin is a great reality to children; that oftentimes they are dimly conscious of the convicting power of the Spirit of God; and that the fear of death and the hereafter is strongly present with them. Hence, whilst very open to the Gospel of God's grace, they need the tenderest dealing, the most guarded, loving care.

Now as to the preparation of lessons or addresses. Sometimes one hears it said, "I scarcely prepare at all, but just trust to be given the right words at the time." Where is the scriptural warrant for this? "Take no thought how or what ye shall speak" (St. Matt. x. 19) does not apply to the ordinary work of preaching or teaching the Gospel, as the context readily shows. If a servant of the Lord is *unexpectedly* called upon to speak, no doubt he may implicitly trust for the right message to be given, but in ordinary cases careful and prayerful preparation seems most in accordance with the mind and will of God. The choice of a subject should be made under the guidance of the Holy Spirit, and in simple faith that He will direct. Instruction, illustration, application, should have due place, and no verse should be *interpreted* in a sense not confirmed by the context. Each truth of revelation is abundantly proved by passages bearing directly upon it; we weaken our cause and grieve the Spirit of Truth when we allow ourselves to use passages to prove truths to which they do not really refer. It has been well said that "some people teach by persuading, and others persuade by teaching." The latter way is infinitely the better. Application and illustration may sway the emotions, but only solid *teaching*, under the influence of the Holy Spirit, ought to be relied on to reach and convert the soul.

Take a typical Bible address—that in Acts ii.—and use it as a model for your own. Note first the condition of the speaker. He was "filled with the Spirit"; he spoke under the guidance of the Holy Ghost. Then see how closely he kept to Scripture, referring everything to the standard of God's Word. Notice further that whilst personal testimony (ver. 32) and direct reference to the personal knowledge of his hearers (ver. 22, 33) have due place, the sermon embodies a great mass of Christian doctrine, in fact every article of the Apostles' Creed is either expressed or implied in the chapter. Finally, in closing, the Apostle makes a direct descent upon the consciences of his hearers, and leaves them "pricked in their hearts." If we had more of such *teaching* as this, we should see more of results such as St. Peter saw. That address was followed by "an after-meeting," during which those convicted of sin came asking, "What shall we do?" Then with fearless individual dealing, the Apostle puts before them—not a shallow Gospel, but the full and glorious truth; he calls them to repentance and faith, and proclaims to them the definite gift of the Holy Spirit. May the Lord teach those who shall one day go to the Mission Field so to teach and so to deal with inquiring souls; then we shall see converts more like those of the Day of Pentecost, as the Lord adds daily to the Church those that are being saved.

A word in closing as to special *dangers* in associated work. It is easy to allow it to displace home duty, and so bring dishonour to the Lord. Earnestly do we warn all "candidates-in-waiting" of this. The Hand that bars your way to many a meeting and class where you "want to go" is the wise and loving Hand of God. It may be that, for the present, much outside work is not best for you; you may be in danger of teaching beyond your experience, or toiling beyond your strength. Put home, with its prior claims and honoured restrictions, in the first place, and take up, outside it, such work as is sent you by the Lord. Then again, associated work has a varying amount of publicity, and is therefore liable to be done for "praise of men." This and other secondary motives are very apt to creep in, such as a desire to be with certain other workers, or connected with certain kinds of work. Humble, prayerful watchfulness, and constant self-examination in the light of the Holy Spirit, are the only safeguards. Lastly, there is a great danger of leaning upon other workers, or upon special methods, instead of waiting *only* upon God. If the power of a meeting is thought to depend on the presence of certain people, or upon certain forms of order, or disorder, can we be said truly to "have faith in God"? Neither worker nor method is essential where He is all in all.

Our next subject is "Preparation in Character and Habits."



1. A HEATHEN HEADMAN.

particular of the well-known policy of the C.M.S. to promote a spirit of self-help in the Native Christians from the very beginning. The extract which follows it shows the same thing in Tinnevely, which, as our readers know, is the district adjoining Travancore.

Letter from the Rev. W. J. Richards.

ALLEPPEY, TRAVANCORE, Aug. 28th, 1891.

It has been often in my mind to give you the genesis of a church in this part of the Mission Field, and it seems the more necessary since some people think the Church Missionary Society builds churches and provides even *prayer books and hymn books* for Native Christians. If it were so, matters would be much easier indeed for missionaries and people, but less wholesome for the spiritual life of the converts.

But this hotbed system of doing everything for the people and letting them do nothing for themselves is just what the missionaries are strictly warned against by the Parent Committee. As soon as a few people put themselves forward as inquirers they are expected to begin to pay even a little, and the more the better, for their instruction and for the worship of God. The heathen, however poor they may be, will make offerings to their gods, or more often to the demons, of whom they are greatly afraid—not regularly, like subscribers, but whenever they think these evil spirits are vexed with them, as when the poor people are sick, or their children are near death. They give paddy (unhusked rice), and black sugar, and fowls, and plantains, and things of that sort, with, *now and then*, a coin, for the Pulayans in Travancore—of whom I write chiefly now—have very little money, and consider themselves “well off” if they can regularly get three *chukrams*, or about threepence, a day. I present a few sketches, which will illustrate how we get them gradually to build their own stone churches.

No. 1. Here is a sketch from life of a heathen, a headman who wanted to have his people taught the way of salvation. No Christian man in these parts would be seen with earrings.

My next sketch (No. 2) is of the Rev. C. E. R. Romilly, who accompanied me. It was sketched while we were waiting for the people to assemble, and may be taken as typical of the missionary when he has to be out in the sun.



2. THE REV. C. E. R. ROMILLY.

Let us now assume that the people have arrived, and we are to meet them for the first time by appointment. We may expect that they have found a central spot for all to meet in, and that, mindful of the weather, will have put up a shelter. Here is an actual sketch (No. 3) of such a temporary prayer-house at Kuttur, in which, until recently, the congregation met to worship God and learn of Him. This is but temporary, as I have said, and preparatory to better things. These “schools,” as we sometimes call them, are often very primitive indeed. I give a rough sketch (No. 4) I took furtively on one occasion in a place which was so low that the teacher himself, not remarkably high, had his head in the roof!

The people from the first make collections at every service, and a Church

THE GENESIS OF A CHURCH.

THE following letter, and the telling sketches which accompany it, bring forward an aspect of missionary work little seen by ordinary readers. It illustrates the working in one

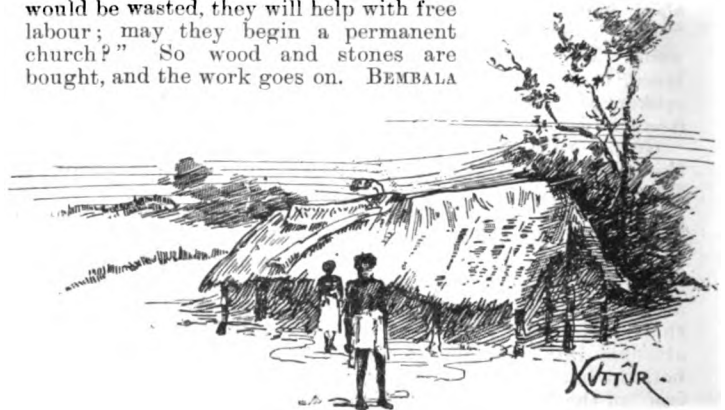


4. A PRIMITIVE SCHOOL.

Fund is thus formed, by means of which improvements are carried out. When we bear in mind that the people of whom I speak are coolies, or day labourers, scarcely yet freed from slavery, truly it is wonderful what they at length, out of their deep poverty, accomplish.

Sketch No. 5 shows a congregation assembled in their prayer-house of the second stage. They sit upon mats of their own weaving. At present none of the Tiruwella district “churches” are “seated”; but with more civilisation this is coming to be necessary. The Syrian Christians in this country worship standing, and standing listen to the sermon. So they have no seats, and such things are unthought of in heathen temples, where there is very little common or united worship, and no address. In the sketch there is, or should be, a low mud wall on four sides. The roof is fairly raised, but is only made of split bamboos. Neither hammer nor axe has been heard in the building. Whatever fastening may have been needed was securely done with twisted creepers, or shreds of palm leaves toughened in the smoke. The pillars are stout stakes, about nine feet high, for the support of the ridge pole; and there are others at the eaves of about five feet in height.

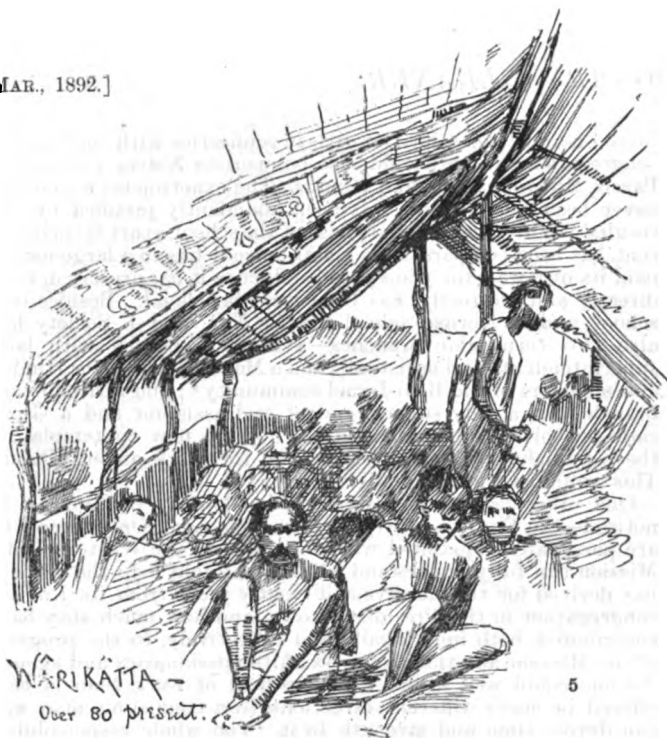
Sometimes, as in Sketch No. 6, the side pillars are of single slabs of gneiss or granite. The persistent efforts of white ants, and the boring of weevils, and the perpetual wearing effects of monsoon torrents of rain, followed by scorching heat, at length make the people weary of patching it up, and the yearly thatching threatens to bring down the whole crumbling concern. This was the state of Tamara prayer-house, which I visited yesterday, so the time has come for the building to enter upon its third stage. “The church fund has accumulated, repairs would be wasted, they will help with free labour; may they begin a permanent church?” So wood and stones are bought, and the work goes on. BEMBALA



3. A TEMPORARY PRAYER-HOUSE.

church building has just got into this third stage. A good foundation on land bought for the church is made, strong masonry pillars connected by low side walls are built. The roof is made of proper sawn rafters and beams, suitable for tiling, whenever the congregation has collected money enough. Such is No. 7, as seen across the rice-fields a few days ago. It is raised on a rather high foundation on account of the annual flooding of the rice-fields. In a few more years the Bembala congregation, to whom it belongs, hope to be able to complete the spaces between the pillars; and, to obviate the great expense of thatching every year, tiles will be bought. When there is a font, communion table, and prayer desk (and locks and keys on the doors), it will be licensed for Holy Communion and marriages; baptisms may be performed in any prayer-house.

There are at least twenty-three church buildings under my care in Tiruwella district. I would class them in four divisions, thus: (a) tiled, three; which are licensed for Holy Communion; (b) with stone foundations and with proper roof, but thatched, six; (c) with wooden or single granite stone pillars, and open at the sides, eight; (d) the original sheds, six. It would not be difficult



to class them in "seven ages," but this fourfold assortment will now do for the English reader. At present the teachers of the twenty-three congregations are all paid by the Mission. One is a Sirkar, or Government, schoolmaster, and works for the church without salary. Our next step to be thought of is to make the people support their own teachers.

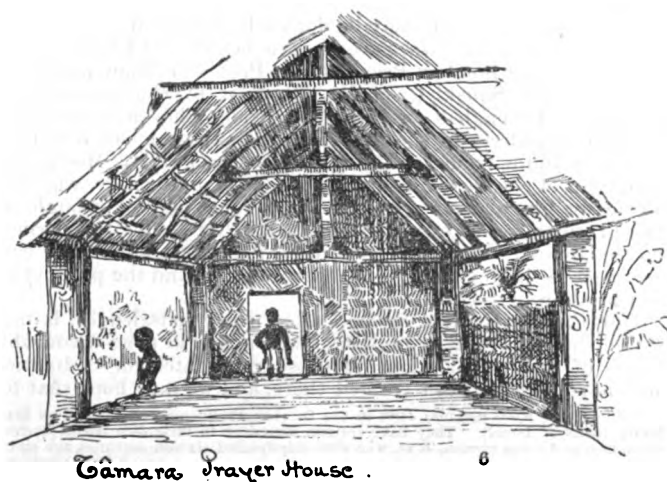
W. J. RICHARDS.

After his visit to Tinnevely in 1889-90, the Rev. J. Barton wrote a valuable report on the state of the Native Church in that Mission, from which the following extract is taken:—

Extract from the Rev. J. Barton's Report.

One of the points which impressed itself strongly upon me was the growing desire of the Christians everywhere for substantial brick or stone churches to replace the flimsy erections of unbaked clay with palm-leaf thatch which form the ordinary village prayer-house in Tinnevely. Of the 1,200 villages containing Christians or inquirers at the end of 1889, 130 were returned as possessing brick or stone churches, and 504 more with prayer-houses and schoolrooms only.

I have no actual statistics at hand upon this point, but there cannot be less than twenty congregations at this moment in which this process is going on. I regard this as a most healthy sign of vitality and progress; especially as in no case does the help received from the Native Church Fund or other outside sources exceed one-fifth of the total sum expended; the grant being usually only one-tenth. The only exceptions to this rule



are those congregations in which a large and costly stone church has fallen into disrepair, and a new one has to be built; while at the same time the congregation has, from some cause or other, decreased. Many of the former "station" churches belong to this class, and for these we are obliged to ask the help of English friends. I have been struck by the fact, and I would call special attention to it, that wherever a church has been built at the cost of the Mission, there the congregation has shown a tendency to dwindle and go back; whereas where a church has been built mainly by the people themselves, there one is almost sure of finding healthy signs of growth and vitality.

"REMEMBER ALL THY OFFERINGS."

LETTER FROM THE REV. A. MANWARING.

BOMBAY, Oct. 4th, 1891.

THERE is an old man in the S.P.G. congregation at Kolhâpur who sometimes comes to Bombay. When he does so he generally attends our C.M.S. Marâthi service. As the pastor went into the church this morning just before the time of service, he was surprised to see this old man walking up the aisle with a lamp in his hand. It was a hanging-lamp, quite new, that cost about three shillings. He said to him, "Why, friend, what is this? Why have you brought a lamp to church?" The answer was, "This is for a religious purpose. 'Tis an offering I have made to God." "Why so?" "Oh, the reason was this: I came to Bombay three weeks ago to see my son, and my eyes were very bad. I could not see well. So I said, 'O God, if



Thou wilt restore my sight I will give a lamp for Thy service'; and God heard me, so I have brought this."

The pastor brought it into the vestry, and as I entered with him upon the service I could not help wondering whether any influence of the Hindu custom of vows had induced the man to do this, although the vows in their case are seldom fully paid—for instance, if a man vow to give a cocoa-nut, he will break it before the idol, but only leave the shell there—or whether it was the feeling of sincere thankfulness for restored eyesight. But a few minutes later, as we were reading the Psalms of the day, it came to my turn to read Ps. xx. 3, "Remember all thy offerings, and accept thy burnt sacrifice."

And I could not help realising that what the old man did was at least Scriptural, and it was, I doubt not, a sincere thank-offering; otherwise, like some people we have heard of, who make vows in sickness, but never "pay" them in health, he, too, on finding his sight improved, would have said nothing about it.

The lamp will be used in a room where we hold meetings for young men, &c.; I trust it will give light to others in the matter of thanksgiving. Should we not all do well to remember, not only to give thanks in an indefinite way for God's general goodness to us, but to give definite thanks and definite offerings for any special act of mercy and for any distinct sign of God's loving-kindness in dealing with us?

A. MANWARING.

WORK IN WESTERN INDIA.

By THE REV. R. A. SQUIRES.

[Our readers will double their enjoyment of Mr. Squires' interesting article if they follow it on the C.M. Atlas Map. In future the Western India Mission stations ought to be familiar names to all. For a history of the Mission, see the GLEANER for Nov., 1889. We cordially endorse Mr. Squires' testimony as to the earnest labours of the ladies of the Zenana and Bible Medical Mission (I.F.N.S.), they and the ladies of the C.E.Z.M.S. have done, and are still doing, a work for which we cannot be too thankful, amongst our Indian sisters.—Ed.]

THE Western India Mission is often spoken of as if it were one of the smallest of our C.M.S. Missions in India; but it is only so in the sense that its staff of missionaries is so small. For whether we consider its geographical dimensions, or the vast number and the character of its population, it certainly deserves to be ranked amongst the most important of our Indian Missions. Bombay has now become the chief gate through which travellers to all parts of India enter the country; and this may partly explain why our Mission in the Bombay Presidency is so commonly regarded as merely a highway to the regions beyond. It would trespass too much on the limits of the GLEANER to detail the reasons which should, we think, lead all who have at heart the conversion of India to take a deep interest in the welfare of our Western India Mission, and to attach great importance to its proper working. We can only say here that the reasons are many and strong and worthy of earnest consideration. In these pages, however, we may hope to benefit the Mission most by simply pointing out the main objects to which the thoughts of our readers may be directed, and for which their intercessions may be offered.

Hindus, Muhammadans, Parsis.

In Bombay itself, with its 600,000 or 700,000 inhabitants, the three chief sections of the non-Christian population, viz., the Hindus, the Muhammadans, and the Parsis, have each a very solemn claim upon us. To discharge our obligations to the Hindus we have, first, the Marathi Mission* under the superintendence of Mr. and Mrs. Manwaring, with a boarding-school and day-school for girls; and, secondly, an Anglo-Vernacular High-school for boys—well known as the Robert Money School—under Mr. Jackson. There is an able catechist, Mr. Mahadu Goray, who also ministers to the Native congregation, and there are several Christian teachers, both male and female, in our schools. But there are no other regular workers to assist Mr. Manwaring, so that our Marathi staff is not a strong one numerically. Still it shows an advance upon former years, when there was no missionary of our Society in Bombay expressly set apart for Marathi work, and this of itself is a ground for thankfulness.

Since our gifted missionary, Mr. St. Clair Tisdall, left Bombay, now eighteen months ago, the care and anxiety of the Muhammadan Mission have once again fallen entirely upon Mr. and Mrs. Deimler, who have to work on as best they can without helpers of any kind. The Committee have decided that this branch of the work in Bombay is to be strengthened, and we may hope that it will soon be carried on in a manner commensurate with its importance.

For the Parsis our Society has done nothing hitherto directly. The time may come when we shall have a missionary especially appointed to work amongst this most interesting community. Parsi converts have proved themselves to be valuable and acceptable missionaries to all classes. Mrs. Manwaring has been endeavouring to cultivate friendly relations with Parsi ladies, and has found a good deal to encourage her in her intercourse with them.

Fellow-Labourers.

We should give a very imperfect impression of our work in Bombay if we omitted all mention of the generous help which our Society receives from the I.F.N.S. and I. Society. It would be impossible to speak too highly of the services rendered by the ladies of this sister association. The English school superintended by Miss Crittall is probably, with the exception of the same Society's school at Poona under Mrs. Sorabji, the only one of the kind to be found in India. It was started about eleven years ago under the direction of Mr. H. C. Squires, who was then Secretary of the Western India Mission, and thought it would be a good plan, from a missionary point of view,

* The Marathi language is spoken in Bombay and the Deccan by some 17 millions of Natives. The whole Bible, and also the Prayer Book, have been translated into and printed in Marathi. Gujarati (or Guzerathi) is spoken in the district of the same name, and is also the commercial language throughout Western India.

to have a first-class school for girls in connection with our English congregation, which should also be open to Native Christians, Parsis, Muhammadans, and Hindus. The experiment, which had never been tried before, has been abundantly justified by the results. While the pecuniary cost of the school, apart from house rent, has been comparatively small, since it has to a large extent paid its own way, the widespread influence it has exercised, both directly and indirectly, has been most beneficial. Besides this school and a Normal school the I.F.N.S. and I. Society has also two vernacular branches—a Marathi branch with lady superintendents and assistants, and a Marathi school, for Hindus and members of the Beni-Israel community*; and a Hindustani branch with a lady superintendent and assistant and a Guzerathi school for Muhammadans. They are now contemplating the establishment of another branch for work among Parsis. This would be a great acquisition.

One other feature of our work in Bombay remains to be noticed—the English church and congregation. Only those who are personally acquainted with Bombay and the Western India Mission can fully understand what a manifold help the Society has derived for the last five and twenty years from its English congregation in the Presidency town, and how much they have contributed, both individually and collectively, to the progress of the Mission, and the happiness of its missionaries and agents. No one could well desire a nobler field of work than is here offered in many different directions to a competent man who can devote time and strength to it. The whole responsibility rests at present upon the Secretary of the Mission, but the Committee are desirous of affording him relief by appointing a suitable man to assist him when such a one can be obtained.

Will the readers of the GLEANER remember these various wants when they think of Bombay, and ask God to grant us speedily a Principal for the Money School, a second missionary for the Muhammadan work, and an adequate staff of well-qualified Native workers? To this list we may venture to add—a missionary for the Parsis.

The Capital of the Marathas.

A railway journey of 120 miles from Bombay by the Madras line brings us to Poona, the first missionary station we come to after leaving Bombay and the outposts in its immediate vicinity. On reaching Poona we feel at once that we are in quite a different atmosphere both physical and intellectual. We have climbed the range of mountains which bounds the low, damp maritime plain where Bombay lies, and are now on the verge of the great dry table-land which stretches across India from east to west. Bombay is a city of many races and languages; Poona with its 100,000 inhabitants is, for the most part, a city of one race and one language. There is a Tamil colony in Poona, and there is also a good sprinkling of Muhammadans, but it is first and foremost the capital of the Marathas, and the chief centre of all their educational and political movements. It is also the seat of Government for nearly half the year. There are always a large number of educated Native gentlemen resident in Poona, and during the rains their number is increased by the addition of many visitors. Intercourse with them is, in some respects, easier in Poona than it is in Bombay. In Bombay every one seems to be in a constant rush; whereas in Poona there is more leisure and repose. It may be doubted whether in any part of India the educated classes are as little hostile to Christianity as they are in the Bombay Presidency. Professor Bhandarkar, the distinguished Sanskrit scholar attached to the Government College in Poona, has on several occasions chosen the text for his annual address to the Prarthana Samaj, or deistical body of Western India, from the New Testament; and Mr. Modak, the Principal of the Government High School in Bombay, who like Professor Bhandarkar is one of the chief leaders of thought in the Presidency, has published a Marathi version of the Sermon on the Mount, which makes one wish that his talents were consecrated to the revision of the Marathi Bible, and the production of Christian literature.

Our C.M.S. Divinity School, after many vicissitudes, is now established at Poona. The Bishop has spoken in most favourable terms of the qualifications of those candidates for ordination who have already been trained there, and we may hope that for

* Most of the 9,000 nominal Jews in the Bombay Presidency call themselves Beni-Israel (Sons of Israel). They have sprung, according to their own tradition, from seven men and seven women, Jews, who were shipwrecked sixteen centuries ago on the coast. They are industrious people, maintaining in a very debased form their own Jewish worship.

many generations to come it will, with the Divine blessing, provide a succession of faithful ministers and missionaries for the edification of the Native Church and the evangelisation of the heathen. Mr. Harriss, the Principal, is most anxiously endeavouring to obtain a suitable site on which buildings for the Divinity School may be erected. Will the readers of the GLEANER kindly bear this want in mind? It is so necessary for the permanence and prosperity of the Institution that it should have an abode of its own, instead of being lodged in a hired bungalow.

Mr. Appaji Bapuji, the senior clergyman connected with the Church of England in the Diocese of Bombay, but still in vigorous health, acts as pastor of the Marathi congregation in Poona, and also takes part in the instruction of the Divinity School. The Tamil congregation is without an ordained pastor, but the catechist, Mr. Matthew Aaron, does his best to supply the deficiency. The varied work carried on by Mr. and Mrs. Sorabji and their family is well known. The Victoria High School, established by them in connection with the I.F.N.S. and I. Society, has already accomplished much, and promises to become increasingly useful.

Harvest plenteous—Labourers few.

The populous districts which stretch for about 130 miles from Poona to Nasik are dependent entirely on our Society for all missionary effort. They afford a very interesting and promising field of labour, and are contiguous to the districts which have been worked so successfully by the American Mission. At Junnar, rather more than a third of the way between Poona and Nasik, Mr. and Mrs. Whiteside have been living for several years in almost complete isolation. With Junnar for their head-quarters during the rains, they spend the rest of the year itinerating in tents. Such workers have a special claim on the sympathy and prayers of the Church at home. A remarkable movement against Brahmanical supremacy and tyranny has been going on in these districts for some years past among the agricultural class.

The Sacred City of Nasik.

Another journey of 120 miles from Bombay by the Calcutta line brings us to Nasik, which, like Poona, is on the high table-land of the Deccan. The conditions of missionary work in Nasik are quite different from what they are either in Bombay or in Poona. Religious ignorance and bigotry are the distinguishing characteristics of the people in the sacred city of Nasik and its neighbourhood. Educated natives are few in number, and are to be found almost exclusively in Government schools and offices. Amongst these are some who show a friendly spirit. A little way out of Nasik we have our Mission orphanages and boarding-schools, and a Normal School for the training of vernacular teachers. This is a very important work. The Committee have decided to open a High School at Nasik, when a suitable man can be found to undertake work. Will our readers remember this need also, and pray that the Committee's intention may soon be realised? A High School would not only be most useful as a missionary agency for the town and district of Nasik, but would also greatly benefit our Native Christian community by affording a suitable education for the most promising of their children under specially favourable circumstances. Here, too, our Society is indebted to the I.F.N.S. and I. Society for the valuable assistance of their lady-workers who live among the people, and have acquired over them a singular influence, which extends to all classes.

In the Nasik districts, as in other districts, we have several out-stations, with a schoolmaster and catechist and a few Christian families. There are many large towns where Native agents ought to be located if we had them, and some which might well form the head-quarters of a European missionary. The call for additional workers is very pressing, and the Lord of the Harvest has bidden us to make this the subject of our prayers.

The Khandesh Mission.

If we continue our journey by the Calcutta line, we come to Manmad, the station for Malegaum, which, lying at a distance of some thirty miles from the line of rail, is the head-quarters of our Khandesh Mission. These are the most extensive of our districts. The people differ in many respects from those of the Nasik and Poona collectorates. They are more simple-minded, and more open to conviction. But the field is so vast that one missionary with his few fellow-workers can only traverse a small

portion of it in the course of the year. At Dhulia, the capital of Khandesh, the chief Native official is an earnest Christian graduate of the Bombay University, who has gained the respect and confidence of all classes, and is a great comfort and help to our missionary and the Native brethren.

Aurangabad and Buldana.

Another journey by rail and a drive of fifty miles bring us to Aurangabad, which has been identified for so many years with the Rev. Rattanji Nouroji's name. We are now in a Native state, the territory of the Nizam, and most of the conditions of the work are again changed; the people, too, are different. The great number of baptisms, which have taken place in this Mission, throws many additional duties on Mr. Rattanji and his assistant, the Rev. Lucas Maloba. There are the scattered flocks, which need a pastor's watchful care, as well as the inquirers who have to be instructed, and the non-Christian masses that have to be evangelised. We could hardly wish for any one a more instructive missionary lesson than could be derived from even a brief tour with Mr. Rattanji in his districts.

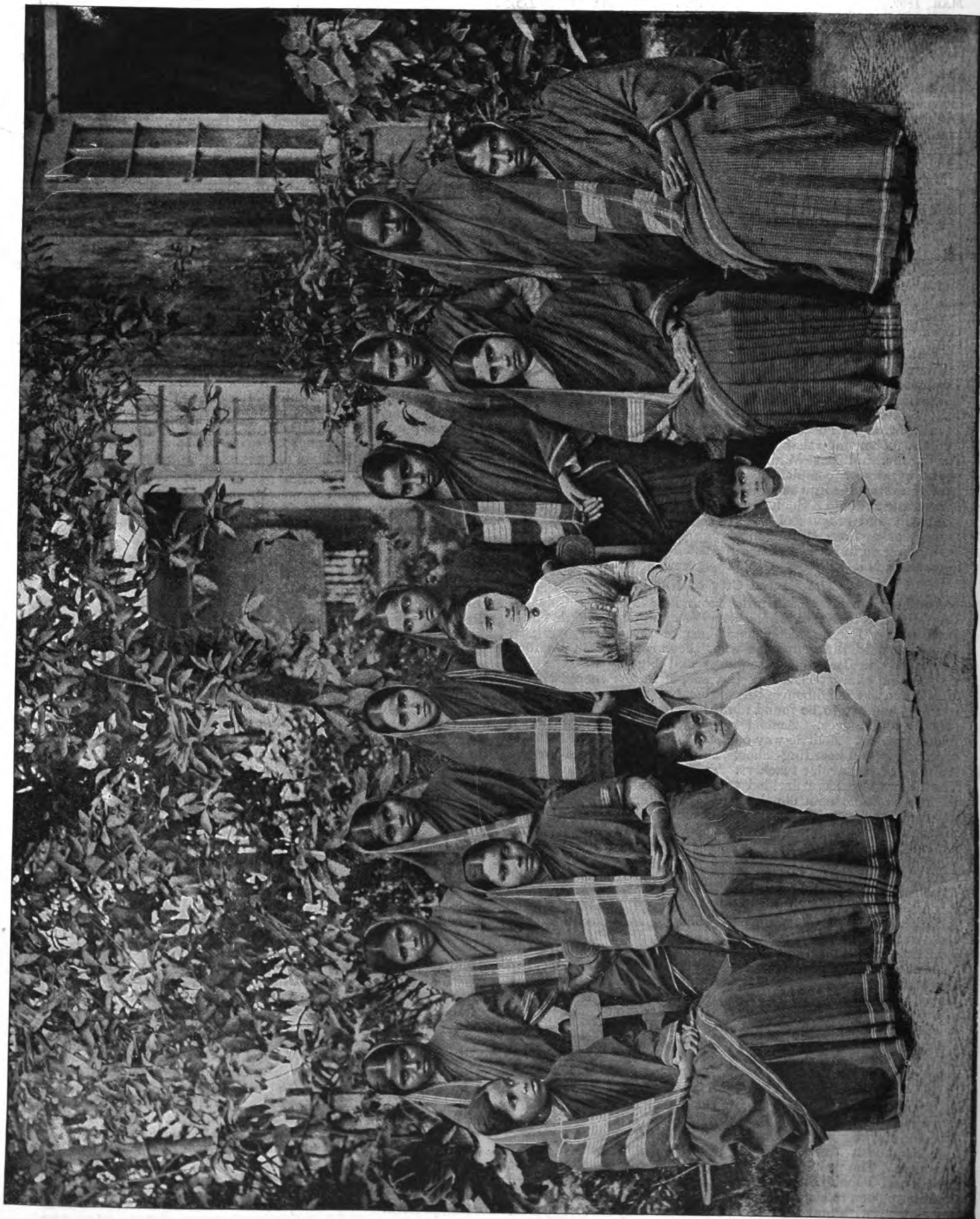
We have still another long journey to make, partly by rail and partly by road, before we reach the most distant of our Western India stations—Buldana, in the Berar. It is so difficult to keep up this remote Mission with our limited staff of European and Native agents, that the Bombay Missionary Conference and the Corresponding Committee have proposed that it should be abandoned unless reinforcements can be obtained. This is always a sad and solemn step to take, the closing of an old-established station, and yet it may become a necessity. There are many who will hope that the necessity may be averted.

STREET PREACHING IN BOMBAY.

BY THE REV. A. MANWARING.

THIS branch of work in Bombay always strikes me as sadly disappointing when compared with that among the simple quiet audiences in up-country villages. Here the noise is deafening; the people have caught the hurry and bustle of town life; they stop for a few minutes, and too often quickly move on again. But with all its disadvantages it is the only means we have of reaching the uneducated classes. The most cheering part of this preaching in the public streets is that it brings one in contact with those who are interested in, and thinking about, Christianity. When a man stays through the whole preaching, or comes two or three times to hear us, I generally try to get a word with him quietly to find out the state of his mind. In a town like Bombay, how many secret disciples there are it is impossible to say; that they are not a few, I am convinced. And almost all have one tale to tell—that there is a wife, or parents, or friends from whom, if Christ were openly confessed, it would be necessary to part for ever. One inquirer, mentioned last year, has an old father who is under medical treatment, and whom he is supporting: there is nothing whatever keeping him from confessing Christ in baptism but this—that he believes his father's heart would break if he did so. No one without Indian experience can understand the depth of a father's affection for a son, or the unspeakable disgrace he would experience if that son were baptized. Let him die, but let him not bring this curse upon his family! Another inquirer of long standing is kept back because a wife, to whom he is devoted, will not hear the suggestion even of learning about Christianity. If he were baptized she and her children would go at once to her father's home. These are typical cases. Only Divine grace can so order that such men shall be enabled, either by a modification of their circumstances, or by standing alone, to testify to the Lord in whom they really believe.

Our services are hearty and well-attended; the singing is quite cheering, as indeed it ought to be, considering we have about forty girl boarders (see picture on page 40) and a large number of young men in the congregation. If friends at home could have attended our service on a day like Christmas Day, when the prettily decorated Mission church was almost full; if they could have heard the hearty singing, and seen the large number of communicants; and then, when the service was over and the congregation had streamed out, could have witnessed the warm greetings and the expressions of good feeling,—I think they would have felt that there is some reality after all in Mission work.



A GROUP OF CHRISTIAN GIRLS AND TEACHERS BELONGING TO THE C.M.S. BOARDING-SCHOOL IN BOMBAY. (The lady in the centre is Mrs. Manojwari.)



IN THE NIZAM'S DOMINIONS: SOLDIERS PREPARING AN EVENING MEAL.

IN THE NIZAM'S DOMINIONS.

ALTHOUGH one of the most recently formed, this is one of the most important of all the States tributary to the Empress-Queen of India. It may be roughly described as nearly of the same size as the Island of Great Britain, with a third of its population. Though under Mohammedan rule, the Mussulman portion is only a little over one-ninth of the inhabitants. The British power is represented by a Government official called the Resident, who has his residence outside the city of Hyderabad. This Hyderabad must not be confounded with the ancient capital of Sindh, which bears the same name. The Native soldiers shown in our picture are some of those in the Nizam's district; they are in the act of grinding their corn or grain for their evening meal. The C.M.S. has at present three stations in the Nizam's dominions, those at Aurungabad and Buldana (see p. 39) being in connection with the Western India Mission, and that at Kummamett (see Mr. Panes' article immediately following) belonging to the Telugu Mission.

Our Boarding-school in Bombay.—This school (see picture on opposite page) was at one time under the management of lady missionaries of the Bible and Zenana Medical Mission. It is now worked by Mrs. Manwaring, wife of the Rev. A. Manwaring, of our Marathi Mission in Bombay. The school contains about forty boarders, mention of whom is made in Mr. Manwaring's letter on p. 39.

AT KUMMAMETT;

OR,

"The Shadow of a Great Rock in a Weary Land."

(Isaiah xxxii. 2.)

BY THE REV. J. B. PANES.

OFTEEN, as we stood at the door of the C.M.S. Mission bungalow in Khammamett,* have these words come into our minds, and we felt how beautiful an illustration of them lay before our eyes. There, right in front of us, in the midst of a vast open country, in parts barren, but generally well wooded, stands the Khammamett Fort. It is an immense rock, one of the finest natural fortifications in the South of India. It is nearly two miles in circumference, rising above the whole of the surrounding country, and is the best position of command on the eastern borders of the Deccan. A fine wall which exhibits marks of European engineering has been built around its upper section, and a second wall of massive masonry encompasses its base. As you reach the summit you perceive the real size of the town, which is built partly inside the lower wall, but is now rapidly extending its boundaries on the outer side, and spreading in the neighbourhood of the new State railway, which comes from Hyderabad and passes through Khammamett

* [Again we notice the spelling problem. Uniformity being impossible, it is well to accustom our readers to meet old friends in a new dress.—ED.]

on its way to Bezwada. This large Native town contains about 15,000 inhabitants, Hindus and Mohammedans, who dwell within the shadow of the rock. It is so surrounded by graceful tamarind trees, that at quite a short distance away no signs of houses can be seen. Only the busy hum of voices, the barking of dogs, beating of tom toms, &c., remind you that you are near a large Native population.

After Warangal, the ancient capital of the Telugu kings, Khammamett is the most important centre in the eastern portion of the Nizam's dominions. From the top of the fort we not only view the town, but are struck with the numerous villages all around, and as we gaze we cannot but feel that "there remaineth yet very much land to be possessed." The trade of Khammamett is rapidly increasing. New bazaars have been built. A municipality established, a small Government Dispensary opened, and vigorous efforts to advance education are being made. Thus its importance as a missionary centre increases daily. Occasional visits by the Rev. J. Stone and others were made to this town in former days, and a Native evangelist stationed there, but it was not until 1888 that our C.M.S. Committee decided to occupy it permanently. It is thus the youngest of our Telugu missionary stations, and is the natural outcome of the vigorous itinerating of the Rev. J. Stone.

The Mission is still in its infancy, everything is new, and we have to feel our way, but a beginning has been made. In Khammamett a house for the European missionary has been built, also a prayer-house close to the town, which is used for Divine worship, and as a day-school on week days. A boarding-house has been opened to receive promising boys of good Christian character, who are trained to become village school-masters and evangelists. Some are already at work, and twelve are now being trained. The elder ones are pleased to accompany their teachers into the town and near villages, to help in spreading the glad news of salvation by singing their much-loved Christian lyrics. Zenana work has been commenced, but the Mission has not yet been adopted by the C.E.Z.M.S. The people do not yet realise the value of female education, and only a few will allow their girls to come to the school opened for them. Still, some attend, and the work among them is very encouraging. The ladies receive a hearty welcome in many Zenanas, and in this way the good seed has been sown among the women, who are so especially bound by heathen superstition and caste prejudice. In no place is heathen darkness greater than in this long-neglected corner of the Lord's vineyard.

Already a little flock has been gathered out in the villages around. We received about 200 Christians from the North of the Raghavapuram district when we commenced in 1888. This number has been more than doubled, there being about 430 baptized Christians, and the list of inquirers is increasing continually, over 200 catechumens are under instruction at the present time. Thus we have received very much encouragement in making this new effort. The Lord of the harvest has set His seal upon the work. Many souls have been brought into the kingdom. Many more are longing to know the Saviour, and we constantly get most earnest appeals for teachers to be sent to new villages, but money and men are wanted. In some instances a house has been offered if we can only send an evangelist to live in it, in others a village Christian becomes a missionary himself, and without any pecuniary help or direction from us goes to some distant place, and teaches his friends and their neighbours the story of the Saviour's love, which he himself has learned. Day by day the truth is spreading, and the Light of Life shines upon the surrounding darkness. Oh! that all God's people might realise the present urgency, the crying need of sending more labourers into this corner of His vineyard now. Workers are wanted who can devote their time specially to Mohammedans. Workers are needed for the mines at the Singareni coal-fields which are quite near to us. Others for important out-stations, and for itinerating in the villages. Secular education has not yet made its influence felt so largely among the people here as in other parts of South India, and if we can only anticipate secular teaching by giving the people the Gospel of Christ we may expect greater and more satisfactory results than we should see otherwise. God grant that these thousands of Hindus, Mohammedans and others who dwell within the shadow of the rock, may learn to know and love the Saviour Christ, our Rock, in whose shadow alone we are safe for time and eternity.

SIX MONTHS IN HYDERABAD.

EXTRACT FROM THE ANNUAL LETTER OF THE REV. M. G. GOLDSMITH.

[In January, 1891, the Rev. T. R. Waltenberg took over the charge of the Harris School in Madras from the Rev. M. G. Goldsmith, thereby setting the latter free for the work of itineration. The following extracts from his Annual Letter tell of a visit paid by him, at the request of the Bishop of Madras, and with the consent of our Corresponding Committee in that place, to Hyderabad in the Nizam's dominions, with a view to investigating the openings for Hindustani work amongst the Mohammedans there.—Ed.]

CHADARGHAT,* HYDERABAD, Nov. 18th, 1891.

AT the request of our Bishop, the Corresponding Committee gave me six months' leave to work in the Deccan. For the first ten days the weather was hot, but since then the climate of Hyderabad has been cool and bracing. In God's Providence a most suitable house was vacant, and as it is in the most healthy and most central part, and just opposite the church, I at once took possession. The S.P.G. have a neat little church; it was built in 1865, and has generally been under the charge of the Native Tamil pastor of Secunderabad (four miles off). The pastor gladly consented to my holding Hindustani morning services on Sunday, while he himself comes over for Tamil services in the afternoon. As most of the flock (which is two-thirds Tamil and one-third Telugu) know Hindustani, we have been having good attendances. While on this point I may add that the chaplain at St. George's Church, the Rev. H. Fitzpatrick, and the Rev. J. English, who is now acting for him for twelve months, are both in full sympathy with the C.M.S., and gladly offer me that church for Hindustani services whenever required. They have also written and spoken strongly on the desirability of the C.M.S. occupying this city with a Hindustani Mission. The Roman Catholic Church exists here in great force. There are said to be 2,000 Roman Catholic Native Christians in this neighbourhood, but as their labourers do not believe in bazaar preaching, we seldom meet them and see little of their work; and if an occasional little wayside shrine, identical at a distance with the Hindu shrines, is an indication of the teaching their people receive, it gives a deplorable idea of their spiritual light.

The C.M.S. would find this an excellent midway station between its Aurangabad Mission on the west and its Khammamett Mission on the east. Since I have been here, three of our Telugu Mission brethren have been thankful for the hospitality of this bungalow, and others are likely to find it handy, if I remain here, for this is an important place for domestic supplies and medical aid. Being also the Mohammedan capital of India, and our Society in all its Missions being so connected with work for Islam, I find men here from our Punjab stations, from Agra and Lucknow, besides many old Mission-school students from Ellore and Madras.

Another advantage is the facilities for open-air preaching and discussion-meetings. There are excellent spots for these purposes, such as I have seen in no other Indian city, and, after our peculiar difficulties in these respects in Madras, this makes this part of our work here very pleasant; and the fact that Chadarghat is filled with residences of Christians and Mohammedans *indiscriminately*, draws all together in remarkably unbiased friendship. On one side of my own bungalow lives a European, while the houses on the other side and behind are occupied by Mohammedan gentlemen, with whom we are on most courteous terms.

Our bazaar-preaching is conducted in two places; in the evenings the Methodist Episcopal Mission allows us the use of its school-benches in a well-shaded open space off the main road to the city, and here discussions have been held several times a week—not that we prefer discussions, but that we are obliged (at least under present circumstances) to let the work take this form. Probably our adversaries' main object is to hinder the more direct preaching, but when the discussion turns on such vital questions as the Atonement and the Resurrection of Christ, and when the Bible is made the court of appeal, we feel that this may be blessed as a means for holding forth the truth. Moreover, nothing attracts an audience so much as a discussion, and even when things have looked worst and the meetings have closed hotly, there have always been one or more thoughtful men who have come to speak to us afterwards.

In the mornings we join some Native Christian brethren, three

* The suburb of Hyderabad, in which was Mr. Goldsmith's house.

times a week, in their preaching near the market-place, and on spare mornings take tours through other parts.

During the day two or three hours are taken up with theological reading with my two assistants, but visitors occupy a good part of most days.

Soon after my arrival in June the local English and Urdu newspapers had depreciatory articles about the Hyderabad Mission and the uselessness of preaching to Mohammedans! Since then a special "Mission of Islam" has been started to counteract us; it has held some meetings for raising funds, and there has been some talk of having preachers against Christianity, but I have not encountered any definite agents of it, and no special obstacles have been thrown in our way. At one time we were in a hot paper-war; ten questions were noisily presented to us for reply, and on receiving our answer, a long MS. of eighty-eight foolscap pages came. This last was full of such gross abuse of Christianity and Christians that we have not troubled to notice it, and it would seem that the writers, too, are ashamed of it, for though we often meet them, and they are our chief antagonists in the discussions, they never refer to it. On the whole, we are treated so far much better than we have been accustomed to elsewhere. There is a large amount of religious freedom in these parts, and no strong hierarchy.

THE MISSION FIELD.

AFRICA AND MOHAMMEDAN LANDS.

Sierra Leone.—Two Native clergymen, both advanced in years, died at Sierra Leone, in October and November last. One was the Rev. J. H. Davies, who was a retired pastor of the Sierra Leone Native Church; he died October 25th. The other was the Rev. S. Housa, who had charge of St. John's, Brookfield; he died very suddenly from apoplexy, on November 17th. The former had been thirty years, the latter twenty-seven in the ministry. It is remarked of Mr. Housa, to his credit, that he had made enemies of some who attended his church by declining to refrain from rebuking their immoral lives.

Niger.—Archdeacon Hamilton's letter giving an account of Bishop Crowther's death and funeral is printed on page 45. The Bishop welcomed the Rev. W. Allan and Archdeacon Hamilton on December 21st, and took part with them at a Valedictory dismissal of seven students of the Lagos Training Institution, who were going to interior stations of the Yoruba Mission. A recent telegram from Brass leads us to expect Archdeacon Hamilton to return to England in the course of March; Mr. Allan was contemplating going up the Niger to visit Onitsha and possibly Lokoja. Political disturbances at the latter place have occurred lately, and Mrs. Wilmot Brooke and Miss Griffin have been sent home.

Eastern Equatorial Africa.—The Rev. A. R. Steggall writes that Mandara, the Chief of Chagga, whose health had been failing for some time, died in October. His eldest son, Mali, has succeeded him; he is about seventeen years old. The Rev. A. N. Wood, of Mamboia, had an accident in November. A temporary scaffolding put up for building the church gave way, and Mr. Wood, who was beneath it at the time, was buried for a time under a number of heavy stones, &c., which had been carried on to the scaffolding. He was slowly recovering his powers of locomotion when he wrote home in December.

INDIA AND THE FAR EAST.

North India.—The arrival at Calcutta of Mr. James Monro, C.B., late Commissioner of the London Police, and his daughter, was welcomed with much thankfulness. They hope soon to be joined by Mr. Monro's son, who is at present qualifying himself as a medical missionary. The plan proposed is to establish a Medical and Evangelistic Mission in some part of the Nuddea district, in which Mr. Monro at one time worked as magistrate and collector. They hope to work in close association and co-operation with the C.M.S., although not formally connected with it. The *North India Gleaner* says, "Not only the coming of the Monro family is in itself an important acquisition to our mission force, but the testimony afforded by such an act on the part of a man of Mr. Monro's standing, cannot fail to have an important effect."

Punjab and Sindh.—The Bishop of Lahore held his first ordination of Natives on December 20th, when he admitted two C.M.S. Native catechists to deacon's orders at Batala. These were Fath Mahomed (to be known in future, by the Bishop's wish, as Fath Masih) and Ihsan Ullah. The Rev. Imad-ud-din, D.D., of Amritsar, preached the ordination sermon. We learn with great sorrow that the convert whom we referred to in the *GLEANER* for September (page 141) as a "Sanskrit Professor" has gone over to the Church of Rome, following the example of the missionary of the Oxford Mission at Calcutta, by whose teaching he was first impressed. The Rev. R. Clark writes:—"Mr. Bannerji is thus the first Indian who, in this part of the country, has sought for unity at the expense of verity, his earnest desire being to find some one *on earth* from whom he may receive infallible guidance in difficulties and perplexities, and on whom he may throw all the responsibilities which may meet him on the road to heaven."

South India.—On Sunday, December 20th, the Bishop of Madras held an ordination, his fifty-seventh during an episcopate of thirty-one years. All the candidates were Natives, two being connected with the S.P.G. and four with the C.M.S. The latter belong to the Telugu Mission, and are Malas, "a people long despised, and from whom at one time it would have been thought impossible that a clergyman could come," writes the Rev. S. Morley, the Bishop's domestic chaplain. They were all prepared at the Masulipatam Training Institution, under the Rev. J. E. Padfield, and are the first from that Institution to be admitted to Holy Orders. They acquitted themselves well in the examination.

Ceylon.—The Rev. J. W. Fall has lately been transferred from Kandy to Jaffna, where he has been appointed Principal of St. John's College, formerly known as the Chundicully Seminary. On reaching Jaffna he was much struck with two things. The first was the excellent work done in the College by its Native Head Master, the Rev. C. C. Handy, who has worked the school up from 100 to about 250. The other thing which Mr. Fall mentions with satisfaction is the spirit of brotherly love and mutual sympathy exhibited in each others' work by the Wesleyan, American, and C.M.S. missionaries respectively.

Mid-China.—The party for Sz-Chuen under the Rev. J. H. Horsburgh, reached Shanghai at the beginning of December. Much encouragement was received on the journey, which was *via* Canada. The Rev. O. M. Jackson writes, "At Quebec and Montreal we were most kindly looked after by the Secretaries of the Y.M.C.A., who met us at each place and helped us in our arrangements. We left Vancouver Nov. 18th, the boat having twenty-five missionaries in all on board belonging to various societies and bound for different parts of China. The missionaries held a Bible reading each afternoon, and God has much blessed this to our own souls, and we have been much strengthened and refreshed in our own spiritual life. It has been quite a small 'Convention.' Before reaching Japan we held a Missionary Meeting in the first saloon, when representatives of various societies gave addresses and experiences. His Honour Chief Justice Way, of South Australia, presided, and the Governor of Hong Kong, Sir William Robinson, and many others, became interested in Missions. Meetings were held for the Chinese on board, and for the sailors: several of the latter were converted, and gave testimony and praise at our closing meeting on Sunday evening." The men of the party, except Mr. Horsburgh, started for Chung-king, in the Province of Sz-Chuen, on Dec. 9th. Mr. Horsburgh reports the Yang-tse River as having been free from rioting for some time, but it was thought desirable not to take up too large parties. We regret exceedingly to learn that Mr. and Mrs. Horsburgh were called, soon after their arrival at Shanghai, to bear the trial of losing one of their children. Their youngest child was also ill when Bishop Moule wrote on Dec. 14th.

NORTH-WEST AMERICA.

North Pacific.—Archdeacon Collison reports the opening and consecration of a new church at Kincolith, on October 13th. Bishop Ridley preached from 2 Chron. vii. 15, 16. There has since been a very encouraging attendance at the services, on week days as well as Sundays. The Saturday evening prayer-meeting has an average attendance of fully 100.

BENGALI SCHOOL-GIRLS.

[We heartily hope that "the special sympathy and prayer" claimed by our dear missionary sister will be fully given by GLEANER readers. Miss Neele, who is now at home, is working hard in her well-earned furlough, as many who have heard her tell the story of her Bengali girls can testify.—Ed.]

LETTER FROM MISS H. J. NEELE.

December 31st, 1891.



KADOMBINI BHATTACHARGHA.
(A late Bengali Gleaner.)

I WANT to claim the special sympathy and prayer of GLEANER readers in connection with our work among upper-class Christian Bengali girls. I think few of our friends realise the existence and condition of our large Christian community at the present time. A few weeks ago, after a meeting in Yorkshire, where I had been telling of our Christ Church School pupils, I was really surprised when several young friends came up, saying how interested they had been to hear about our Christian girls, as they had not the slightest idea of the existence of such a community, though they were well aware of the circumstances and surroundings of the inmates of the zenanas. It is therefore quite due to our friends at home to introduce to them our Bengali girls.

Dear, bright, clever, affectionate girls they are. Let us look at the little ones first.

"I suppose they never play, like our English girls?" has often been said to me. I wish our friends could only see the merry games—the dolls, and their feasts, the rush to the swing when school is over.

Their loving, clinging ways draw out the love of the teachers, and well can I sympathise with Miss Dutt, who, when telling me of her examining the little ones' Scripture class (an examination I have always hitherto taken myself), writes, "As for little H—, she nestled up close to me, and lisped out her answers most beautifully, almost tempting me to stop short in the midst of the examination to take up the child on my lap and give her a good long kiss."

The girls of the classes above these are but little different to English girls of the same age; the diligent and the careless, the active and the indolent, the studious and those who prefer play to lessons, all finding representatives among them.

The time of preparation for Confirmation has, with scarcely an exception, proved a time of great blessing to our pupils, so that it is with the greatest pleasure we can look upon most of our elder girls, our communicants, and feel that they are indeed such as we could wish them to be—girls whose influence among their companions is for good, girls whom we hope, ere many years are gone, to find taking their place as leaders of Christian society and philanthropy. Even now they are doing something in the way of preparation for future usefulness. One is the secretary to our Christ Church branch of the Scripture Union, another to our Young Women's Christian Association, while another takes charge of our C.M.S. missionary box and collects the contributions of her companions and others. Of the work being done by those who have already finished their course with us I cannot now speak, or I could tell much of interest. We have a flourishing branch of Gleaners under Miss Sampson's management; indeed, the branch she began among our Christ Church pupils was the first branch of Gleaners in Bengal, now affiliated with the Union for Bengal which has lately been started. The name of one of our Gleaners, dear Kadombini Bhattachargha, has been entered in the "Roll Call." She was a bright, Christian girl, who, when in hospital, let her light shine. Even the resident physician, who did not at all sympathise with the work of Christian Missions, wrote of her as one "of whom we have all formed the highest opinion."

Our friends will perhaps like to hear something of the origin of the school. Several of our missionaries in Bengal felt the great need there was for a high school for Christian girls; for want of one, parents were sending their daughters to Roman Catholic convents, or to Brahmo schools. We all felt how undesirable this was, and were so thankful when the Home Committee sanctioned our opening the present school, and appointed Miss Sampson to help me in commencing the work. But though we knew how much the school was needed, we were not prepared for the influx of pupils, and consequently at first we accepted one or two non-Christian girls. The father of one of these, an educated Hindu gentleman, on being asked by a friend why he sent his daughter to a Christian school in preference to the large Brahmo college, replied that it was for the *moral training*.

Not long before I left India last April, several of our elder girls were present at a social gathering of English and Bengali friends. I certainly was gratified when our kind hostess came up to tell me how pleased she was with our girls, saying they were neither too forward nor too shy; she also favourably contrasted the intelligence of their appearance with that of some highly educated non-Christian ladies whom she had

lately met. In thinking this over I came to the conclusion that this superiority must be due to the combination of the religious training of the heart and the spiritual powers with the intellectual education. If so, does it not show forcibly the great necessity there is for affording this combined education and training to these dear girls who will be those who shall train and mould the sons and daughters of the succeeding generation? We have indeed established our school, but the accommodation is limited, and scarcely a month ever passes that we have not to decline pupils; at the opening of each term it is sad to be obliged to answer, "We have no room," to the numerous applications we receive, and to know that many of the girls we decline will go to schools where they will either receive no religious education or be brought up in error.

Our plans and estimates for giving increased accommodation are indeed sanctioned, and grants promised both from Government and the C.M.S., but until friends furnish funds sufficient to meet these grants the building cannot be begun, and our work must be limited, cramped and unsatisfactory. Friends might smile (though I could cry) at the arrangements we are sometimes obliged to resort to in order to isolate an infectious case, or to give sufficient class room.

When I left India last spring my fellow-helps hoped to see me back in the early part of 1892 with funds sufficient to begin the work; but £3,000 (the amount required) is not quickly collected in school-room or drawing-room meetings, so I fear the work may have to be deferred for another year, unless indeed friends rise to the occasion and send the funds we need.

I do earnestly ask for the prayerful interest of Gleaner friends in our work and in our dear pupils.

MISSIONARY OBJECT LESSONS.

VII.—A BOX OF MATCHES. LATENT POWER.

SHOW children a box of matches. See them all lying side by side; how harmless and useless they look. But take one out, rub its head against the sparkling sand-paper on the box, and out spurts a bright little flame which will light fire to warm big room.

See a lot of children together in school. All look much alike; fond of play, not particularly devoted to lessons. Yet in those little hearts there is warm, bright hope and love which might blaze into *such* a fire of missionary zeal if we could but get at it. How can we? Some of you do love the missionary cause for the sake of the Lord Jesus Who loves you so much. How can you get at your schoolfellows and companions so as to set them alight too? Well, much as we do with the matches. Get hold of them one by one, rub their heads against the sparkling *C.M. Gleaner* and *Children's World* (i.e., get them to read them), and if a bright flame of missionary zeal doesn't soon burst out I shall be very much astonished.

Each little match, if carefully managed, may light big fire. So each little child who really loves Christ may rouse older people to do great things. How many a little one by taking home missionary box has got whole family interested in Missions.

Some matches will only light when struck on their own box. They are called "safety matches," and no doubt they are safe enough, but they are very tiresome when you want to take a few out without the box to light fire in garden or on sandhills, or anything of that sort.

Some people will never take any interest in anything outside their own parish or their own town. They will work hard enough at bazaar for new organ or schools, and give well on Hospital Sunday, and a very bright fire of zeal they get up, making parish very warm and cosy; all honour to them! But when you try to rouse their interest in poor heathen out far away in the cold and darkness, you find they are *safety matches*, only lighting on their own box. "We can only just manage to keep things going comfortably in our own parish," they say; "can't spare anything for outside objects." They forget how far the Lord Jesus brought the light and warmth of God's love—all the way from heaven to earth.

Let us always remember that the place where the darkness is is the place for the light to go, and where there is most darkness there light is most wanted. So let us try to help in every way to send God's light into the dark places of the earth, and perhaps some day He may take us out of our snug little box at home and use us to light a fire for Him in some dark heathen hearts that have never heard of Him before.

VIII.—A RAILWAY TICKET: THE FREE GIFT.

Show children a railway ticket. What is it for? When you show it to collector does he ask who paid for it? No; he sees the fare is paid, and that is all he cares about. Does he refuse a ticket because the holder may be a black man? No; same fare for all.

We have a ticket which shows our fare is paid to the Celestial Country; what is it? The Bible.

Did we pay the fare? Who did? For whom did He pay it? "He died for *all*," 2 Cor. v. 15. For white men, black men, red men. No matter who holds the ticket, his fare is paid.

Is a ticket the only thing necessary to take you to the end of your journey? Would it be of any use if you put it in your pocket and sat

still in waiting-room, or walked about station? No; you must be *in train* if you mean to reach journey's end.

Yet how many are content with having a Bible, and going to church, thinking this is enough to take them to heaven. Just as well expect that getting a ticket and walking up and down station will take you to distant town.

But you say, "I not only have a Bible, but I read it every day and learn verses." Well, and if you looked at your ticket every half-hour and learnt every word on it, back and front, would that of itself take you any nearer the place you want to go to? No; you must get into the train.

So if you really want to reach the Golden City you must be *in Christ*, must be born again with new heart, which loves what He loves, and hates what He hates. 2 Cor. v. 17.

What does He love and hate? He loves His Father, and loves to see Him glorified. And He loves all men, good and bad, Christian and heathen, nice and nasty. And He hates sin. If we love and hate in this way we may know we are in Him. Suppose you were going home for holidays in comfortable railway carriage, knowing your father had paid your fare, and, looking out of window, saw some of your brothers and sisters toiling slowly along road, not knowing fare was paid, and not able to pay themselves, and crying because they didn't know way home, what would you do?

We who are taught about the dear Saviour from our babyhood have millions of brothers and sisters who do not yet know that He has paid their fare (*i.e.*, died for their sins), and they do not know the way home, and are so weary and tired. What shall we do? Shall we be content to go home without them? What will our Father say if we do?

A. E. N.

BISHOP CROWTHER'S DEATH.

LETTER FROM ARCHDEACON HAMILTON.

MISSION HOUSE, LAGOS, January 1st, 1892.

YOU have already heard by telegram of the sad loss we are all mourning over, in the removal of dear Bishop Crowther. I think some account of his last days and his funeral will be of interest to you and other friends. We have had three interviews with the Bishop since our arrival. He came to see us within an hour of our landing in Lagos, and accompanied us to a Dismissal meeting of seven schoolmasters going out from the Training Institution, and he gave the blessing at the close of the service; *this was his last public act*, a fitting close to his long years of service. We paid him a complimentary visit on the morning of the 22nd, and had an interview with him on business that afternoon. On Christmas morning he was at Christ Church, and that was the last service at which he was present. He wished to go on the following Sunday, but his daughter, Mrs. Macaulay, would not allow him to do so, as he was not well. He also wished to attend a Finance Committee meeting on Monday, but was not permitted to do so.

On Tuesday he seemed to have regained his usual strength, and sent to Major Macdonald, the Consul from the Oil Rivers, who is in Lagos at present, to know if he was going to Bonny, and could give him a passage.

On Wednesday about mid-day he was found by his watchful daughter lying on the couch, cold and shivering. The doctor was sent for and restoratives were used and he revived and was put to bed, but in the evening he was so much better that he partly dressed himself and wished to get up: this, however, was not allowed, and attention was paid to him according to the doctor's instructions. Mrs. Macaulay retired at midnight leaving her brother in charge. She was aroused a little before one o'clock by hearing the Bishop cough and gasp for breath. She was immediately at his side, but in two or three minutes, after another gasp or two, his spirit had fled, in the presence of his eldest son and daughter.

Mr. Allan and I, in company with Mr. Tugwell and the two ladies from the Institution, had gone up to Badagry on Wednesday. We returned soon after four o'clock on Thursday afternoon just as the funeral was entering Christ Church. Mr. Allan was just in time to put on a surplice and meet the body at the church door; as I had to make some change in my attire I did not get to the church for some few moments. Messrs. Vernal and Jas. Johnson took the service in the church, the latter giving an address. There were probably 400 people present, among them the Governor and several other European officials, also several European representatives from mercantile houses. Ten clergymen, European and Native, in surplices, preceded the body to the grave, where the Rev. S. Pearse read the first part of the service and I the latter part. The Bishop lies by the side of his

mother and his wife. There was a large concourse of people in the cemetery. The hymns sung were "Hush! blessed are the dead" in the church, and "Servant of God, well done," at the grave. The latter one was specially appropriate. On the coffin were wreaths of frangipani and ferns. I am truly thankful to have been present on this occasion, and to have been permitted to take part in this last office for our departed friend and brother.

Mr. Tugwell has asked me to preach on Sunday morning if still here, and if I do so I shall have an opportunity of bearing testimony to the value we put on the services of the friend we have lost.

J. HAMILTON.

NEWS FROM MAURITIUS.

EXTRACT FROM LETTER FROM REV. V. W. HARCOURT.

[Mr. Harcourt's name is well known in connection with work at Palamcottah, South India. We shall expect further news from him in his new sphere.—Ed.]

PLAISANCE, MAURITIUS, October 5th, 1891.

I HAVE been longing to write, but so many pressing duties have absorbed my time on landing in Mauritius and entering on my new work, that I have perforce been obliged to lay aside my pen. At last we are here after a long voyage of forty days round the Cape. We touched at several places in Africa and Madagascar, and wherever I went I was so interested to see the old familiar Tinnevely face and costume. In the market-place at Tamatava (Madagascar), I was trying to effect a purchase of plantains and was in despair between Chinese, Madagascar, and French coin, when I descried a familiar face. Surely, I thought, that comfortable respectable-looking woman is from South India; I addressed her in Tamil, and she answered in good Tamil, so all my troubles were ended. It was the same in Cape Town and Natal, and here in Mauritius it is the same. The Tamil people are destined to assert themselves.

A few days after leaving Madagascar we steamed into the quiet haven of Port Louis, and next morning saw our dear brother, Mr. Buswell, and from him received a kind welcome.

And now what shall I say about the new land and the new work? Mauritius is a small island about the size of Durham or Dorsetshire. It is full of colour, bright flowers, and peculiar needle-shaped peaked-top mountains, two thousand feet high or so, that are lit up with warm rose tints, very soft and pretty at sunset. The skies here are very beautiful at sunset. The natives are of every shade of colour and speak many languages (this is one of the great difficulties of the work here), Chinese, Hindi, Tamil, Creole—a bad French *patois*,—a kind of debased coinage that passes almost everywhere. It is so odd to me to hear dark people chatter away in what sounds like French. Our home is called Plaisance. Outside our gates are fields and fields of sugar-cane, five or six feet high. Inside there is a tangle of almost all the flowers and trees I have seen in the hills and plains of India, a nice avenue of sago palms; under the shade of mango trees are rows and rows of vanilla plants. There are mulberry, coffee, blue gum, and tamarind trees. And the flowers! Roses, nasturtiums, violets are fighting for the supremacy under my windows.

About the work I dare not say much, as I am quite new to it. I have only been to one day-school as yet, and that was a very nice one. I am so surprised that so much has been kept going with such a small agency. I like what I have seen of the Native teachers. Some of them are remarkable men. Mr. Buswell has a most interesting work, both European and Native, well in hand. Our own orphanage has large possibilities before it, though at present it is small, and two-thirds of the children very young. There are some forty-five boarders in it—dear children, and very lovable. The only language I can address them in is Creole or, failing that, English; a very few know Tamil. There are two Brahmin boys and an African.

Our indebtedness to Bishop and Mrs. Walsh is great. They are our neighbours, living two miles off, at Rosehill, and have helped us in every possible way on our first arrival in our new home. I can only acknowledge my debt of gratitude here. It was a grand day, that of our arrival, for the boys and girls of the orphanage. There were decorations in the schoolrooms, and piles of sweets and fruit for the children, and addresses read by boys and masters for the loving care of Mrs. and Miss Buswell during the long time that elapsed after Mr. Honiss' departure, before we arrived. It was a most touching farewell, and the children fairly broke down.

VINCENT W. HARCOURT.



"LIKE unto men that wait for their Lord." This is the attitude which our Motto Text enjoins upon us, in view of that Coming for which we are looking. What is a waiting attitude? Is it an idle one? Not so. It may be that the Lord calls some few of His people, who lie for long years on beds of sickness, and can simply pray as they lie, to be watchmen only; and for their comfort they can remember that "They also serve who only stand and wait." But with the great body of Christ's servants the waiting time is a working time. "For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch" (St. Mark xiii. 34). At our Missionaries' Children's Home the postman week by week brings many foreign letters from fathers and mothers in far-off India and China. Let us suppose two children, Bessie and Johnnie, receiving one morning a letter with the joyful tidings that father and mother are coming home. "Oh!" cries Johnnie, "when will they come?" "Not quite sure," says Bessie, "but we must be ready for them." Off runs Johnnie to the window; there he will stand, face pressed close against the pane, till they come. "No," says Bessie, "that will not do; there may be days and weeks yet: even if they come to-day, they would like to find us at work; go and do your lessons, Johnnie." And so the days and the weeks go round, in the regular routine of school-life. Yet how changed is the outlook for those two children; everything they do is coloured by the knowledge that father and mother are coming. It is in the background of all their childish thoughts; everything else is secondary to it. The illustration is imperfect in several respects, as all illustrations are; but still it may serve to give some rough idea of what the attitude is to which the New Testament calls us.

Can anything be more unlike the actual thoughts and feelings of most of us? If we could only grasp it, once for all, as the fact of facts, that the Advent of the Lord Jesus Christ (to quote the Archbishop of Canterbury again) "*will come some time, and may come any time*," surely it would throw a fresh halo of brightness, as well as of solemnity, on all we do. Let it be the prayer of us Gleaners this year that our eyes may be opened on this grand subject. The Early Church, throughout the period of persecution and martyrdom, was not blind to it, but lived in constant anticipation of the Coming. The earlier Christian Fathers never looked for a gradual conversion of the whole world, but always for the personal Coming of Christ, to gather His elect out of the world. The earthly triumph of external Christianity over Paganism, in the days of Constantine, obscured the great truth, as gradually it obscured other truths. It is for us in these latter days to take up the prayer of our Church's Burial Service in its literal meaning, "That it may please Thee shortly to accomplish the number of Thine elect, and to hasten Thy kingdom." An appropriate burial prayer indeed! for it is to the Second Coming, and not merely to death and heaven, that St. Paul points the bereaved and the dying at Thessalonica. "The Lord Himself shall descend from heaven with a shout. . . . Them also which sleep in Jesus will God bring with Him. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord."

The Gleaners' Union grows rapidly. Another "10,000" was passed in January, making the total number of enrolments now to amount to over 40,000. But if the G.U. is to be strengthened by the addition of true "prayers and workers," we must foster missionary interest amongst the children. Much has been done, but much more needs to be done. Every parish ought to have its

Juvenile Association, its Sowers' Band. Here, perhaps, is a call for some Gleaner who longs for further work in "the waiting time," which has been spoken of above. A pretty blue booklet called *An Hour with the Children*, by L. C. G-B., has just been issued by the Society, telling a little of what has been done, and giving a list of Sowers' Bands formed up to December, 1891. Suggestions in it will be helpful to many workers amongst children.

We have been much encouraged of late by the large number entering for our Competitions. The answers to the Gleaner Bible questions for last year are still under examination; if possible, we shall publish the results next month. The Missionary Competitions have been smaller, but seventy competitors answered the questions on the Annual Report given in the Nov. GLEANER; we must repeat this Competition again this year. But for interest and importance the AWAKE! Competitions leave those of the GLEANER far behind. For the first time in the January number Bible Questions were set, and the competitors were asked to state whether they earned their living, and if so, how. On reckoning up the list, we find over ninety domestic servants, and also shop assistants, agricultural labourers, farm hands, market gardeners, sawyers' apprentices, machinists (kinds of work specified), an articulated auctioneer, a gasfitter, a bellhanger, a timekeeper at the works of a well-known firm, a telegraphist, a tailor, a working jeweller's apprentice, a painter, a worsted mender, a joiner, a stone-mason, a porter in a cloth warehouse, a "collector," a decorator's apprentice, a gardener, a postman, a mason, a baker, a worker in a paper mill, a cabinet-case fitter, a worker in a tape factory, a bricklayer, a working jeweller, a plumber, a worker in an envelope factory, an embroideress, a worker in a dyers' factory, a blacksmith's apprentice, and many others. We do thank God for this! May the study of His Word be blessed to every one.

LETTERS FROM GLEANERS.

Two Suggestions.

I. At a house where I was lately, I found a C.M.S. box in the visitors' room, with the words, "For travelling mercies" printed on it. On asking my hostess how much she collected by this means, she told me that last year she obtained over 12s.

II. I know two maidservants who for many years have of their own accord given up having sugar in their tea and coffee. The 2d. which each has received every week instead, has been put into the C.M.S. box. By this act of self-denial they have contributed 8s. 8d. each year to it.

E. M. L.

A Village Working Party.

Other fellow-Gleaners who like us are living in a village where no C.M.S. work is done, may be glad to know that there is one way at least in which they can work. A little over a year ago we started a sewing class once a week, with only ourselves, our maid, and a friend's maid. The girls enjoyed coming, and asked to be allowed to bring others, and at the present time we have twenty-four members. Having no funds at our command, and being unable to hold a sale, we asked and received from various friends small pieces of various materials which have been made by the girls into *kurtas*, quilts, bags, dolls' clothes, pin cushions, needle-books, &c., suitable for distributing in schools in India. In September we exhibited about 450 of the above articles in our dining-room, and invited some twelve of the mothers to see them, and hear an address by Mrs. Macdonald of the C.E.Z.M.S. The mothers were so deeply interested in all they heard, that a nice little sum was collected, and they have since encouraged their children to attend most regularly. A few days after, we sent off the presents, the larger amount to Mrs. T. R. Wade, of Amritsar, the smaller to Miss Oxley, of Madras.

All the girls take in *The Children's World*, and are delighted with it. A few weeks ago we gave nine of the elder girls a "Missionary Penny," to trade with, the result, after four weeks' work, was 4s. 2d. clear profit for our missionary box. We have the sewing class in our large kitchen every Thursday, from 6.30 until 8 p.m. We begin by singing the missionary hymns which have been printed in the GLEANER, such as "A cry as of pain," &c.; then while the girls are working, one of us reads a missionary book to them. We close with another hymn and prayer. We earnestly hope that the little we are doing in this small village may help on the glorious work in poor dark India. GLEANERS 22,770 and 22,771.

Little Workers.

I am in Canon —'s parish, which I am thankful for. I have formed a Sowers' Band amongst the very poorest of the children; none of them are older than thirteen years, but I think they are growing in love for others daily. On Monday evenings we work for the C.M.S.; on Thursdays they make their own garments if they wish. Then I read them some Mission stories to interest them; or they sing whilst they work; or repeat Scripture. We are going to have a stall of their work with Mrs. —'s Sale of Work; the proceeds, of course, will go to the C.M.S. I want to realise £10. They are dear little children; very poor. I have also a C.M. box on the table for work at our meetings—occasionally a halfpenny goes in. Canon — often comes in and talks to us. I am busy all day teaching,

but I feel the good God has placed me here for some work, although I may never see the fruit; but I am sure it will come.

A GREAT LOVER OF THE C.M.S.

A Cheering Testimony.

Just a few words to tell you the pleasure it gave me to receive the Gleaners' Union Card, &c., for 1892. The little book, "Now then do it," is especially nice. It is a very great privilege to belong to a Union like this, and to be reckoned in with so many who are in earnest about our Master's last command. I love this "Gleaners' Union" because it takes in all as members, whether rich or poor, and it does seem such a helpful link with the C.M.S. I am a servant here, and if I cannot do very much, I can pray. I became enrolled as a member through a lady friend of mine, and have found it a great blessing to my own spiritual life, besides deepening my interest in missionaries. GLEANER 33,670.

A Gleaners' Christmas Tree.

It may encourage other Gleaners to hear of the success of a "Missionary Christmas Tree" and small "Sale of Work" got up by the members of our Gleaners' Branch (who number sixty-one) and other friends. The idea was only started a month before Christmas, and we hoped perhaps to raise from £8 to £10, not expecting more. So the result—£24 3s. 6d. cleared for the C.M.S.—fills our hearts with thankfulness, and tells us of the good hand of our God prospering our work. About ninety friends contributed gifts of all kinds, plain clothing, fancy articles, toys, &c., which filled two stalls and a huge "Christmas Tree," and supplied a Fish Pond and Bran Pie—all of which were well patronised. In fact the Tree was all but cleared by the end of the evening. One kind friend sent twenty tickets for cwt. of coal to be bought by the poor for 8d. The room looked very pretty, decorated with ivy and holly and large coloured missionary diagrams. In one part a number of interesting articles lent by the C.M.S. and other friends were on view, and excited a great deal of interest. Only one article priced as high as 6s. and three priced at 5s. were sold, showing what a nice sum can be got together by "littles." GLEANER 13,014.

What shall we do?

As Secretary of a Branch of the Gleaners' Union, consisting of young ladies whose time is very limited, might I ask readers of the GLEANER if they could give me any suggestions as to carrying on the meetings? We propose holding missionary Bible-readings, but we find great difficulty in the arrangement of other meetings so that they should result in practical work and be the means of drawing in each member. Working parties are out of the question; also, I am afraid, any extra reading of missionary literature beyond the GLEANER. I should be glad of suggestions, as it is very difficult to know what to do to keep up and awaken interest in Mission work. GLEANER No. 32,746.

Local Branches of the Gleaners' Union.

The following new Branches have been registered:—*In the London District*:—Kilburn, Holy Trinity, Secretary, Miss F. Stone, 51, Brondesbury Road, Kilburn, N.W.; and Marylebone, Holy Trinity, Secretary, Mrs. A. J. Robinson, Holy Trinity Rectory, Marylebone, N.W. *In the Provinces*:—Barrow-in-Furness, St. Luke's, Secretary, Rev. G. Rigg, 7, Roose Road, Barrow-in-Furness; Blackburn, St. Philip's, Secretary, Mrs. Pinok, Griffen Vicarage, Blackburn; and Maidstone, Secretary, Colonel Urmston, Ardenlee, Maidstone.

Gleaners' Union Roll Call.

"They rest from their labours."

Mrs. Conrad Green, Buxton, No. 34,951, Dec. 25th, 1891.
Miss A. E. Skerry (after much suffering), Slough, Bucks, No. 29,626, Jan. 9th, 1892.
Mr. A. C. Betteridge, aged 18, Abergavenny, No. 26,646, Dec. 23rd, 1891.
Mrs. Mary Hambleton, aged 73, Brighton, No. 6,115.
Mrs. Scudlaw, Wembdon, Bridgewater, No. 2,704.
Miss Caroline Smith, Tulketh Road, Southport, No. 32,160, Jan. 16th, 1892.
Mrs. Eleanor Foat, Margate, No. 10,979, Jan. 25th, 1892.
Miss S. Wood, Brierley Hill, Staffordshire, No. 6,733, Jan. 11th.
Thomas Joce, Clapham, No. 10,544, Dec. 30th, 1891.
Miss Mary Ching, Talbot Square, W., No. 1,572, Jan. 26th, 1892.
Miss Martha Bartlett, Cadogan Square, No. 31,790, Jan. 26th.
Miss Henrietta Bernard, Bristol, No. 2,156.
Miss Benson, Brisco Hill, Carlisle, No. 5,982, Dec. 22nd, 1891.
Mrs. Cavill, Chichester, No. 6,459, Jan. 15th, 1892.
Miss Eliza Edwards, aged 88, Freshford, Bath, No. 5,221, Jan. 31st.
Mrs. Frances Hooper, aged 91, Ripley Vicarage, Woking, No. 15,679, Jan. 17th.
Miss Charlotte Lewis, Folkestone, No. 28,311, Jan. 15th.
Mrs. Jenkins, Clifton Court, Clifton, No. 5,981, Jan. 18th.
Mrs. M. L. Barrett, Cambridge, No. 20,675, Jan. 19th.
Mrs. Stoddart, Cambridge, No. 26,711, Jan. 22nd.
Miss M. Tracy, Beccles, No. 24,469.
Mrs. Storey, Wandsworth Road, No. 16,071, Jan. 4th.
Miss E. Letts, Canonbury Park South, No. 13,208, February 4th.

Forthcoming Sales of Work.

Rectory Hall, Stock. Middle of March. Rev. E. P. Gibson, Stock Rectory, Ingatstone.
St. Mary's Church Hall, Peckham, S.E. 23rd and 24th March. Mrs. Seaver, St. Mary's Vicarage, Peckham, S.E.
St. Nicholas' Vicarage, Rochester. March 24th. Miss G. Willis, 14, Star Hill, Southport, Christ Church and St. Philip's. 24th and 25th March. Rev. C. M. Clarke, 8, Fleetwood Street, Southport.
Mrs. Bentley, 84, Wright Street, Hull. Last week in March. (For Uganda.)
Church Room, Elm Park Road, Chelsea. 7th and 8th April. Miss E. A. Platten, Park Holme, Upper Tooting, S.W. (Missionary Leaves Association, &c.)

HOME NOTES.

SINCE the publication of our last number the following have been accepted as missionaries of the Society:—The Rev. M. A. Dodds, of the London College of Divinity, Curate of St. Chad's, Derby; and Miss Effie P. Buxton, who is a daughter of T. F. Buxton, Esq., of Easneye, one of our Vice-Presidents, and cousin to Sir T. Fowell Buxton, our Treasurer. She goes out as an honorary missionary to join her brother, the Rev. Barclay Buxton, who is working in Japan.

On Jan. 19th the Committee took leave of Miss M. H. Millett, proceeding to the Punjab, who was addressed by the Rev. J. Hall Shaw, and commended in prayer by the Rev. G. F. Whidborne. On Feb. 2nd they bade farewell to Miss E. P. Buxton, who was addressed by the Rev. H. W. Webb Peplow, and commended in prayer by the Rev. J. S. Pratt.

The Society has lost another Vice-President by the death of the Bishop of Down, Connor and Dromore.

By the death of Mrs. Matthew Gisborne, at the age of eighty-seven, the Society loses, not only a warm supporter, but also one of the last links with its earliest history. Mrs. Gisborne was the daughter of the Rev. David Brown of Calcutta. Chaplain of the Hon. East India Company, the intimate friend of Henry Martyn, Daniel Corrie (afterwards Bishop of Madras), Claudius Buchanan, and Thomas Thomason, all of whom Mrs. Gisborne could remember to have seen in her childhood. The late Canon Carus used to attribute the origin of the Society to a letter written to the Rev. Charles Simeon from Calcutta, one of the signatories to which was the Rev. David Brown.

We are glad to see the Birmingham Lay Workers' Union has been re-organised, and trust the laymen of Birmingham will rally round the new Secretary and the Committee, who have presented them with a capital programme for the first session of the new year. The Secretary is Mr. W. G. T. Willard, of 144, Green Lane, Small Heath.

There was a good gathering in the Music Room of the Pavilion on the occasion of the Annual Meeting of the Brighton Branch of the Gleaners' Union. The Chair was taken by the Rev. A. Pearson, and Addresses were delivered by the Rev. A. G. Smith, of East Africa, and others.

We should like to draw our readers' attention to the Annual Report, lately issued, of the London Lay Workers' Union, which, in addition to its usual store of interesting information, contains a verbatim report of the speeches delivered at Exeter Hall in December last, on the occasion of the Men's Mass Meeting. Copies may be obtained from the Hon. Secretaries of the Union at the C.M. House, price 1s. each.

The Lay Secretary desires to thank the friends who have so kindly responded to the appeal made last month for copies of the Annual Report.

MONTHLY BIBLE QUESTIONS.

Questions on the Epistle to the Romans.

Rules and full particulars as to this competition will be found on page 13 of the January GLEANER.

1. In what country, not named in the Acts of the Apostles, does St. Paul tell the Romans that he had "fully preached the Gospel of Christ"? Place the missionary journey referred to in the above allusion in its proper place in St. Luke's history, giving reasons for the conclusion at which you arrive.

2. Trace carefully the *steps of argument* followed by the Apostle in the first eight chapters; and estimate the value of the statement that "justification by faith" is the main subject of the Epistle.

3. Collect all the Apostle's teaching in this Epistle as to (1) God's dealings with the Gentile world; (2) The religious history of the Jews: its purpose, and final issue.

4. Explain the following:—(a) "The just shall live by faith"; (b) "Not slothful in business"; (c) "I magnify my office"; (d) "To whom pertaineth . . . the glory"; (e) "There is no respect of persons with God."

5. How does St. Paul make use of the following in his argument:—Abraham, Elijah, Ishmael, Esau, the process of grafting, the work of the potter?

N.B.—Texts should always be examined in relation to their context; and quotations treated in reference to their use *both in the Old and New Testament*.

Answers, addressed to the Editor of the GLEANER, and legibly marked outside "Bible Questions," must reach the C.M. House, Salisbury Square, London, E.C., not later than March 31st.

MONTHLY ESSAYS

On the C.M.S. Almanack Subjects.

Rules, &c., will be found on page 15 of the January GLEANER. The subject for March is—

"Rejoicing in Christ Jesus."

The Essays must reach the C.M. House on or before March 31st, each packet being clearly marked outside, "Essay Competition."

A C.M.S. CENTENARY SUGGESTION.

DEAR SIR,—The following communication has been made to me by a member of our Gleaners' Union. The suggestion which it contains will, I hope, commend itself to you and to many others also.

Centenary Gleaners' Fund for C.M.S.

From April, 1892, to April, 1899, is a period of seven years, and efforts no doubt will be made during this period by the friends of C.M.S. to provide a Centenary Thanksgiving Fund. The following plan is suggested to the members of our Gleaners' Union.

If every Gleaner from 1st of April, 1892, to 1st April, 1899, would contribute 1d. a week to a fund to be laid up and not touched until 1899, the total amount, taking the number of Gleaners at 40,000, would be at the end of this period £80,000. This plan is, I think, desirable, reasonable, and possible of accomplishment. It is desirable that due preparation should be made for the celebration in the year 1899 of the century of missionary labours, which will then correspond with the history of the Church Missionary Society. Seven years is not too long a time in which to call forth and concentrate the interest of many friends for the intelligent, devout, and thankful celebration of so great a work and so wonderful a history. The plan which is proposed, apart from the amount which may be raised by it, will serve to do what is necessary in the way of a systematic and prayerful preparation for this Centenary Celebration. It is, of course, to be understood that the contribution of 1d. a week must not in any case take the place of help now being given, but must be additional to all such help. It is therefore plain that many Gleaners will not be able to make this *additional* contribution. On the other hand it is believed that many will be found ready at once to welcome the proposal, and to give it their willing and hearty support. For others, some modification of it may well be found. For the working out of the scheme no additional burden must in any way be laid upon the staff at Salisbury Square. We may hope that you, Sir, if you approve, will give publicity to it at once, and afterwards from time to time report the progress of it in the pages of the GLEANER. This organisation would need some centre and, for the present, I am willing, with the assistance of some of our Chester friends, to receive contributions or to correspond with local helpers. If it shall please God to prosper the plan, those who are interested in it will doubtless find opportunity for taking counsel together and perfecting in detail the means necessary for the accomplishment of the end in view.

Such as it is we offer the suggestion to the favourable consideration of yourself and of our fellow-Gleaners, and to the direction and blessing of our common Lord and Master.—Yours very sincerely,

5, Abbey Street, Chester.

J. H. ACHESON,

Hon. Association Sec. for Cheshire.

P.S.—I am reminded that the number of Gleaners is likely to be greatly increased during the next seven years.

PRAISE AND PRAYER.

Personal.

PRAYER.—For a fellow-Gleaner working amongst the Chinese in British Columbia.

Topics from the "Gleaner."

PRAISE.—For the safe arrival at Shanghai of Mr. Horsburgh's party (p. 43). For open doors in Western India (pp. 37, 38, 42). For the continued growth of the Gleaners' Union (p. 46), and for our Competitors (p. 46). For Mr. Stock's return (p. 34). For blessing on the Thursday Prayer Meeting (p. 33).

PRAYER.—For men and women to go as missionaries (p. 33). For our needs at the close of the financial year (p. 33). For preparations for the Anniversary Meetings (p. 33). For the work in the C.M. House (p. 31). For the Western India Mission: the missionaries, converts, and the unreached districts (pp. 37, 39, 42). For the Christ Church School, Calcutta (p. 44).

PUBLICATION NOTICES.

A new *Occasional Paper* (No. 18) has been issued since our last Notice, entitled *The King's Possession*. Free for any number.

Annual Letters of C.M.S. Missionaries, 1891-92. Part I., containing Letters from North India, Punjab, South India, and Ceylon Missions, now ready. Price 3d., post free.

Light on our Lessons: or, What is the Use? The Second Edition of this book is now ready. Coloured paper boards, 1s. 6d., post free; cloth, 2s. 6d., post free.

Bishop Cronther: His Life and Work. In order to encourage the circulation of this pamphlet, twelve copies will be supplied for 3s., post free. Single copies 1d., post free.

The new *Catalogue* is now ready. Copies free on application.

We have still a considerable stock of the January Numbers of the *Gleaner* and *Children's World*, which we are desirous of using as Specimens for making these magazines known. Will friends who can help in this way kindly apply for packets.—Back Numbers (1891) can also be supplied for general distribution at Meetings, &c.

Orders should be addressed to The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C.

Contributions Received by the Editor.

From January 11th to February 10th.

Gleaners' Union.	
1,260 Membership Fees	£10 10 0
7,246 Renewals	60 7 8
1,537 For Union Expenses	101 11 8
1,902 For Our Own Missionary	200 7 9
379 For C.M.S.	52 5 7
Total	£425 2 8

Of these the following are the amounts of and above £1. The Editor regrets that in consequence of the large number of sums received this month, he is unable to acknowledge separately those under that sum:—

Wimbledon Branch	£3 12 8	Madame Bovy-Lysberg	£1 5 2
Tonbridge Gleaners	1 5 4	St. Helen's, Gateshead, Branch	1 15 5
Taunton Branch	1 14 6	St. Andrew-the-Less, Cambridge, Branch	1 2 0
Gorey, Ireland, Branch	1 0 6	St. Paul's, Clapham, Branch	1 13 10
Birch, Colchester, Gleaners	9 0 0	Miss E. S. Michell	1 9 10
Emmanuel, Maid Hill, Branch	8 7 0	Nottingham Branch	17 12 11
Mrs. J. D. Clark	2 5 2	All Saints', South Lambeth Br.	6 5 10
Miss E. S. Horsman	1 0 2	Mrs. S. J. Sayers	1 0 4
Edinburgh Branch	6 13 10	Eastbourne Branch	2 18 7
Bath Branch	11 0 6	Baxenden Branch	1 6 6
St. Jude's, Herne Hill, Branch	1 4 4	"Royal Wedding Present," per Mrs. Stuart	1 0 0
St. James's, Clapham, Branch	8 9 3	Miss H. Polhill-Turner	1 0 2
Finchley Branch	3 16 2	Lord Bishop of Sydney	1 0 0
Monkstown Branch	9 0 2	Mrs. E. F. Elliott	1 2 6
Weymouth Branch	7 15 0	Emmanuel, Forest Gate, Br.	1 12 4
Falmouth Branch	1 3 8	St. Andrew's, Newington, Br.	1 14 0
Beccles Branch	2 8 0	St. Simon's, Southsea, Branch	4 14 6
Per Miss L. Cooke	1 4 2	Cheltenham Branch	10 15 0
Rome Gleaners	5 0 6	Aston Branch	1 9 8
Folkestone Branch	1 5 10	J. MacInnes	1 0 2
Dingestow Gleaners	1 2 8	N. C. White	1 10 4
Trinity, Tulse Hill, Branch	1 13 10	Clifton and Bristol Branch	7 2 11
Castle Donnington Gleaners	1 15 6	St. Matthias', Birmingham, Br.	1 17 2
Newcastle-on-Tyne Branch (including twenty-three "1d." subscriptions towards "Our Own Missionary"	8 18 10	St. Paul's, Brixton, Branch	2 3 8
Bury St. Edmund's Gleaners	2 2 4	St. Andrew's, Islington, Branch	6 3 10
St. Mary's, Paddington, Br.	1 10 7	St. James', Plumstead, Branch	2 2 2
Wolverhampton Branch	2 15 11	Torquay Branch	12 16 3
St. Mark's, Peckham, Branch	1 14 8	Mr. and Mrs. J. Harvey	1 0 4
Dorking Branch	5 18 8	St. George's, Tufnell Park, Br.	1 2 1
St. Paul's, Canonbury, Branch	6 7 8	Bournemouth Branch	5 18 1
Belfast Branch	1 15 10	Wales, Sheffield, Branch	1 1 9
St. Mark's, Kennington Road	1 8 0	All Saints', Derby, Branch	2 5 4
Richmond Branch	1 7 0	Salford Gleaners	2 16 0
Hastings Branch	1 5 2	Didsbury Branch	2 7 4
Battersea Branch	1 15 4	Sale, per Mrs. Herbert	4 8 6
Northampton Branch	1 14 8	Ballymore Branch	1 0 0
Glastonbury Branch	1 9 0	Bromley Branch	3 11 2
Salisbury Branch	5 3 10	Per Miss Fry	1 2 6
St. Matthew's, Baywater, Br.	2 19 2	St. John's, Highbury, Branch	2 2 6
Christ Church, Lisburn	4 3 2	North India Branches	1 0 0
St. Paul's, Stratford, Branch	2 0 3	St. Stephen's, Wandsworth, Br.	3 3 5
Bridgwater Branch	1 3 10	St. Luke's, Birmingham, Br.	2 1 2
Per Miss Lamb	1 15 0	Ramsgate Branch	4 0 4
St. Michael's, Wandsworth, Br.	1 16 4	Olney Branch	1 0 0
St. John's, Brockley, and Hatcham Branch	8 16 8	Church Aston Branch	7 5 8
Ipswich Branch	12 13 6	Miss Dyer	1 5 6
Malvern Branch	2 5 0	New Ross Gleaners	1 0 0
Cambridge Branch	6 7 3	St. Cuthbert's, Darlington, Br.	1 11 0
		Carlisle Branch	10 18 5

General Contributions.

L. McBean (money saved in travelling)	£0 12 0	"A Gleaner" (New Year's Offering)	£1 0 0
Per Miss A. M. Coker (one year's 1d. subscriptions)	10 10 0	Mrs. Boxer	1 0 0
Mr. C. Wilfred Howard	0 10 0	Lady Le Marchant, per Lady Dodsworth	0 10 0
Miss Best, per Miss J. L. Barnes	1 0 0	Mrs. Ware	10 10 0
Per Miss H. C. Gregg (Box)	0 7 8	Keighley, Yorks. Association (Proceeds of Sunday-school Meetings)	3 4 0
St. John's, Park, Sheffield, per Rev. C. J. Hollis (Boxes)	11 15 3	"F. L." Sale of Jewellery	0 19 0
Burton (Sale)	16 0 0		

Appropriated Contributions.

For the Soudan and Upper Niger Mission:—Miss Allan	£2 10 0	For Purchase of Luganda Gospels:—A Nottingham Gleaner	£0 1 0
For Bishop Tucker's Fund:—Miss Allan	2 10 0	Master G. Shergold Smith	0 10 7
For Nyanza:—Master G. Shergold Smith	1 1 0	For the Fuh Kien Mission:—Mr. C. Wilfred Howard	0 10 0

The Editor has also been requested to acknowledge—

For C.M.S.:—Per Miss E. Smith—Garden Party and Sale, £5 10s.; Thomas Radcliffe, Esq., 10s. 6d.; and E. Smith, 10s. 6d.; "L." 10s.; in affectionate memory of Rev. Y. G. Lloyd Gream (to the York C.M. Association), £300; per Rev. T. W. Drury—Rev. H. H. Phelps, from Norbiton friends, towards expenses of C.M. College Student, £10; "No. 9" (Thankoffering), £3, an old friend of the C.M.S., Nottingham, £10.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, General C. Collingwood.

THE CHURCH MISSIONARY GLEANER may be ordered through local Booksellers; or direct from the Church Missionary House, Salisbury Square, London, E.C. Price One Penny, or 1d. post free.

The Subscription for the GLEANER direct from the Church Missionary House, post free for twelve months, is as follows:—

One Copy, 1s. 6d.; Two Copies, 3s.; Three, 4s.; Six, 7s., Twelve, 12s.; Twenty-five, 24s.

P.O. Orders to be made payable to General Clennell Collingwood, Lay Secretary.

The Church Missionary Gleaner

APRIL, 1892.

EDITORIAL NOTES.

MOST readers of the GLEANER are by this time aware that instead of immediately resuming his post as Editorial Secretary, Mr. Eugene Stock (together with the Rev. R. W. Stewart of the Fuh-kien Mission) is being sent forth by the Committee as a deputation to the Colonies. Some remains of prostration after severe illness made Mr. Stock's further absence from his arduous work desirable, and this coming just when the Bishop of Sydney (Dr. Saumarez Smith) had written to ask for a visit from some authorised representative of the Society, seemed a clear indication of the Divine will in the matter. We are very conscious of the loss entailed in thus sending forth so valued a member of the Secretariat at Salisbury Square, but the qualities which have given Mr. Stock such weight and influence at home, are precisely those which best fit him for his present undertaking. On March 15th a goodly number of friends were admitted to hear the Committee take leave of the deputation. The Instructions were read by Mr. Wigram. Mr. Stock and Mr. Stewart responded, the Rev. Gilbert Karney addressed the out-going brethren, and the Rev. C. G. Baskerville commended them to God in prayer.

The possibilities before this deputation are very great. Evangelical Churchmen in Australia have already shown warm interest in C.M.S. work, and the practical assistance given by friends at Melbourne in sending missionaries and funds to aid the Indian Missions both of the C.M.S. and C.E.Z.M.S., mainly through the efforts of the Rev. H. B. Macartney of that city, has often been gratefully recognised. The invitation to confer as to possible further co-operation in the Mission Field has come to the C.M.S. from Australia with pressing cordiality, and whatever be the nature and extent of the alliance which may result from the visit of the deputation, we confidently expect that, under God's blessing, it will create a deepened enthusiasm in the spread of the Redeemer's kingdom throughout the world. We commend the whole project as a subject for continued prayer—prayer for our two brethren that in their journeyings they may be kept in safety and comfort, that in counsel they may be wise and far-sighted, that in speech they may be taught of the Spirit, and that by their lives they may glorify God; and prayer for the Church of Christ in Australia (particularly that section of it which has invited us to contemplate a closer link in missionary service), that it may at this time be vouchsafed a special blessing from God.

The vote of the House of Commons on March 4th in reference to the proposed Mombasa and Victoria Nyanza Railway calls for fervent thanksgiving to God. Our readers will recollect the anxiety which was created last year by the announcement that the Imperial British East Africa Company had sent orders to Captain Lugard, their representative in Uganda, to leave that country. This was done because the Company could not afford, without help from Government, to construct a railway from the Coast to the Lake, and could not, owing to the heavy cost of transporting goods, afford to remain in the country without a railway. The enthusiastic offerings at the last Gleaners' Union Meeting, amounting to about £8,000, and other sums given after-

wards by C.M.S. friends, altogether over £16,000, enabled the East Africa Company to send a telegram to countermand the order to withdraw. The grant which Parliament has now made is only towards the survey for a future railway; but if the survey report is satisfactory, there is no doubt that further help will be granted when that railway comes to be constructed. Thus the danger of the East Africa Company having to leave Uganda, and the danger of that country becoming again a prey to internal strife and external force is, we may hope, for the present at least, mercifully averted. The railway, moreover, is likely to prove an invaluable auxiliary in arresting the East Africa slave-trade, as well as in opening up extensive districts to the evangelist.

Two of those sad telegrams which come so often from the Foreign Field have reached us in the past few weeks. One told of the home-call of the Rev. W. T. Sathianadhan, B.D., Chairman of the Madras Native Church Council, whose name has long held an honoured place amongst our workers in India. His visit to England in 1878, together with his wife, was a memorable one, and the story of his conversion as told by himself can never be forgotten by those who heard it. To the family who, following in his footsteps, must deeply mourn his loss, we offer our heartfelt sympathy. The second telegram—only three words in length, "Redman died, Saadani"—told not of a long missionary career, but of a strong ardent man cut down at the threshold of foreign service. Mr. J. H. Redman was brother of the Rev. J. Redman of Sindh, and has also a sister in the Mission Field. He was well known as a worker in Reading, where he was a member of the Rev. Hubert Brooke's congregation, which had undertaken to make a special annual contribution towards his support. He was one of the ten members of that congregation who offered for missionary work in the course of one year. "The Lord gave, and the Lord hath taken away"—may He give us, and those who loved our dear departed brother, grace to add, "blessed be the name of the Lord."

The truly wonderful way in which God has stirred up of late years a revival of missionary interest among the young men of the United States and Canada was brought under the Committee's notice on March 1st. Mr. Robert P. Wilder, a member of the Executive Committee of the Student Volunteer Movement for Foreign Missions, had an interview on that day with the Committee. Mr. Wilder was on his way to India to work among students in Bombay. By invitation of the Chairman, Mr. Henry Morris, he related briefly to the Committee his story of the movement in which he had been privileged to bear a conspicuous part. At the beginning of 1891 the number of names on the volunteer roll was 6,200, representing 380 institutions, of whom 320 had proceeded to the Foreign Field under various societies.

While staying in this country, *en route* to the East, Mr. Wilder has visited Cambridge, and has been instrumental in fanning there the missionary spirit among the undergraduates. One effect of his visit has been that a letter which was written in May, 1891, to the Secretaries of the C.M.S., and was subscribed by about thirty members of the University, but was not despatched, received some twenty additional names, and was duly forwarded to Mr. Wigram in February. The letter now bears fifty-four signatures.

Last month we gave some details of the Anniversary Meetings on May 2nd and 3rd. There is nothing material to add to them at the time of going to press, but we would again remind our readers of the additional morning meeting in St. James's Hall, which has been arranged in consequence of the over-crowding of the Annual Meeting in Exeter Hall. Being a new departure, this St. James's Hall meeting needs to be actively made known.

On a subsequent page is given a summary of the reports sent in from the various local centres after the F.S.M. Notwithstanding many adverse circumstances, such as bad weather and prevalent illness, the whole campaign has been in the best sense a success. There have been few great meetings, few specially striking results, yet there is abundant proof that the Spirit of God was in the effort, and that He has reached the hearts and consciences of men.

Friends especially interested in East Africa will no doubt welcome the re-issue of Bishop Tucker's drawings in attractive form. His sketches (some of which have already appeared in the GLEANER) have been printed in loose sheets on fine paper, and enclosed in an artistic wrapper, with an illustrated Introductory Sketch by the Rev. H. E. Fox, of Durham. The whole (which may be ordered from the C.M. House, price 2s.) is suited to stand on an easel on a drawing-room table. It is specially designed for use at Sales, or for Easter and birthday gifts.

A PERSONAL WORD.

I desire, on the eve of my departure for Australia at the request of the C.M.S. Committee, to commend to the prayerful remembrance of the readers of the GLEANER the dear friends and fellow-workers in the Editorial Department so long under my charge. It has been with deep interest and thankfulness that I have read the periodicals during the past four months, reading them for the first time for eighteen years, without a previous knowledge of their contents; and the keenness of my interest will be all the greater when they reach me at the other side of the world. The *Intelligencer*, the *Gleaner*, *Awake!* the *Children's World*, the *Sunday School Letter*, the *Quarterly Paper*, and the *Quarterly Token*, to say nothing of occasional publications, will all be eagerly watched for, and devoured! But I shall not forget, and I want our readers not to forget, that my absence entails much additional labour upon my fellow-helpers, and, of course, not a little additional responsibility; and I would earnestly ask for much prayer that the Lord may graciously give strength—bodily, mental, and spiritual power—unto these His people, and bless them all, and always, with His own peace (Ps. xxix. 11).

May I also ask prayer for Mr. Stewart and myself, that we may have grace and wisdom for the important mission upon which the Society is sending us to Australia? The object of our journey is briefly explained by another pen in the Editorial Notes. We go at the invitation of the Bishop of Sydney and other friends, (1) to set forth before Christian people in Australia their obligations to their Lord and Master, to share in the work of proclaiming His Name throughout the world, and to describe the trials and triumphs of missionary work; (2) to promote arrangements for enabling Australian missionaries to go forth into the Foreign Field, selected, trained, and supported by the Australian Church itself. It will be a strength to us to know we are upheld by the intercessions of friends at home.

March 16th, 1892.

E. S.

The arrangements in the C.M. House consequent on Mr. Stock's departure for Australia are as follows:—

1. *The Editorial Department.* The Rev. G. Furness Smith has been appointed by the Committee Acting Editorial Secretary, and he will generally supervise the Department.

2. *The Gleaners' Union.* On account of its close connection with the C.M. *Gleaner*, this has hitherto been attached to the Editorial Department, but during Mr. Stock's absence it will be regarded as a branch of the Home Organisation Department, of which the Rev. B. Baring-Gould is Secretary. Letters connected with the Gleaners' Union may, however, be addressed as hitherto.

HOME PREPARATION FOR FOREIGN MISSIONARY WORK.

IV.—PREPARATION AS TO CHARACTER AND HABITS.

IT has been well said that a missionary needs not only a Call, but a Character. It is important to ascertain why you, as a missionary candidate, want to go to the Foreign Field, what doctrines you believe, what knowledge you have acquired, what work you have done; but what you *are*, in addition to all your knowing and doing, is of vital importance too.

Now I am not going to draw a full length picture of an ideal missionary, and hold it up as an example. The result of that would be discouragement, which is the very last thing we desire to create. Those who feel themselves far from such an ideal would be tempted to give up all hope of being accepted, at any rate for a long time to come.

By the way, it is necessary to keep the exact object of these Home Preparation papers before us month by month. They are not intended to hold back for a single day any candidate who is *free to offer at once*. The "preparation" outlined in them can be carried on under supervision after the offer has been made. The papers are addressed to those who are distinctly "candidates-in-waiting"—those whose "door" is at present shut, but who desire in the waiting time to prepare as far as may be for the future work which is so laid on their hearts.

The way in which character may be formed and developed in life and work at home, is our subject, then, this month. First, let us take a steady look at the character we have to start with.

It is clear that each of us inherits, from ancestors more or less remote, certain characteristics or features which largely influence our future life. It is essential that in any discussion of character formation or development, we should give these natural characteristics their proper place.

Being born unlike, nothing will ever make us quite alike. Varied types of character have their place and value, not only in the Church at home, but in the Mission Field; we need, however, carefully to distinguish between those *differences* of character which are necessary to the well-being of the work, and those natural *blemishes* of character which will sadly mar and hinder it, unless they are removed by the grace of God. Can God's grace do this? Yes! for have we not seen the strong made gentle, the weak made vigorous, the timid made bold—"under the mighty hand of God"? Natural character is the soil which the great Husbandman tills. In some cases He adds what enriches and fertilises; in others, the stiff damp clay needs an admixture of sand; in others, again, there is need to have the great rocks and stones blasted out by some vast power; but when all this has been done, each soil, good and useful in its way, is best suited for a certain kind of crop.

If you would know the extent and at the same time the limit of God's dealing with natural character, trace it in the Bible for yourselves. Look at Moses, at Joshua, at Elijah; look at Jonah, at Jeremiah; look at David—and at Saul. Study St. Peter as he was, and as God fashioned him; see the man called Boanerges turned to the disciple of love. But perhaps the deepest character study of all is that of the Apostle Paul, clearly pictured for us before his conversion, and followed thence step by step till the well-fought fight is nearly done.

Have any of you felt utter discouragement because your natural character is not as vigorous or as balanced as others? Take heart! what the grace of God did for men of old it can do, and does for men and women of to-day.

Have any of you felt tempted to justify repeated failure because you are "naturally" this or that? Take heed! such a phrase is often used not as a humble confession of weakness, but as a mere excuse. If God's grace is "sufficient" you are responsible if you do not use the grace.

As you seek to trace in your Bibles the extent to which natural character is modified or developed, you will not fail to notice the varied means which God employed to that end. Primarily, of course, the great Trainer and Developer of character is the Spirit of God. It is ever His work to bring form out of chaos. But here, as elsewhere, He works in general through means, and He deigns to use us as instruments to forward His designs.

From the character which we have to start with, we pass on therefore to consider *how character is daily being formed*. It

dignifies and glorifies the homely suffering of life when we recognise our *circumstances* as the great means by which character is disciplined day by day. The setting of God's jewels is designed by His love, and fashioned by His hand. He has put each of us—unless we are definitely resisting His Will—into the place and amongst the people where we can be best developed and trained. To our dull minds and restless wills it may seem as if the waiting time were being wasted because we are hedged in from "work" by home difficulties, or yoked to uncongenial companions, or hampered by lack of means; if only the eyes of our understanding were enlightened, and our wills hushed into obedience to the grand and perfect Will of God, we should see that all these outer things are not merely allowed, but actually *ordered* by the One who makes no mistakes. Remember that He "knoweth what is in man"; that every lack, every unlovely excrescence of character, every possibility of life and service here and Hereafter, are open to the eyes of Him with Whom we have to do. Well may we say with the patriarch Job, "His hands took pains about me" (Job x. 8, *marg.*). By-and-by, in India, or China, or Japan, or Africa, or somewhere else in that "field" which is the world, the chastening through circumstances which seems grievous now will yield peaceable fruits of righteousness to those that have been exercised thereby.

This "means" towards God's end of perfecting His servants' character has nothing to do with us; it lies outside our choice. We cannot alter a single circumstance at will. It only remains for us humbly, patiently, joyfully (Rom. v. 3—5) to *accept* every circumstance which is sent us, lest by murmuring or rebellion we hinder the end in view.

But there is another element in the formation of character with which we are practically and constantly concerned. Who can estimate aright the wonderful power of *habit*, the aggregate influence of myriads of tiny words and doings? Too often we allow ourselves to be "slipshod" and careless in the habits of daily life, little knowing what marks are left upon our character thereby. Do you ever say (in your inmost heart, of course) about something which you now "allow" yourself to do, "I shall not do that when I am a missionary"? If so, remember that when you become a missionary you will still be only a man (or a woman, as the case may be); there will be nothing in your office to change you. Be now, and do now, exactly what, by God's help, you mean to be and do in the Mission Field; never allow yourself to live habitually below your convictions on even a minor point. When one day you are placed in a trying climate, with a difficult language to master, and little spiritual help around you, how you will thank God, not only for the character formed by good habits, but for the strength of the habits themselves.

Will you let me be thoroughly homely and practical? I want to say a word about *physical habits* first. Old people always know the importance of these; young people seldom do! A young man wishes to study half the night and most of the day, taking little exercise and hasty meals; he does it, and says he has not suffered, but, by-and-by, the Medical Board report him unfit for foreign work. A girl dislikes the trouble of carrying a waterproof, ignores wet feet, sits needlessly in a draught, over-walks herself, perhaps, and believes it is rather heroic to act as if she were made of iron instead of flesh and blood. She does it for a year unhurt, then comes a collapse, and the prospect of China or elsewhere recedes from view, perhaps altogether.

Now the quiet formation of prudent habits would, in a large number of cases, obviate the need for the verdict, "unfit for foreign service." It is true that care will not bring health to those who are constitutionally delicate; but it is equally true that carelessness necessitates the rejection of many who would otherwise have been fit.

Form a habit of going "early to bed," with its proper sequel of "early to rise." Some are kept up late by duty, but are there no young folk who love to loiter, and allow themselves to waste hours that rightly belong to sleep? A little resolution, continued and prayerful, will soon help in setting this right. Then *food* habits need some thought. Many neglect proper nourishment, others indulge themselves in dainties; both extremes are injurious to health, and therefore to future usefulness. People who have "a habit of forgetting" their lunch hour at home are not very likely to take proper precautions abroad, and those who habitually "can't eat" homely fare will be troublesome to cater for in the Mission Field. Then as to clothing, fresh air,

exercise, we might write volumes. Oh, that all our readers would see the real importance of forming right habits as to these simple things!

As to *mental and moral habits* there is still more to be said. What books are you in the habit of reading? To what kinds of amusements do you go? These are questions of extreme importance for the future missionary. The few theological books read with a special purpose have not left so deep a mark as the multitude of other books which you have chosen for lighter reading year after year. Have you steadily accustomed your mind to good reading until it has become your choice, or have you bent it now and again to a weighty book, and then let it rebound to its habitual frivolity? About amusements, have you trained yourself to find recreation in what is simple and healthy and pure? When all restraint is taken off, and habit asserts itself, what do you *choose*? Again, it may be some one says, "I do now what I shall not do as a missionary." What a terribly low standard! Are you then going to regulate your amusements or your books by what is consistent with the missionary "profession," not by what is consistent for a blood-bought servant of God?

I believe it is God's wise and loving plan to give opportunities for the formation of habits now, that they may strengthen men and women in the great testing and temptation of foreign work by-and-by. How many opportunities for self-forgetfulness and unselfishness come to us day by day! Is there not need for the constant saying "No" to the temptation to speak of self, to think of self, to pity self, in our daily life? Sometimes we read in a letter from abroad, "So-and-so is beautifully unselfish, and sets us all an example of devotion in the work." Did that unselfishness fall as a mantle upon the missionary? Nay, it was the result, under God's blessing, of a *habit* of putting self last at home. Or a letter comes to say, "If we want anything done quickly and well, we always take it to —." Now if you could get at the secret of —'s promptness in the tropics, you would be sure to find he had a *habit* of concentration at home, and did at once, and with all his mind, whatever he had to do. Or at a committee meeting a letter is read, making some important suggestion about certain workers or a certain part of the work. You see directly that it has weight, not only because the writer is an old, experienced missionary, but because, as some one says presently, he is a man who is in the *habit* of speaking accurately and without exaggeration, a habit which no doubt cost him much patience and prayer in years gone by.

These are but a few points out of many, but they may suffice to show the paramount importance of those constant hourly decisions for what is *right*, by which a habit is formed.

Finally, the formation of *spiritual habits* is supremely important for the missionary. Here, at home, there is the force of example, the stimulus of constant warning and appeal, but out in the Mission Field a man has to stand well-nigh alone with God, amid the deadening influences of heathenism. What a strength to him, then, if the habit of regular Bible reading and study is a strong one; if it is as natural to him, from long custom, to turn to his Bible as to breathe. But that habit must be formed at home. The chain must be forged by little links wrought out in loving patience year by year. There will be times when intense longing for God's Word may be absent, then the force of a lifelong habit will be a barrier against the temptation to sloth. And the habit of prayer—can any words of ours express sufficiently its paramount importance, its need? Not only the prayer which rises in a moment of special need or pressure, not only the cry of despair when danger is at hand, but the steady, unbroken uprising of a stream of confession, petition, intercession, and praise to the throne of a reconciled God. We at home know well the temptations that assail us in prayer, we know how Satan assaults us most when we seek to get on our knees before God; the temptations and the tempter are even stronger in the Mission Field. Let each one seek, by the power of the Lord, to persevere to victory here and now, that by-and-by we may not fail.

The subject still unfolds before us, but we must close. Does it seem to any reader as if we were extolling mere human effort at self-formation, and omitting the work of the Spirit of God? That is far from our thought. The external action only is ours, the inner promptings are His, and we shall strive vainly to form "good habits" unless we live in constant dependence on Him.

Next month our subject will be Preparation in Things Practical.

OLD CAIRO MEDICAL MISSION.

By DR. F. J. HARPUR.

[In 1886, when the C.M.S. began operations in Southern Arabia, Dr. F. J. Harpur was stationed there. About the same time an interesting Medical Mission in connection with the Free Church of Scotland was established by the missionary scholar, Ion Keith-Falconer, at Sheikh Othman, eight miles from Aden. After a time, Dr. Harpur was obliged to leave Arabia, and was transferred to the Egypt Mission. He has now returned to England.

The C.M.S. has no station at present in Southern Arabia. Details of the earlier C.M.S. work in Egypt in connection with the Mediterranean Mission will be found in Part I. of the *C.M. Atlas*.—Ed.]

THE Society's second Egyptian Mission has as yet been carried on on a very small scale. The Rev. F. A. Klein, an old-experienced missionary from Palestine, was sent there in 1882, shortly after the British occupation, and opened schools. He advised the Society to send a medical missionary to Old Cairo, which suggestion was carried out in March, 1889.

My wife's health having failed in Yemen (Arabia), I was transferred to Egypt. I found the dialect a good deal different from that of Aden, but a dispensary was opened at once, and the numbers attending quickly increased, so that we were obliged to take a large rambling house for the Medical Mission.

One day I noticed a poor Bedouin among the patients evidently suffering from some serious disease. He gladly submitted to a severe operation, and, with God's blessing, he recovered. He seemed much interested in all that was read to him, and when it was time for him to go home, he said he wished to remain, and asked for work. It so happened that a man was required to take charge of the new dispensary, and Hamed, as the Bedouin was named, seemed just the person we wanted. He proved very useful, and the most faithful servant I have ever had. Though he is still a Moslem by name, his behaviour on several occasions gives ground for hope that in his heart he is a follower of our

great Master. It was Hamed who accompanied me to Suakin, and did all the hard work that came upon us in distributing food to the starving.

But to return to the history of the distinctly Medical Mission work. At Mr. Klein's request I tried a dispensary in Cairo (in addition to that in Old Cairo), but after a short trial it was closed owing to the difficulty of working two centres without a sufficient staff. We felt, however, the importance of having a dispensary in Cairo, and in the hope of getting a good assistant opened a new dispensary in the beginning of 1890. All this time the work at Old Cairo was increasing.* Dr. C. Lansing (son of the veteran American missionary) showed me every kindness, often coming out to Old Cairo to help me with eye surgery, a most important part of medical work in Egypt. Almost all these small eye operation cases were treated as out-patients, and as a rule did well. I noticed that the Felaheen of Egypt were quite different from the Arabs I had met in Hodeidah (near Aden) and other places. An Arab suffering from any serious disease would readily submit to operation in hope of cure, but the Felaheen agreed with apparent willingness to come into hospital, but when it came to the point, they often disappeared altogether. This prejudice is greatly due to the shameful way patients were treated in Government hospitals before the British occupation, but the poor are now beginning to acknowledge that hospitals are places where the patients are well treated and often cured.

We commenced our hospitals without beds or hospital furniture, and had to treat in-patients lying on mats on the floor; they brought their own bed-clothes, and were attended by their friends, and supplied their own food. This was a very unsatisfactory plan of treating surgical cases, but it had its advantages in breaking down the prejudice of the people; by slow degrees their confidence was in a measure gained. Valuable opportunities were given to the catechist, the Bible-woman, and myself to tell about Jesus at the dispensary.

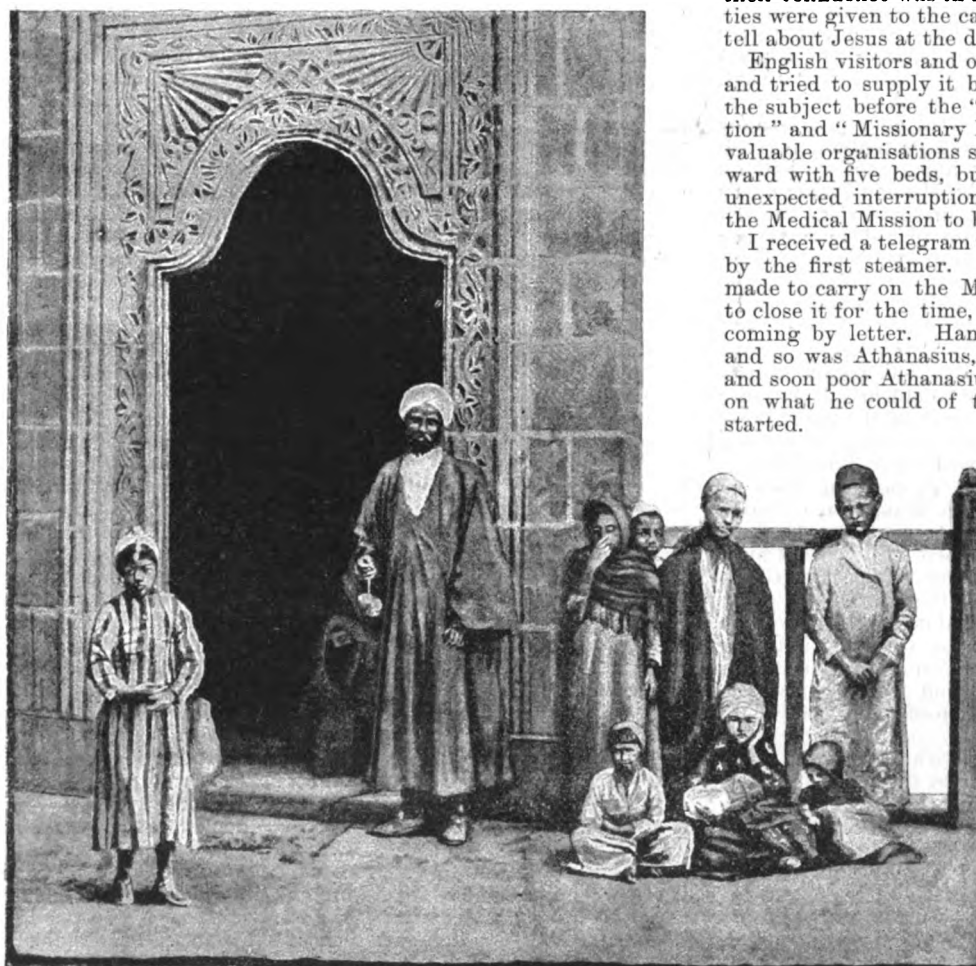
English visitors and others saw our want of hospital furniture, and tried to supply it by subscribing themselves and bringing the subject before the "Irish Medical Missionary Aid Association" and "Missionary Leaves Association." By means of these valuable organisations sufficient funds were supplied to fit up a ward with five beds, but before these could be purchased, an unexpected interruption occurred, in May, 1890, which caused the Medical Mission to be closed for more than six months.

I received a telegram telling me to prepare to start for Suakin by the first steamer. No satisfactory arrangement could be made to carry on the Medical Mission, so I made preparations to close it for the time, and waited for instructions which were coming by letter. Hamed was quite ready to accompany me, and so was Athanasius, the old catechist. I took the former, and soon poor Athanasius was left alone at Old Cairo to carry on what he could of the evangelistic work which had been started.

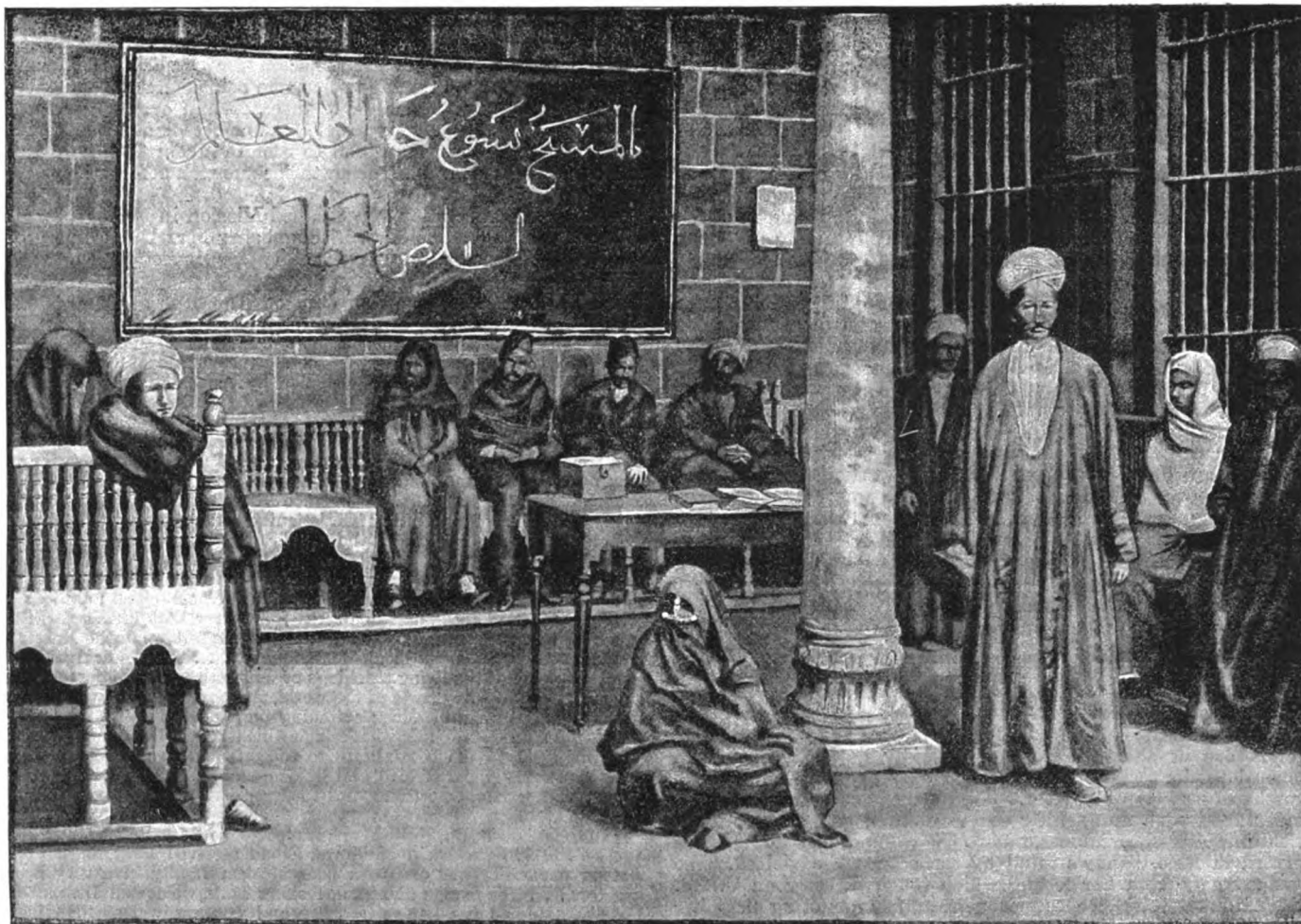
Our stay at Suakin was much longer than the Committee proposed at first, for there was a *great* need there for some one to distribute the food which was supplied from English sources to the poor starving Hadendowas.

The Medical Mission remained closed until the end of November, 1890. When we returned from Suakin, it was in fact a beginning of the work over again, and the numbers attending dispensary for the first six months were about half the original average. A ward of five beds was fitted up, and by degrees suitable cases presented themselves for operation. These hospital cases are always interesting; the patients get to know us, and as prejudice is broken down, the ear is opened to the Gospel. Many patients come from a great distance, their friends come

* Extracts from an interesting journal from Dr. Harpur giving details of his itinerations will be found in the *C.M. Intelligencer* for Nov., 1891.



1. OLD CAIRO MEDICAL MISSION: DOOR OF THE WOMEN'S WAITING ROOM.
(Hamed, the Dispensary servant, is standing beside the door, with the admission tickets in his hand.)



II. OLD CAIRO MEDICAL MISSION: THE MEN'S WAITING ROOM.
(Athanasius, the catechist, is standing to the right of the pillar.)

to see them, and after they have gone home we are always welcome in their villages. Once a week we tried to get a spare day to visit the out-lying villages, but a Medical Mission opens so many doors that a large staff is required to take advantage of every opportunity. What is much required now in Egypt is a staff set apart for regular itinerant work, and a good "*dehabeyah*" (Egyptian house-boat) to travel in. Water communication is pretty general through Egypt, and with the *dehabeyah* as a movable house there is a splendid field in Lower Egypt for itineration.

Since I left, the Medical Mission has been much strengthened. Dr. Paterson has taken temporary charge of the medical department. He has the assistance of a young Syrian doctor, and Dr. Laird (who has been lately appointed to Old Cairo) will be at hand to give help when required, while learning the language.

The dispensary is now open five days in the week instead of three, and the numbers attending are increasing. The presence of Miss Mann, a trained lady nurse, must be a great help with the in-patients; a women's ward has been already opened, and many much needed improvements made. Miss Eva Jackson also lives at the Medical Mission, and while superintending school work, looks after the Bible-woman as well.

I have not mentioned the indirect influence the medical missionary has in the evangelistic work. An invitation to attend a meeting or come to the missionary's house will be listened to with a more favourable ear from him than from others, and though a medical missionary cannot remember the faces of all he meets at dispensary, they remember him.

I have been much struck with Dr. H. M. Clark's article in the March number of "*AWAKE!*" about his Indian work. Nearly all that he says might have been written about the Old Cairo Medical Mission.

OUR ARRIVAL AT THE HOSPITAL.

LETTER TO THE EDITOR FROM MISS EVA JACKSON.

C.M.S. HOSPITAL, OLD CAIRO, Dec. 24th, 1891.

I WAITED to write to you till we got down to Old Cairo, so that I could tell you of our surroundings. We came here last night; Miss Mann and I found the hospital looking as uncomfortable and desolate as possible, painters and whitewashers reigning supreme, and our boxes and furniture piled in what is to be the men's ward. The Native doctor kindly turned out of his room and went up to Cairo and let us have his. I used my few Arabic sentences and words to make the servant we had engaged understand that we wanted tea. He boiled some over the fire, and it was so horrid, as you can imagine, that I went to our kitchen on the roof, with a kettle, and told him in Arabic, of which I felt very proud, that the tea was not at all nice, and we wanted boiling water. Housekeeping in Egypt, with one month's knowledge of Arabic, is not so very easy, but somehow we manage to get on tolerably well.

The Sunday after I arrived in Cairo, Mrs. Bywater was not well, so a friend and myself started for church under the escort of the *boab* (door-keeper). I was very anxious to get him to come too, so I learnt to say, "Will you come into church with us?" in Arabic. The church is in an "upper room," so when I got to the foot of the stairs I turned and said to Mahommed my one Arabic sentence. He hung back at first, but when I repeated it and smiled encouragement, he followed us. I was so pleased with my success, that I said to him, "Good," in Arabic. He took it, alas! for a dismissal, thinking he had gone far enough, and off he went, and my Arabic being then even of a more limited character than now, I had no words with which to stop him.

Before we came down to Old Cairo, I thought I should be very

much afraid of living here just by our two selves, and no English people near. Arabic sounds so fierce if you don't understand it, for the people talk so loudly and scream in an excited way over every trifle. I prayed that God would take away from me the fear of man, and I can thankfully say that I have not felt a shade of fear either when Miss Mann is here or away.

I am alone at the present moment, and downstairs are our servant, Mahmoud; Dr. Harpur's man, Hamed, such a trustworthy fellow; and a big Soudanese; he is quite black, and is so amusing at times. He took great interest in our setting our house in order, and would stand at the door and gaze at everything as it was put in its place, with great interest. I told Mr. Connor I thought those three men had never worked so hard in their lives before as when they helped us to arrange our rooms, they quite panted with their exertions. When they saw our energy they did not like to be behindhand, and they worked splendidly. Hamed is general factotum here, and has a great eye to our interests. I was told when I came that he was a Christian at heart, but he had said, "If I were baptized to-day I should be dead to-morrow." His relations are very strict Moslems, and they had an idea that he was turning towards Christianity, so they came over and threatened him. He was devoted to Dr. Harpur, and cried very much at the station when he went to see him off for England.

TRIBUTE FROM A TRAVELLER TO MEDICAL MISSIONS.

IT is always valuable to receive disinterested opinions. The recently published *Journeys in Persia and Kurdistan*,* by Mrs. Bishop (Isabella Bird), from the missionary point of view alone, affords much satisfaction, as all her references to the work in Persia are of a sympathetic and kindly nature. From the general reader's standpoint we need only say that the book is worthy of its intrepid writer. Journeys of exceeding difficulty, undertaken with unflinching determination, and accomplished with unfailing cheerfulness, add to the value of any impressions formed in Mrs. Bishop's mind by the scenes she visited. We give extracts from her letters which touch directly on C.M.S. medical work; but we cannot refrain from quoting first her description of the Mission premises at Julfa, where she was the guest of the Rev. Dr. and Mrs. Bruce. Under the heading of "Missionary Luxury" she says:—

"So much has been written lately about the 'style of living' of missionaries, their large houses, and somewhat unnecessary comfort in general, that I am everywhere specially interested in investigating the subject. . . . The Mission-house here is a Native building, its walls and ceilings simply decorated with pale brown arabesques on a white ground. There are a bedroom and parlour with anteroom between giving access to both from the courtyard, a store-room and a kitchen. Across the court are servants' quarters and a guest-room for Natives. Above these, reached by an outside stair, are a good room, occupied by Mr. Carless as a study and bedroom, and one small bedroom. Another stair leads to two rooms above some of the girls' school premises, having enclosed alcoves used as sleeping and dressing rooms. These are occupied by two ladies. One room serves as eating-room for the whole Mission party [comprising at the time of Mrs. Bishop's visit, Dr., Mrs., and Miss Bruce, Mr. Carless, and two lady missionaries], and as a drawing-room and work-room. Books, a harmonium, Persian rugs on the floor, and just enough furniture for use, constitute its 'luxury.' There are two servants, both, of course, men; and all the ladies do some housework. At present the only horse is the dispensary horse, a beast of such rough and uneven paces that it is a penance to ride him. The food is abundant, well cooked, and very simple. . . . I have told facts, and make no comments, and it must be remembered that [some of the party] have the means, if they had the desire, of surrounding themselves with comforts."

After mentioning many details of the "very busy" life in the Mission, Mrs. Bishop says:—

"Among the other buildings are those of the Medical Mission, which include a roomy courtyard, where the animals which carry the patients are tethered, rooms for the doctor, a well-arranged dispensary and consulting-room, with waiting-rooms for both sexes, and rooms above where serious surgical cases are received for treatment, and where at present there are eleven patients, although there is just now no European doctor.

* *Journeys in Persia and Kurdistan: including a Summer in the Upper Karun Region and a Visit to the Nestorian Rayahs.* By Mrs. Bishop. John Murray, Albemarle Street. Two volumes. Price 24s.

. . . This hospital and dispensary are largely taken advantage of by Moslems, who highly appreciate this form of Christian benevolence."

This manifestation of appreciation for medical aid came largely under Mrs. Bishop's notice, she being herself frequently called on to heal all manner of diseases, and even to perform the offices of veterinary surgeon! On one occasion so successful was she that she was requested to remain in Persia as a *Hakim* and veterinary surgeon, in order to become rich before returning to England!

The fullest description of a Medical Mission in these volumes is of that at Bagdad. Mrs. Bishop, being herself the guest of Dr. Sutton, had ample opportunity for investigation. She writes:—

"The dispensary, in which there is not half enough accommodation, is very largely attended by persons of all creeds, and even Moslem women, though exclusively of the poorer classes, avail themselves of it. Yesterday, when I was there, the comfortable seats of the cheerful matted waiting-room were all occupied by Armenian and Chaldean women, unveiled, and speaking quite freely to Dr. Sutton; while a few Moslem women, masked rather than veiled, and enveloped in black sheets, covered on the floor and scarcely let their voices be heard, even in a tremulous whisper. . . . In two years in the East I have not seen any European welcomed so cordially as Dr. Sutton into Moslem homes. The *Hakim* exhibiting in 'quiet continuance in well doing' the legible and easily recognised higher fruits of Christianity, while refraining from harsh and irrelevant onslaughts on the creeds of those whose sufferings he mitigates, is everywhere blessed. (Six months later a Bakhtiari chief, a bigoted Moslem, said to me at the conclusion of an earnest plea for European medical advice, 'Yes, Jesus was a great Prophet; send us a *Hakim* in His likeness, and doubtless the nearer that likeness is, the greater is the success.') To my thinking, no one follows in the Master's footprints so closely as the medical missionary. . . . The Medical Mission is the outcome of the living teachings of our faith. I have now visited such Missions in many parts of the world, and never saw one which was not healing, helping, blessing; softening prejudice, diminishing suffering, making an end of many sufferings which proceed from ignorance, restoring sight to the blind, limbs to the crippled, health to the sick, telling, in every work of love and of consecrated skill, of the infinite compassion of Him who came 'not to destroy men's lives, but to save them.'

"In one house Dr. Sutton was welcome because he had saved a woman's life, in another a blind youth had received sight, and so on. Among our visits was one to a poor Moslem family in a very poor quarter. . . . The man, a fine frank-looking Turk, welcomed Dr. Sutton jovially. He had saved the wife's life, and was received as their best friend. Who indeed but a medical missionary would care for such as them, and give them of his skill 'without money and without price'? The hearty laugh of this Turk was good to hear, his wife smiled cordially, and the boys laughed like their father."

One closing tribute to Dr. Sutton's assiduous care for the suffering around him must conclude this notice:—

"He has worked as a medical missionary here for some years, and his unaffected benevolence and strict attention to all suffering persons, without distinction of race or creed, and his recent extraordinary labours by night and day among the cholera-smitten people, have won for him general esteem and confidence, and he is even allowed to enter Moslem houses and prescribe for the women in some cases."

THE C.M.S. AND MEDICAL MISSIONS.

IT is now over forty years since the Rev. W. Welton opened a dispensary at Fuh Chow, and thus commenced the first Medical Mission of the C.M.S. Since that time some twenty other Medical Missions have been established, several of these having branch hospitals and dispensaries in the neighbouring districts. These Mission Stations are mostly in China and the Punjab, including Kashmir, Quetta, and the Mission to the Beluchis at Dera Ghazi Khan; but others have been established in Persia, Syria, and Egypt, East and West Africa, and the North Pacific Mission.

It has often been urged upon the Committee that some definite expression of policy concerning medical missionary work was becoming necessary. Hence at the close of last year important resolutions bearing upon the whole question were considered by the Committee.

These resolutions begin by recognising the value of medical missionary work as an agency which experience has proved to be far-reaching, and greatly owned of God.

Then follows a definition of the circumstances under which Medical Missions are specially desirable. Countries where the Gospel cannot freely be preached by ordinary evangelists are

allowed to have the strongest claim. Secondly, a Medical Mission is considered to prove a great evangelistic auxiliary to a strong missionary centre with many outlying villages; and it is of special value where there are marked opportunities for training Native medical evangelists. Uncivilised countries, on the other hand, offer so many serious obstacles to the development of fully organised Medical Missions that, in view of the present inadequate supply of duly qualified medical missionaries, the Committee hesitate to assign them to such countries; they recognise, however, the strong claim for the presence of a medical missionary when any number of European missionaries are located in the same district in such lands.

While the Committee restrict the term "Medical Mission" to work carried on by qualified physicians and surgeons, they see no valid objection, in the absence of qualified medical advisers, to the use of any medical knowledge which clerical or lay missionaries may possess, for the benefit of those amongst whom they labour.

The next resolution enunciates a principle which we are thankful to say has always been recognised by the C.M.S.: "The medical work should always be subordinate to the spiritual. The medical missionary should be primarily an evangelist, and he should have training, both at home and on first arriving in the field, specially adapted to this end."

The fourth resolution deals in detail with "the importance of professional thoroughness in every Medical Mission," and the fifth gives suggestions as to certain financial aspects of the work, specially in reference to patients' fees, and gratuitous medical assistance.

The two closing resolutions authorise the formation of a Medical Mission Auxiliary Fund, for the purpose of supporting Medical Missions connected with the Society.

Medical Missions are, and always must be, expensive adjuncts to the work, and the funds at the disposal of the C.M.S. are contributed primarily for directly spiritual purposes. Hence urgent appeals from medical missionaries for help, even towards the purchase of drugs and instruments, are sometimes necessarily declined. The consequence is that the medical missionary himself has to do his utmost to collect the needed funds from friends at a distance, in addition to those which he rightly seeks to raise on the spot.

The General Fund of the Society will continue, as before, to provide all requisite salaries, and to give certain grants towards the medical expenses, but the Committee of the Medical Mission Auxiliary hope to be able to secure contributions to the *Special Fund* by means of which the Medical Missions of the Society may be maintained in a thoroughly efficient condition; thus increasing the influence of the Missions, taking what is in many instances a great burden off the shoulders of the missionary, and also enabling the Society to have less hesitation in entertaining proposals for new Medical Missions, on account of the smaller additional expense to the General Fund.

Dr. Herbert Lankester (brother of Dr. Arthur Lankester, who went last year to take Dr. H. Martyn Clark's place at Amritsar) is Hon. Secretary of the fund, and an appeal has been issued which we hope will have marked success.

As we read in this very number of the GLEANER how the Lord is blessing medical work in many lands, the call comes loudly to us to do far more to further it than we have as individuals ever done before.

MEDICAL WORK AT MOCHI, IN EAST AFRICA.

[GLEANER readers will recall previously letters from Mochi, in Chagga (see GLEANER for Feb., 1889, Nov., 1890, and Dec., 1891), and also a picture of Mandara, the late "Sultan," which appeared in Dec., 1891.—Ed.]

EXTRACTS FROM DR. E. J. BAXTER'S ANNUAL LETTER.

Mochi, Dec. 7th, 1891.

AT the close of another year spent in the service of our King. I must again thank and praise Him for sending me into this corner of His harvest-field, and for all the many blessings He has so freely bestowed. Truly my lot has fallen to me in pleasant places. Though we are so near the Equator, there is always snow within three days' march: the midday temperature is generally below 75° Fahr., and seldom reaches 80°, whilst at night it is seldom below 56°. The rains have been exceptionally plentiful this year, but not excessive, at least in Mochi. There is abundance of food which is good and cheap, so that, with the exception of such luxuries as rice, wheat flour, tea, cocoa, coffee, and jam, there is no need to order anything in the way of food from the coast. I speak of the above articles as luxuries, because personally I do not find them necessary, and but very seldom indulge in them. Our station is delightfully situated on the south-western slopes of Kilimanjaro, which overlook the vast and well-wooded plain separating us from the Masai Hills.

Medical Work occupies the greater part of each day. Having, by God's good Providence, shortly after my arrival at Mochi, secured the services of Kitimbo, a nephew of Mandara, who acts as interpreter, I have been enabled almost from the first to obey my marching orders to the letter: "Heal the sick, and say unto them," &c. When the patients and their friends have assembled at the back of my house, we sit down and I have a service with them, which generally lasts about one hour. Formerly I used to begin with a hymn, which I would first read and explain to them, and they having repeated a verse of it several times over, we would sing it together. But as this took up so much time, for some months past I have omitted the hymn, and commenced by teaching them verses of Scripture. After this I talk to them for half or three-quarters of an hour, and whilst so doing have often been rejoiced when one or more of their number declare that they will cease to sacrifice to the spirits (Warumu) of their departed relatives or ancestors, and henceforth worship the only true God. After the address I close with prayer to Him Who is the Hearer and Answerer of prayer, and as they kneel, and with bowed heads repeat after me the General Confession and the Lord's Prayer, my heart at times overflows with gratitude and joy that I am thus permitted to lead these dear people to Him in prayer.

I am thankful to say that Kitimbo is now out and out on the Lord's side, and hopes shortly to be baptized. If he were the only one whom I have been permitted to lead to Jesus since coming to Africa, I should have cause to rejoice throughout eternity at having been sent to labour in this land, but I trust there are many others in whose hearts I have been permitted to sow the seed, which shall in due time spring up and bear fruit to the glory of our dear Redeemer. I have reason to hope that among the patients who come to me, there are some in whom the seed is taking root. Mandara, our old chief, has lately passed away. The exact date and cause of his death is a mystery, as he was in his usual health when I last saw him, and the Natives, according to their custom, try to keep a king's death a secret for two months after the event. One reason they give for this custom is that if the news is broken suddenly to the wives of the departed, some of them will probably hang themselves for grief; but I expect the chief reason for secrecy is a political one.

During the first four months of this year I had on an average only between five and six fresh cases daily; but when my medical stores were so kindly replenished by the Medical Mission Aid Society of Ireland, the numbers quickly rose, till

COSTUMES MOCHI.



From a Sketch by the Rev. A. R. Steggall.



A Buddhist
Priest.

Lahoul.

ON THE BORDERS OF THIBET.

THE STORY OF A MORAVIAN MEDICAL MISSION.

WHERE is Lahoul? It is one of the border provinces amongst the great Himalaya mountains, on the outskirts of Thibet. Here and in the neighbouring provinces of Kunawur and Ladak, Moravian missionaries have been for years at work, seeking to awaken the people who are steeped in Buddhism to an interest in Christianity, and waiting for any opportunity of access to still-closed Thibet. The whole story of the Mission is one of thrilling interest; our readers should get a shilling book called *Working and Waiting for Thibet* (London: Morgan & Scott), which gives a wonderfully complete idea of the places and peoples, and also tells the story of true heroes of the Cross, who have lived and laboured there. Buddhism assumes its most impregnable form in these rocky fastnesses, and the people are under the dominion of thousands of Buddhist priests and monks, who live in great lamaseries, and influence in every way the ignorant natives around them. The apparent results of Mission work in such districts is small, but the devoted missionaries have gathered round them a little company of true believers in Jesus Christ.

Out of the many stories of tragic interest connected with the Mission we take but one, partly because it is the most recent in incident, and partly because it fits in with the main subject of our GLEANER number this month.

At Leh, in the province of Ladak, a Medical Mission was started by the Moravians in 1885. Leh is perched far up on the Himalayan ranges some 11,000 feet above the level of the sea. Access to it can only be had by a journey of extreme danger across lofty passes with mountain tracks for roads. It would be hard to find anywhere a spot more lonely, more remote, as far as the outer world is concerned. But the aim of those who went there was the inner world of Central Asia, and for their purpose Leh answered well. It proved a great centre for inland trade, and many peoples and nations thronged its markets with their wares.

Here, in an observatory built by two meteorologists, who were withdrawn before they began their work, the pioneer Redslob found suitable head-quarters for the work. A school was started, and then a Medical Mission was begun, the Government placing a dispensary at the missionaries' disposal, and promising a supply of necessary instruments and drugs. Dr. Marx, of Edinburgh, undertook the work, the little hospital was fitted up, and cases crowded in. In 1887 the patients numbered over 1,500, in 1889 over 1,600, and in 1890 they had risen to over 1,900. The little band of workers; the veteran Redslob and his wife; Mr. Marx, the medical missionary, and his wife; and Mr. Becker Shawe, a young Englishman, were encouraged and cheered.

But in the mysterious providence of God, a very furnace of trial lay before that little company amongst the hills. In May, 1891, Mr. Redslob was suffering from serious and complicated illness; his wife and Mrs. Marx broke down under the strain. Then, a little later, Mr. Marx was seized by an epidemic prevalent in Leh—not wholly unlike that which has lately been amongst us; three days later little Gertrude Redslob took it, then Mrs. Marx, then the servants, and finally Mrs. Redslob. The only one able

I had between forty and fifty fresh cases daily. The result of this unexpected rush was that the supply of drugs most needed quickly gave out, and since then I have daily to send away patients without treatment, who come and piteously plead for medicine for themselves or their little ones, because I have not the drugs they require. The result of being short of drugs is that during the last six months I have had only an average of 400 patients a month. When I receive the fresh supply of drugs from Ireland, the number of patients will again increase rapidly.

I know that the prayers of many at home are being answered on our behalf, and I would ask that those who love the Lord and have been praying for us, should continue to do so, and that those who have not yet made mention of *Mochi* in their prayers, should commence and continue to do so from the present time.

E. J. BAXTER.



People of Lahoul



A HYDAH MEDICINE-MAN WITH MASK.

for work was young Mr. Shawe. He saw to the invalids, attended to the hospital, and kept things going as best he could. Mr. Marx grew seriously ill, and then, in this hour of utter extremity, an English surgeon who was on a shooting expedition down the Indus was most mercifully brought on the scene. The next night a baby boy was born to Mrs. Marx, and the day after Mr. Shawe was down with the fever himself. Dr. Thorold the surgeon lovingly and faithfully tended them; truly he was sent of God. From extreme listlessness during his illness Mr. Shawe was roused by hammering: in the yard outside a coffin was being made for Mr. Marx and his baby boy. A few days later he was roused again by the same awful sound, to hear that Mr. Redslob, who had been the last to take the fever, had likewise "gone home."

Slowly the widowed women—Mrs. Redslob and Mrs. Marx—crept back to life. Mr. Shawe, too, recovered steadily, and was able to escort them and Gertrude Redslob as far as Srinagar on their way home. He then returned to Leh, where Mr. and Mrs. Weber, from Poo, in Kunawur, had gone to take part in the work.

Rarely in all the varied annals of Missions has a more tragic drama been acted out than this amongst the eternal mountains of Ladak. Surely the heroism of those men and women does more than stir—it humbles us. What manner of spirit are we of, in the light of devotion such as theirs? Do we not need to seek for what they so evidently received? May the story of Leh call us to look on our present "devotion" as of little account, and nerve us to service of a higher, fuller type.

The lighted torch which fell from the dying hands of Marx and Redslob has been caught up by another servant of the Lord. Dr. J. E. J. Jones, of Birmingham, set sail last December for Leh. He writes as if he had the spirit of the men who are gone. Let us pray for him, and for Leh, and for great, dark Thibet.

NATIVE MEDICINE-MEN.

OUR pictures on this page show, not the true healing art of the Christian missionary, but the dark witchcraft which prevails amongst heathen peoples in many parts of the world. The power of these medicine-men in Africa is mentioned by every traveller. Many missionaries have had sad experience of their hold upon the people. They vary much in different districts, but everywhere they wield great power. Writing of the medicine-men amongst the North American tribes, the Rev. J. B. McCullagh, of Aiyansh, on the Skeena River, says:—

"The Indian medicine-man, or 'doctor,' is, as a rule, a practitioner of great *agility* and *ingenuity*. When summoned to attend a sick person he dons his professional regalia, takes his rattle and prognosticator (a small wooden image), and makes his call.

"If, upon seeing his patient, he be taken with an inclination to sigh, accompanied by a short catching of the breath, he regards it as a favourable sign and promises a speedy cure. But if such a sensation be absent, he is not so hopeful, and will pronounce his patient to be in a very critical condition. He will, however, do his best, and forthwith proceeds to rattle. His idea is to drive out the spirit of sickness by rattling.

"Sometimes all the medicine-men of the tribe act in accord, relieving each other at stated times, their efforts being supported by youths beating tom-toms and boards.

"Search is also made for the spirit of health which has forsaken the sick man; and not infrequently the chief medicine-man is rendered unconscious by a stream of ice-cold water poured upon his head, that while in such state he may discover the spirit's hiding-place, and reveal it when he recovers consciousness.

"The restoration of the spirit of health is supposed to be effected by the medicine-man breathing into his hands and passing them over and around the patient's head, utter-

ing certain words.

The medicine-men are never at a loss for terms by which to describe disease. 'Gastric Rhythm,' for instance, would not at first thought appear to suggest any serious derangement of the vital organs; but, alas for our ideas of these things, it is a complicated and troublesome malady!

"But surely the Indians are only amusing themselves at these practices? Alas, no; they are painfully in earnest. The Indian mother's heart aches with as great a sorrow for her suffering child, she is oppressed with as cold a fear, her lips tremble just as much, her hands are as tightly clasped, and her eyes have the same look of pain and dread as her English sister as she sends for the 'doctor,' and waits anxiously to hear if there is any hope."



A CENTRAL AFRICAN MEDICINE-MAN.

CHINESE MEDICAL MISSIONS.

[The following extracts from Annual Letters give a good idea of Medical Mission work in the Kwang-tung and Fuh-Kien Provinces of China.—Ed.]

I.—Outside Kiong-Ning-fu.

LETTER FROM DR. J. RIGG.

NANG WA, Dec. 9th, 1891.

IN spite of many serious threatenings to the contrary, the year which has just passed has been one characterised by more stable settlement of our Mission in the Kien-Ning* district. On considering our present position, and comparing the progress of the year with the prospects which from time to time presented themselves to our short-sighted vision, I am constrained to devoutly admire the goodness and over-ruling providence of God, who has wrought results so different from what our alarmed fears led us to expect.

During the summer it seemed very likely we should lose our hold on Tai Chiu, owing to persistent opposition on the part of the mandarin of the district; but now as I write we have the immediate prospect of becoming possessors of a plot of land in Tai Chiu, on which we purpose erecting modest hospital buildings. Our present very inconvenient premises are held on annual renewal, and we fear the opposition of the mandarin may lead our landlord to refuse renewal of occupation, in which case we should not have a foothold for our work in Kien-Ning city, so that the obtaining of land that would be our own is doubly important. No one inside the city dare sell to us, so we must remain in Tai Chiu, the suburb of Kien-Ning, in which our work has so far been carried on.

Mr. Phillips' going to Kien-Yang has left me single-handed in this district, and yet I ought not to say I am alone, for in addition to the valuable and steady work of the Native assistants, there are the three Zenana ladies, resident at one of the villages near here, who are doing an invaluable work, and also Mr. Phillips has occasionally visited the out-stations and Nang Wa. Now I shall no longer be alone, as the Rev. J. S. Collins has been appointed here and will in a few weeks (p.v.) come up along with his family. We are also to have three or four ladies of the Zenana Society in Nang Wa, where they have rented a suitable house in which, under the leadership of Miss Johnson, medical work among women is to be carried on. Two of the Misses Newcombe purpose obtaining a settlement in Cheng Hwa Hien if possible, so that now indeed we are lengthening our cords and strengthening our stakes!

In January of this year I brought up my wife and family from Foochow, and they have, on the whole, had moderate health here. Of course, one does not expect to be as well out here as in one's native land. Our recently erected bungalow is comfortable and home-like, and, being joined to the hospital, is very convenient for the work. During the troublous times of the summer, when we were staying at the Sharp Peak Sanatorium, we were assured on good authority that our house and all in it had been burnt; to our great comfort this rumour proved false.

In August I made a visit to Kien-Ning, and had an interview with the mandarin there regarding the Tai Chiu hospital. He seemed determined that we should leave the place, and gave us much trouble and anxiety. He advanced many reasons to urge our withdrawal, most or all of which were untrue or trivial. But for the Foochow consul's help I believe we should have been compelled to retire; but now, though I fear the desires and purposes of our enemies (a few literary men of influence) are still the same, we are enjoying a lull of quiet and repose, but it has been at the cost of suspending public worship in the hospital for three months. This was done at the request of the Viceroy in Foochow, and was urged upon us by the consul and Archdeacon Wolfe. I felt we must bend our heads before the passing storm, but at the end of the present month, the time having expired, we shall at once resume the public worship and preaching. I think I shall never be willing to again make a similar promise. Our opportunities of individually speaking to and teaching patients cannot, of course, be taken away.

The number of patients at Tai Chiu has, as might be expected, been fewer this year than last. At first people come to us believing we can do almost anything, and that in very quick time;

* We can scarcely expect our readers to remember that Kien-Ning is the same as Kiong-Ning-Fu, the city in the Fuh-kien province into which the Misses Newcombe of the C.E.Z.M.S. obtained access in 1890 (see GLEANER for March, 1891), and where our catechists suffered so severely years ago. See *Story of the Fuh-Kien Mission*.

they gradually learn the true domain and the limited powers of the healing art, and then our relations with them become of a more satisfactory nature; and though they come in diminished numbers, we still have ample opportunities of prosecuting our work. The work at Tai Chiu has been sadly defective in one important respect: we have for a whole year been without a catechist to receive visitors and patients, and talk to them while they were waiting. With their medical work it has been impossible for the students and medical assistant to do this. But now the experienced catechist, Ling Ching Sing, hitherto Mr. Collins' fellow-worker at Lo-Nguong, has volunteered to come.

At Nang Wa work has gone on satisfactorily. All the students have acquired ability to preach in the Kien-Ning dialect, and we are now able to reach almost all who come to us. The students are gradually picking up a knowledge of Mandarin, and I hope that before very long we shall be able to have occasional preaching in it. There have been many cases of intelligent interest in the Gospel among the patients, and if they could be followed up to their village and city homes, I believe many would welcome further teaching, and that some would thus be added to the visible Church.

I may conclude by saying that a knowledge of the truth is being diffused over the neighbouring district, and there are a few who show pleasing signs of spiritual awakening, and many more who, I believe, would be led into the fold had we the power to follow them to their homes and give them further teaching.

Statistics of the Tai-Chiu Hospital, December 1, 1890, to November 30th, 1891: In-patients, 215, of whom 112 were opium patients. Out-patients: new, 1,664; old, 2,809. Operations, 102. Nang Wa Hospital: opium patients, whole year, 209; in-patients, 76; out-patients, 1,141. Operations (minor), 142.

II.—At Work in a House-boat.

LETTER FROM DR. W. W. COLBORNE, *Itinerant Mission, Kwang-tung.*

HONG KONG, Nov. 26th, 1891.

My idea of what seems to be most likely to be efficient for myself at present, in my work as an evangelist, is about as follows:—

On all occasions that opportunity offers to openly confess that I am saved in Christ, and also to confess to His sanctifying power. Also by my actions and life to show that this is not an empty confession. But in order that they may properly understand my actions it is necessary that we should be friends, that they should take a friendly interest in me, and not regard me as an interloping foreigner, who comes their way for his own advantage, and probably to do them harm in some way. If they regard me as such, they are liable to give my actions a bad interpretation. I consider that the more they see, know, and observe, if care be taken, the more prejudice will be likely to be removed, so that my aim is to get into close contact with them, and endeavour to make friends with them, and understand them. Then I hope they will interpret rightly my actions, as caused by love for themselves and by belief in the spiritual, will begin to ask themselves whence this proceeds, and begin to ask questions, when the instruction given in reply will be likely to have greater effect than if said to careless or unwilling ears.

For this purpose I endeavoured to converse in a friendly way with all those for the most part with whom I came in contact, but more especially with the men on my boat, on the principle that our testimony should begin at home.

That this endeavour was not altogether without effect, I think the following story will show. At Shu Hing one night, as I was lying down in the front of the boat looking at the stars through my field-glass, and talking about them to two or three of the boat-hands who were around, I asked the captain where all these came from (which seems to be their idiom for, "What is the cause of these?"). He said *Sheung Tai** [this term he got from Christian sources] made them, or he supposed *Sheung Tai* made them—I don't know which he said. Then he asked me facetiously, as I was looking through the glass at the heavens, whether I could see *Teen a Kung*. "No," I said; "if I went into a temple on shore I could see an idol, but *Teen a Kung* no one can see." Then again presently he raised himself up and said, "Who is this *Yé Sô*? he was formerly *Sheung Tai*'s disciple, was he not?" And then in my imperfect Chinese I endeavoured to tell them who He was, and what He had done. Wat Sin

* *Sheung Tai* is one of the terms used in China for God; *Teen a Kung* is the Holy Spirit, and *Yé Sô* of course is the Lord Jesus.

Shang, the catechist at Tung On, who was passing through, had been giving him a talking to on the doctrine an evening or two before.

Another time, as I was reading from one of the Gospels to them in colloquial, and endeavouring to explain it, I was asked, "Should the boy who 'read book' for three years bring some of their books?" "Certainly," I said. He brought two or three, and on opening one book I saw the first sentence was about as follows:—"The son (that is Confucius) said those who act righteously Heaven will bless; those who act unrighteously expose themselves to the wrath of Heaven." "Yes," I said, "this is quite true," and tried to explain that as all had acted unrighteously, all had exposed themselves to the wrath of Heaven. This is a thing that I aim to get into their consciences.

As regards medical work, to show what I have done on the last trip, see statistics. At Pak Lau I had three cases of eye operation (exclusive of operations for trichiasis). They lodged near while under treatment, two of them in temples. When I had been there about a fortnight, numbers of cataract cases turned up, a good number of whom, perhaps a dozen, were suitable for operation; but I did not think it advisable to undertake fresh cases of eye operation in the time that was left. At Yung Yuen I operated on one man for cataract, and had him on board the boat while under treatment, a better arrangement than their finding lodgings in temples (or indeed in private houses); they are liable to be exposed to smells and the smoke of burning firewood. I have now operated on six cases for cataract since I have been in China: only three of these entirely successful; but as two of these are my last, I hope to show improved results. Please pray for the medical work.

Statistics.—Cases seen from May 1st to Sept. 28th, 1891.—Tung On, 347; Pak Lau, 1,189; Yung Yuen, 767; elsewhere on Pak Lau River, 341; Shu Hing, 700. Total, 3,344.

III.—A New-Comer's Impressions.

LETTER FROM DR. W. P. MEARS, *Fuh-ning*.

FOOCHOW, Dec. 29th, 1891.

In looking back over the first year of our mission life, I find three points emergent out of the mass of our first impressions as new-comers:—

1. *The confirmation to us of the fact that God's promises are not forms of words, but actual bonds.* becoming, on acceptance, potent factors in every-day life. During the past year this fact has been verified in our experience more than ever before, and as definitely and certainly as any fact in natural science. For this result alone we are far more than recompensed for any effort in coming away; and now that we have come away, I feel as if our apparently settled state in life at home had been to me what a cork jacket of his own would have been to a disciple in the storm on the Sea of Galilee, a something giving a sense of the security of faith at the expense of the reality.

2. *The crying need for Native medical missionaries.* I may say that the training of these seems to me to be an urgent necessity of the near future. As regards the utility of such training, it is sufficient to note that foreign medical men can never overtake the work actually waiting to be done, nor can they succeed so well as trained Native practitioners in getting at the people, especially in outlying and new districts. On the other hand, the cost of the training and maintenance of the Native is insignificant as compared with the expenditure on the foreigner. The proof of these assertions is to be found in the late history of the Mission in this province, and in the conspicuous success which has attended the work of Dr. B. van Someren Taylor's students here. Further, it gives me a strange sensation as of something wrong to find—when we travel from place to place—a crowd at each chapel of our own brethren and sisters in the faith, with their relatives and neighbours, pressing on us in their helplessness for the relief from pain and sickness which we know could so easily be given had we only a supply of Native medical agents. From chapel after chapel we turn away with the reproach of the Apostle ringing in our ears, as he says, "If a brother or sister be naked or destitute . . . and . . . you say unto them, 'Depart in peace'; . . . notwithstanding ye give them not those things which are necessary for the body, what doth it profit?" Surely the care of Christ's sick ones should not be forgotten in the rush to the front. The fighting line, it is true, needs first attention, but what about the wounded?

3. *The great importance of attention to sanitary precautions.* To

provide for the health of the European missionaries, and not less for that of the Natives in the Mission schools and houses, should not be one of the last aims of a medical man in the Mission Field. I would strongly urge every intending medical missionary—if he has not already given his attention to the subject—to obtain, before he leaves for abroad, a working acquaintance with practical sanitation, more especially in the matters of sites, water-supply, and drainage. Such knowledge is sometimes of paramount importance.

We feel more than ever the need of the prayers of those at home. The temptations to look upon some part of the work as your own doing; to be swayed amongst one's fellow-workers by one's own "*amour propre*," or, amongst the Natives, by our national failing, a sense of superiority,—in a word, to be occupied with the work, and our doing of it, rather than with Him who works all in all: these temptations, and many others, are intensified by independence and isolation, and are rendered almost too powerful when one is weighed down by the irritability and depression induced by heat or malaria, or some similar cause. Will you, then, thank God with us for the health which has been given back, not only to me, but to our fellow-workers in Fuh-ning, and pray for us that, whether through strength or weakness, God alone may receive glory through us?

IV.—A Word about the Women.

LETTER FROM MRS. W. P. MEARS, L.K.Q.C.P.I., *Fuh-ning*.

FOOCHOW, Dec. 1891.

I venture to add a few words to my husband's letter, as I feel that his will hardly be complete without some mention of the work among the sick women and children in Fuh-ning, in which work "Sister Kathleen" (Miss Power) and I have been so happily associated during the past year. For the greater part of the time we had the use of one of Dr. Taylor's wards, and the numbers who came for treatment proved the need of women as medical missionaries to be as urgent here as in India. Our patients came not only from the city, but from the surrounding villages, and at times from the hill-country, several days' journey from Fuh-ning. The poor women came in looking so careworn and sad, but in a few days Christian teaching and Christian kindness had their effect, and instead of sad faces we had bright looks to welcome us as we came and went among them.

We had great encouragement also in their eagerness to learn the new doctrine, in the promise of many that they would "now only worship the true God," and in the regular weekly attendance at church of some who lived within walking distance of the city. The chief part of the work was in the hospital; our patients were often under treatment for some weeks, and as I was unable to speak very much, Mrs. Taylor and the Bible-woman taught them daily the simple elements of Christian doctrine. We had also out-patients coming daily to be dressed, and at times we visited patients in their own homes. Occasionally we had a sudden glimpse into the misery of their homes. A woman came in with a badly inflamed hand; we asked her the cause, and were told that "her daughter-in-law bit it." As only a day or two previously I had witnessed a mother-in-law beating her three daughters indiscriminately, I could quite realise that the reason given was correct.

A little girl with recently bound feet came daily for a time to have her feet and legs dressed. Though it is sad to see a grown woman's crushed, misshapen feet, yet it is infinitely more so to see the tender feet of a little girl thus bound and maimed. We were fortunate in getting many field-women and hill-women as patients, who have never been subjected to this torture.

It would be very difficult, without actually coming in contact with it, to realise the depth of ignorance and the very narrow field of interest which surround these poor women of China. We were struck with this fact in trying to entertain some mandarin's ladies who called, and who were interested chiefly in our little one's toys, and especially in her coloured picture-books, just as little children would be at home. None of these women have any idea as to who made them or as to who made the world; their religion consists in trying to propitiate evil spirits, and in finding out which are the lucky days.

In conclusion, I can only add what many missionaries have already told you, that missionary work is the happiest work one can engage in, and that our dear Lord still keeps His promise that He will repay to those who give up anything for His sake a thousand-fold even in this life.

THE LATE REV. W. T. SATTHIANADHAN.

A MORE remarkable family than that partially shown in our illustration below it would not be easy to find. The gentle and gracious mother, daughter of the Rev. John Devasagayam, went to her rest more than a year ago. A notice of her life and labours appeared in the GLEANER of August, 1891. The father has now been called away, after a life of faithful service. Converted at about eighteen years of age, he was trained under Bishop Sargent, and worked under the Rev. T. G. Ragland and his coadjutors in North Tinnevely. In 1863 he was transferred to Madras, and afterwards was made Chairman of the Native Church Council. His home became a model of a Christian minister's household, his work prospered on every side, the Archbishop of Canterbury conferred on him the degree of B.D., Bishop Gell appointed him his Examining Chaplain, and the Senate of the Madras University gave him the honour of a fellowship. He remained throughout a quiet, able, balanced man, full of deep piety and of solid good sense, and ready to give a careful and weighty opinion on points of doctrine and practice. It must have been his crowning joy to see his sons and daughters following in their parents' steps. The picture given below is from a photograph taken several years ago, and is therefore far from being up to date. The eldest son, John, was ordained in 1890, and has charge of the Mount Pastorate, Madras; Samuel, the white-coated lad to the right of the group, is a graduate of Cambridge, and holds an important post as Assistant to the Director of Public Instruction; the married daughters, Mrs. Hensman and Mrs. Clarke, carry on the school and zenana work conducted for many years by their late mother; while the youngest daughter, Joanna, is Secretary of a branch of the Gleaners' Union.

THE MISSION FIELD.

AFRICA AND MOHAMMEDAN LANDS.

Sierra Leone.—The Rev. S. Taylor baptized five adults (one youth and four women) on Christmas Day at Port Lokkoli; one hundred Timnehs, including a king and three chiefs, were present at the service. The hymns, "Angels from the realms of glory," "Art thou weary, art thou languid?" "Come to Jesus now," were sung in Timneh, and Mr. Taylor preached from Isa. ix. 6. The chief of Makori, an out-station of Port Lokkoli, has formally renounced polygamy, and has declared in the presence of his people, summoned together for the purpose, that he has decided to be a Christian.

Yoruba.—After a tedious voyage, the Rev. T. Harding arrived at Lagos on Jan. 11th, and was hoping, when he wrote, to start for Ibadan on Feb. 1st to relieve the Rev. R. Kidd whose furlough is due. The Ijebans, through whose country the journey lies, have been taking lately a somewhat hostile attitude towards the Lagos Government, and were threatening to close the roads; but we learn by the last despatches that an agreement has been arrived at, and in consideration of an annual subsidy from Lagos, free communication through the Ijebu country is to be permitted. The Rev. H. Tugwell considers that this agreement is likely to open up the whole of the Yoruba country to the Gospel. He mentions a story which is current, and which he hopes may prove a true prediction. An Ijebu girl was brought under the influence of Christian treatment whilst resident in Lagos, and, on returning to her country, took with her a copy of the Psalms. Her parents discovered this book and burnt it, saying, "We will destroy your God." An old



THE LATE REV. W. T. SATTHIANADHAN AND FAMILY. (From a Photograph taken some years since.)

The central figures in the above group are the late Rev. W. T. and Mrs. Saththianadhan. On Mrs. Saththianadhan's right (our left) we have their daughter Kate with her husband (Mr. Hensman) standing behind her. On Mr. Saththianadhan's left (our right) another daughter, Annie (now Mrs. W. D. Clarke), is seated, while behind her is her brother, now the Rev. John Saththianadhan. In the front row, the two small boys are the children of Mr. and Mrs. Hensman; sitting between them is Joanna Saththianadhan (named after an elder sister who died some years ago); and her brother Samuel is on the extreme right of the same row.

heathen woman sitting by remarked, "You have made a mistake. You have burnt that book and now its ashes are being scattered all over the land; that book will come back and take this country." Mr. Tugwell says, "She was giving utterance to feelings of superstition, no doubt, but may God grant that her words may be fulfilled."

East Africa.—A telegram was received on March 9th conveying the sad tidings that Mr. James H. Redman, who sailed with the party which preceded Bishop Tucker in November, has been called to his rest, adding yet another to the long list of missionaries to Africa to whom the home summons has come before their missionary labours had well begun.

Palestine.—In August the dispensary which Dr. H. J. Bailey had recently opened at Nablous was closed by order of the Local Government, on the ground that Dr. Bailey's Native Assistant was not qualified to dispense medicines. A qualified dispenser has now been obtained, and the medical work was recommenced in November. Dr. Bailey attended to 2,036 patients during the last six weeks of 1891, and was requested in December to visit a Turkish official who was taken suddenly ill.

INDIA AND THE FAR EAST.

North India.—The Rev. A. Clifford, Secretary of the North India Mission, writes that there has never been a time in his experience when there has been so marked a spirit of inquiry, and so many coming out, not from one class only, but from all classes, and confessing Christ in baptism. He gives a list of thirty-one baptisms during the seven months from June, 1891, to January, 1892, some of them brought to Christ by missionaries of the C.E.Z.M.S., some by those of the C.M.S.

In January the Bishop of Calcutta visited Godda, in the Santal Mission, one hundred miles from the nearest railway station. Out of 115 who had been under instruction, 100 had assembled; they came from twenty-five villages, spread over a district of 1,500 square miles. The Rev. A. J. Shields writes that the Bishop's visit was a time of real edification.

NORTH-WEST AMERICA.

North Pacific.—Bishop Ridley in a recent letter refers again to Sheuksh, the chief of the Kitkatla Indians, whose public confession of Christ he related so touchingly in the letter which we published in February. Dr. Ardagh had just visited the Rev. F. L. Stephenson, of Kitkatla, and from his report the Bishop writes:—"Sheuksh, the chief, learns a translated passage of Holy Scripture every day, and its meaning, and every night gathers a class round him for instruction. A casual look in showed over twenty adults round this now most powerful chief in the country (and he but a catechumen himself), all listening eagerly, and learning the verses by heart. Dr. Ardagh says that the new church is so thronged that they erected a western gallery, and yet many must stand because they have no space to sit."

FEBRUARY SIMULTANEOUS MEETINGS.

"THE seed has been sown; the blessing, we trust, will follow," writes one of the willing workers in the F.S.M. of this year. We would go farther, and say we are *sure* the blessing will follow. The movement, originated in a desire for God's glory and the advancement of His cause, has been accompanied by earnest prayer both at the head-quarters of the Society and at the various centres, and has been carried out in simple dependence on Divine guidance. We therefore cannot doubt that the general result has been the quickening of interest in missionary work, and the deepening of the sense of individual responsibility in connection therewith. That has indeed been the burden of the reports received from the centres. The spiritual tone has been well maintained by speakers, and the audiences seem on the whole to have realised the solemnity of the occasion. One centre reports that the meetings manifested "quiet enthusiasm." That remark may seem at first sight to embody a contradiction; but it really represents a result much to be desired—the heart stirred with high desire and warmth, the outward aspect free from sensation and mere emotional impulse. Of course all centres have not come up to the standard aimed at; but, as one puts it, "there is abundant cause for praise and thanksgiving that the power of the Holy Ghost has been present," and that "the meetings have been a blessing to many."

The movement was carried out under considerable difficulties. The prevalence of sickness throughout the country affected both the arrangement of deputations and the attendance at the meetings. In several places operations were necessarily curtailed, in some postponed,

but fortunately in very few had they to be abandoned. Then the weather, especially in the western sections, was throughout most unfavourable—a difficulty specially affecting the rural districts. In some centres taking part for the first time the necessity for systematic preparation was not sufficiently realised by local friends, and the full effect was only being felt at the close of the effort. Such drawbacks, however, were to be expected, and the fact that, despite them, the movement resulted as we have above indicated, should increase thankfulness and hopefulness.

Summarising the details of the work, we find from the reports which have reached us at the moment of writing that in 200 out of the 210 centres in which meetings were actually held, addresses had been delivered by 395 speakers from Salisbury Square and 180 provided locally; that 432 services in church and 787 meetings had been held, being an average of six in each centre; and that even according to the very imperfect returns of attendances, exclusive in the majority of cases of church services, about 123,000 persons were present at the meetings. In view of these figures it may be computed that over 130,000 persons have come directly under the teaching and stimulus of the F.S.M. of this year.

And these have been of "all sorts and conditions." The variety of audiences has been a distinct feature of the meetings. To begin with, the movement received the hearty countenance of the Bishops; the Bishops of Salisbury, Norwich, Chichester, Peterborough, Lincoln, Southwell, Wells, Hereford, Lichfield, Worcester, Coventry, and Leicester having attended and addressed services or meetings in their several dioceses, while more than one received the clergy and local officials at their palaces. Then, in some cases, deputies of the Society for the Propagation of the Gospel by mutual consent took part in meetings with our speakers, and from many other centres the attendance and co-operation of the S.P.G. clergy and laity have been reported with gratification. In three reports is found the interesting intelligence that Nonconformist ministers had been sympathetic; one stating that at a meeting "all the Dissenting ministers spoke with approval of the object of the F.S.M., and expressed sympathy with the great work of Missions." A special feature has been addresses to children, not only in Sunday, National, and Board schools, but also in private and boarding schools both for boys and girls. At one centre, we are told, the Wesleyan and Primitive Methodist school children marched to the meeting in the parish church. At another place there was such a crowd of children that, though the hall was a large one, many had to be turned away. At another, thirty-six grammar school boys asked, after the address, for Cycles of Prayer. At another, the chairman reported that he had received a letter, enclosing 2s., from a widow in straitened circumstances, to this effect:—"I am sorry the boys were not well enough to attend the meeting last evening. They wished their mite to be sent to you for the missionaries, and they much wish for a box this year. This is their own money, saved in pennies. A—remarked this morning, 'I will send all my money I get, mother, and when I am grown up I'll go and teach them too.'" The ages of these boys are six and eight. The Universities have not been neglected, meetings of undergraduates having been held both at Oxford and Cambridge. At some centres good work has been done, specially among men. At two, addresses have been given to soldiers in barracks. At many there have been meetings for women. Then there have been conferences by invitation of municipal authorities and clergymen; gatherings of Christian workers and Sunday-school teachers; missionary breakfasts and teas for different classes; addresses to tradesmen and to factory workers within the factories; in short, where organisation was best understood, every method has been adopted to reach all sections of the community. Several centres report, as a practical result, that Gleaners' Unions and parochial associations have been started, and others in existence have been stimulated; many collecting boxes have been given out, and visitation for subscriptions has been commenced. At two places special funds for the support of a missionary in China were not only formed, but £50 in each case was subscribed and offers of service invited. And, finally—the most interesting result of all—the duty of personal service has been successfully inculcated. At one meeting fifty persons rose in response to the question, "Who is willing to go out as a missionary if God makes the way plain?" At another twenty-five expressed their willingness. At two centres we learn that a lady is prepared to go to the Mission Field. Another report states that there were several inquiries as to foreign service. For such tidings—may they be only an index to many stirrings of heart which have not yet assumed practical shape—we may well, as one report has it, thank God and take courage.

And now as to the future. The F.S.M. organisation has done its work; what is the duty laid on the Church? To the clergy belongs the high honour and privilege of following up the movement, and leading their people to greater interest in the evangelisation of the world. To every true Christian, however, pertains a share in the Great Commission which dare not be neglected. Individual responsibility rests on each to know more about, to give more to, to do more, and, above all, pray more, for that work of spreading His Gospel which the risen Lord has commanded His Church to fulfil, in preparation for His Second Coming.

D. M. L.



SO then—as we saw last month—we work while waiting, and watch while working, until the day of that sure and certain Event which “must come some time, and may come any time,” the Advent of the Lord Jesus. But, asks some Gleaner, is not this a little unreal? Do we in point of fact expect that He will come soon? If the early Christians did, did not facts prove they were wrong? Although of course it is nearer now than then, is it not probably a long way off still? And so, many of us almost adopt the attitude of the scoffers St. Peter warns us of, who say, “Where is the promise of His Coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” But it pleased God so to adjust His revelation that the waiting and watching attitude should always be the right one. There were, indeed, hints given that the Lord would be away a long time (St. Matt. xxv. 19; St. Luke xix. 12; 2 Thess. ii. 2, 3); but how long was not revealed. What was revealed was this: “In such an hour as ye think not, the Son of Man cometh.” There is no real solid reason why He should not come before these lines are printed. It is absolutely certain that one day there will be a sudden and instant stoppage of the current of the daily life of the people of God. “In a moment, in the twinkling of an eye,” is St. Paul’s inspired description of it. And, to quote again those words of the Archbishop’s which we want stamped upon all minds and memories, “*it may come any time.*”

Many of God’s prophetic words have successive fulfilments, smaller and greater. We cannot here expound this subject; but let us give one illustration. “A little while and ye shall not see Me,” said Jesus on the night of His betrayal, “and again a little while and ye shall see Me.” The “little while” seemed to be three days, for then they did see Him again; but again He went away, and in a sense another “little while” lasted ten days, from the Ascension to Pentecost, for at Pentecost was fulfilled the promise, “I will not leave you comfortless, I will come to you.” But in another sense, the “little while” is now going on. “*Yet a little while*”—or as Heb. x. 37 says, literally translated, “how little! how little!”—“*and ye shall see Me.*” It is, as one writer has observed, like a voyage on the Lake of Lucerne. “Again and again, as the encircling hills closed in about us, the further shore seemed close at hand, and our destination nearly reached. But rounding a projecting point, the mountains would part once more, and another broad expanse of water would lie stretched out before us. Thus, the journey’s end seemed always imminent, and yet constantly receding.” A most true description of that lovely lake! But let me finish the quotation. “It was striking to observe how this feature of the journey affected the voyagers. Not a passenger was found at the ship’s stern looking backward. *All eyes were bent forward in eager expectation.*” So may it be with us: “Looking for and hasting unto the coming of the day of God.”

It is not only the thoughts of English Gleaners that have been specially turned towards the teaching of our Motto Text. In a letter dated Dec. 26th, Dr. Saumarez Smith, Bishop of Sydney, himself a member of the Gleaners’ Union, writes:—“I note the Motto for 1892, and shall take the first text as my motto for a short midwinter address in the cathedral here next Thursday (Dec. 31st).”

The same kind friend who has on some previous occasions sent us £10 10s. to make a member of the Union a Life Member of the Society, has repeated the gift, and we have nominated Mr. W. Watts Moses, of Sunderland, who has, both in connection with the Union and also with the general work of the Society, done much valuable work.

As last year, a Gleaners’ Union Conference will (D.V.) be held on the C.M.S. Anniversary Day, Tuesday, May 3rd, at 3.45 P.M., at the C.M. House. There will be Tea at 5 P.M. As the space is limited, we are obliged again to restrict the invitations to members from the country, except that London clergymen (with one lady each), and London Branch Secretaries, will be welcome. Only 300 cards will be issued, and application must be made for them before April 28th at latest.

LETTERS FROM GLEANERS.

“From a Housemaid.”

Lady Cairns told me a story a day or two ago which I thought you might like to use. When Mrs. Ball was staying with her the other day for the F.S.M. she received a note which contained ten sovereigns “from a housemaid,” for Mrs. Ball’s work at Karachi, and that was all the note contained; but how much self-sacrificing love it implied! W. ELIOT.

The G.U. and F.S.M.

I am feeling so grateful about the Union that I must write and tell you. At Stourbridge, F.S.M. were fixed for Feb. 23rd–25th. The local secretary broke down in January; both the other local clergy were ill. What was to be done? Fortunately at the anniversary meeting in December a lady was persuaded to become secretary of the G.U. Branch, which had languished and was doing nothing, so I proceeded to organise with her help. She got together a band of helpers for prayer and work. They left notices at almost every house, and in many neighbouring parishes; met together to ask a blessing on the effort; showed people to seats, and distributed papers at the public meetings—in short, arranged everything so well that, instead of the F.S.M. resulting in collapse, they have been, by God’s blessing, a decided success. At Malvern, too, the Gleaners have been of the greatest assistance, and more than ever do I believe that in the G.U. we have an immensely valuable organisation, through which, I expect, by the good hand of our God upon us, England will at last be roused to do her duty. CHARLES D. SNELL.

Foreign Stamps.

May I draw the attention of fellow-Gleaners to a little bit of gleaning which may be done very easily? I mean the preservation of used foreign stamps, which, I see from an advertisement in the GLEANER, are sold for the benefit of the C.M.S. by the Rev. C. F. Jones of Baildon, Shipley, Yorks, who would, I am sure, be glad of our help in the work.

GLEANER 831.

An Answer to “What shall we do?”

May I suggest to “Gleaner 32,746,” that “the young lady Gleaners” would, I think, be deeply interested could they correspond with workers in the Foreign Field, and the letters received could then be read after the “Missionary Bible Readings”? May I also suggest that a short prayer-meeting should be held after the Bible reading for definite subjects, and that a book should be kept for Requests and Answers to Requests?

GLEANER 19,076.

Local Branches of the Gleaners’ Union.

The following new Branches have been registered:—*In the London District*:—Harlesden, Secretary, Mr. E. Dickinson, 17, Bolton Road, Harlesden, N.W.; Holloway, Emmanuel, Secretary, Miss F. M. Newcombe, 36, Arthur Road, Holloway, N. *In the Provinces*:—Birmingham, St. John’s, Ladywood, Secretary, Mr. G. T. Bethune-Baker, 16, Clarendon Road, Edgbaston, Birmingham; Brighton, East, Secretary, Miss Bayley, 5, Clarendon Terrace, Brighton; Bristol, St. Luke’s, Bedminster, Secretary, Mr. W. B. Hodgkinson, 3, Bathwell Road, Knowle, Bristol; Bury St. Edmunds, Secretary, Miss E. K. Rollinson, 76, Guildhall Street, Bury St. Edmunds; Cromford, Secretary, Rev. W. H. Arkwright, Cromford Vicarage, Derby; Dorchester, Secretary, Miss M. E. Moule, 3, Trinity Street, Dorchester; Great Horkeley, Secretary, Mr. P. D. F. Tredennick, The Rookery, Great Horkeley, Colchester; Liverpool, St. Bede’s, Secretary, Mr. H. B. Carpenter, 50, Falkner Street, Liverpool; Nuneaton, Secretary, Miss A. Swinnerton, Newdegate Place, Nuneaton; Shipley, Secretary, Mrs. Cribb, The Vicarage, Shipley, Yorks; Westleton, Secretary, Mrs. F. Nicholls, Westleton Vicarage, Saxmundham.

Gleaners’ Union Roll Call.

“They rest from their labours.”

Rev. E. W. Luxton, Corfu, No. 18,077, Feb. 1st, 1892.
Mrs. Irwine, Rathmines, No. 23,509, Feb. 1st.
Mrs. Brookes, Boston, No. 470, Jan. 2nd.
Mrs. C. E. Line, Waterford, Ireland, No. 566, Sept. 25th, 1891.
Miss A. Knight, The Green, Shacklewell, No. 38,911, Jan., 1892.
Mrs. Bower, Mount Pleasant, Barnsbury, No. 2,173, Jan. 5th.
Miss J. Bush, Harley Street, W., No. 6,450, Jan. 20th.
Mrs. Pinder, Westgate, Otley, No. 31,637.
Miss A. Goodridge, Roade, near Northampton, No. 33,510, Feb. 16th.
Mrs. L. Pettitt, Southboro’, No. 428, Jan. 24th.
Mary A. Stringer, Walmer, No. 1,615, Jan. 25th.
Mrs. Morris, Durham, No. 21,450, Feb. 8th.
Miss H. Mayhew, Beccles, No. 23,763.
Joseph Bradbury, St. Helen’s, Lanes., No. 8,711, Jan. 11th.
Miss E. A. Law, Croydon, No. 8,163.
Miss Wakefield, Chester, No. 8,255, Jan. 15th.
Mrs. M. Bevis, Chester, No. 14,082, Dec. 13th, 1891.
Rev. Canon Blenkin, Boston, No. 748, Feb. 21st, 1892.
Annie Shuttleworth, Balderstone, No. 3,107, Oct. 29th, 1891.
J. H. Redman, Soudani, No. 15,656, Mar. 3rd, 1892.

RESULT OF BIBLE SEARCHING COMPETITION FOR 1891.

NO less than 717 persons entered for this Competition (*i.e.*, sent in at least one month's Answers), of whom 300 contributed the whole twelve months' Answers. Of these, 67—to whom Prizes and Certificates have been awarded—obtained over 500 marks out of a possible 600.

As we announced in November, the kindness of a friend allows us to award six extra prizes. It was our original intention to mention only the names of those who had sent in twelve sets of answers, but in some cases such excellent work has been done in eleven months, that we have allowed the competitors to take the place to which their marks entitle them. Some of those commended would have been in the Prize list had they completed the year's questions. We heartily congratulate all those who have obtained *visible* results, in addition to the far more precious *invisible* ones which all the competitors share. We hope our certificates will give pleasure, and be considered worth framing.

FIRST PRIZE.

Miss H. FREEMAN, Woburn Sands.

SECOND PRIZES.

Miss A. M. HODGKIN, Reigate.

Miss E. J. HITCHCOCK, Ventnor.

Mrs. TUWAITER, Salisbury.

EXTRA PRIZES.

Miss C. STORR, Bournemouth.

Miss BULSTRODE, Wandsworth.

Miss M. SHEDRAKE, Tunbridge.

Miss M. BROWNE, Wolverhampton.

Miss A. F. ANDREWS, Harrogate.

Miss E. BRUINE-HARTNOLL, Liskeard.

HIGHLY COMMENDED.

E. H. BRIDGES, F. Bell, Mrs. BOUTFLOWER, M. CRICHTON STUART, M. B. DRUMMOND, R. JOHNSON, E. J. MONSERRAT, M. H. NASH, M. L. NEWBOLD, A. PEARSON, M. PALMER, L. POLLOCK, M. F. PULLEIN, B. J. SPENCER, M. A. SPILLER, M. SCORESBY-JACKSON, M. TREUBY, M. J. THOMAS, H. WILSON, T. WARREN, I. B. K. WARREN, F. E. YOUNG.

COMMENDED.

E. BARTON, A. P. S. BRAINE-HARTNOLL, A. CLAYDON, A. F. CARVER, A. CORYTON, E. DAVIES, C. L. DISNEY, E. M. DAVIES, —Easterfield, M. B. FRY, L. FRY, A. FRENCH, E. A. GRAHAM, K. M. GRAHAM, M. H. GORRINGE, V. HINE, C. E. HAMILTON, C. M. D. HAYNES, L. E. JUKES, Mrs. KINSEY, M. LLOYD, A. C. MASON, L. E. NEWCOMBE, F. A. NICHOLS, G. L. OLIVER, J. S. POLLY, M. E. SIMCOX, L. SHORT, Mrs. STUART, H. M. THOMAS, A. M. TURNER, A. L. WHITE, Q. C. WARREN, C. WELSH, C. E. WENBORN.

MONTHLY BIBLE QUESTIONS.

Questions on St. Paul's First Epistle to the Corinthians.

Rules and full particulars as to this competition will be found on page 15 of the January GLEANER.

1. Give an account of St. Paul's intercourse with the Corinthians up to the close of his stay of three years at Ephesus, partly as related by St. Luke, and partly as alluded to in this Epistle. What hints do you gather from the Epistle itself as to its exact date and place of writing?

2. "In this Epistle we see the Gospel in its relation to the daily life of the early Christians." Illustrate this under the following heads:—(a) Christian Liberty: its use and abuse; (b) Systematic Almsgiving; (c) Unselfish conduct as to public worship; (d) Readiness to "keep the place and do the work" which God assigns to us.

3. Collect the references in this Epistle to the "Sacraments of the Gospel." Examine (where necessary) the original purpose of the Apostle's reference to them, and draw out the practical teaching for ourselves.

4. What does St. Paul here teach us as to:—The nature of idols; the true character of idol worship; self-support in young Churches; the Christian convert's relation to the old social customs of heathenism; the solemn responsibility of building up as well as of laying a right foundation?

5. Explain with care, noting the exact meaning of the words in *italics*:—(a) "The foolishness of preaching"; (b) "I know nothing *by myself*"; (c) "We see through a glass darkly"; (d) "I fought with beasts at Ephesus"; (e) "They drank of that spiritual rock that followed them."

6. "A great door and effectual is opened, and there are many adversaries." Explain this, and illustrate it from the present state of some Foreign Mission with which you are acquainted.

Answers, addressed to the Editor of the GLEANER, and legibly marked outside "Bible Questions," must reach the C.M. House, Salisbury Square, London, E.C., not later than April 30th.

MONTHLY ESSAYS

On the C.M.S. Almanack Subjects.

Rules, &c., will be found on page 15 of the January GLEANER. The subject for April is—

"Filled with the Spirit."

The Essays must reach the C.M. House on or before April 30th, each packet being clearly marked outside, "Essay Competition."

The Prizes for Essays on the January subject are awarded to Miss Bulstrode of Wandsworth and Mr. A. Nash of Fulham. Commenting on the Essays sent in the Examiner says, "The writers have not caught the idea that they are writing on a set of texts chosen to illustrate a characteristic of a 'worker of God!'"

As we go to press the names of the Prize Winners for Essays on the February subject are announced, also, namely, Miss E. Riddell, of Motherwell, N.B., and Mr. J. B. Purvis, of Willington, Durham.

The C.M. Work Depot, in connection with the Ladies' Union, has been moved from 72, Princes Square, to 5, Wellington Terrace, Bayswater Road, W. All kinds of needlework, painting, pottery, and saleable articles will be gladly received.

HOME NOTES.

THE C.M.S. Anniversary will (D.V.) be on May 2nd and 3rd. On Monday, the 2nd, there will be the Service at St. Bride's, when the Dean of Norwich will preach. On Tuesday, the 3rd, the Meetings will be held at Exeter Hall in the morning and evening, and, as we announced last month, a Simultaneous Morning Meeting will be held at St. James's Hall, Piccadilly. At the latter a certain number of seats will be reserved on payment. To prevent disappointment early application should be made for tickets for all the meetings, but none will be sent out before April 26th.

The following have been accepted by the Society for missionary work:—The Rev. Wm. Welchman, B.A., Queen's College, Cambridge, Curate of St. Paul's, Leamington; and Mr. Horace A. Smit, L.R.C.P. and S., Edin.

On March 8th the Committee took leave of the Rev. J. Bates, returning to Mid-China. He was addressed by the Chairman and the Rev. S. A. Selwyn, and commended in prayer by the Rev. Canon Gibbon.

The deaths are announced of two more Vice-Presidents of the Society, Bishop Ashton Oxenden and the Rev. Dr. Phillips, President of Queen's College, Cambridge; and also of Canon Blenkin of Boston, an Honorary Life Governor, and for many years an Honorary District Secretary, whose loss will be greatly felt by the Society.

The Annual C.M.S. Sermon in Westminster Abbey will be preached on the morning of Sunday, April 3rd, by the Ven. Archdeacon Farrar.

The Rev. W. Mitchell Carruthers, whose resignation was announced last month, has been obliged, owing to failure of health, to leave England sooner than was anticipated. He set sail on March 4th for Alexandria.

We are glad to note the appointment of the Rev. T. W. Drury, Principal of the Church Missionary College, as Assistant Examining Chaplain to the Bishop of Liverpool.

We have received the Annual Report of the Manchester Lay Workers' Union, and congratulate the members on their progress, an increase of members and an increase of work; 172 addresses having been delivered by members of the Union during 1891, against 141 in 1890. As the majority of these were delivered to Sunday-schools, may we not attribute to them some share in producing the steady rise of the last few years in the amounts contributed by Manchester Sunday scholars? The Union also localises the GLEANER, which last year had an average monthly circulation of 1,575 copies.

The Rev. A. J. Robinson has lost no time in instituting a C.M. week in his new parish, Holy Trinity, Marylebone, similar to that he so successfully carried out annually in Whitechapel. It began on Monday, Feb. 22nd, with a Missionary Service with Sermon for Women; on Tuesday the Temperance Meeting was addressed on "Opium and Drink, the great obstacles to the advance of the Gospel"; on Wednesday, Missionary Sermons at eleven and eight o'clock; on Thursday, Missionary Lantern Address for the Children; on Friday, Missionary Conversation with Addresses and Missionary Music; on Saturday, Missionary Prayer Meeting; and on Sunday five Missionary Sermons in church.

The First Annual Report of the Gleaners' Union Library, worked by Mr. and Mrs. Percy Brown, of 171, Victoria Street, S.W., is of a most encouraging nature, the 587 volumes being in much request. Larger funds would enable it to extend its influence still more widely.

The First Annual Meeting of the Penge Branch of the Gleaners' Union has just been held. About sixty members were present, and were addressed by Mrs. G. E. A. Pargiter of Agra.

We have been requested to state that the Annual Meeting of the Strangers' Home for Asiatics, &c., at Limehouse, will be held on Wednesday, April 6th, at the Home. The Chair will be taken by Lord Reay, the President, at three o'clock.

Missionary Bands.

The Third Half-yearly Conference of Missionary Bands was held at the Memorial Hall, Islington, under the Presidency of the Rev. T. W. Drury, Principal of the C.M. College. Forty-nine delegates were present, representing fourteen London and country Bands. At the afternoon sitting two papers were read on "Home Objections to Foreign Missions" and "Foreign Objections to Missionary Work," both of which were followed by discussion. At the evening sitting business matters connected with the Bands were very fully considered, and a Devotional Meeting was held, at which an address was delivered by Mr. Drury. The Conference was preceded on the previous (Friday) evening by a large public meeting, addressed by the Rev. E. A. Stuart of Holloway. Mr. D. Deekes of East Africa, and several members of the Bands, and was followed on the Sunday morning by the Holy Communion and a Missionary Sermon at St. Mary's, Islington.

IN A CHURCH COLLECTION.

AT the annual C.M. sermons preached yesterday, Jan. 31st, by the Rev. J. P. Ellwood, in All Souls' Church, Halifax, a small gold pencil case, set with turquoises, together with a gold seal, was given in the collection. They were enclosed in a piece of paper, containing the following lines by Miss F. R. Havergal:—

"And I have brought to thee,
Down from my home above,
Salvation full and free,
My pardon and my love.
Great gifts I brought to thee:
What hast thou brought to me?"

Upon this piece of paper was gummied the following verse:—

"How can I, Lord, withhold
Life's highest hour
From Thee; or gathered gold
Or any power?

Why should I keep one precious thing from Thee
When Thou hast given Thine own dear Self for me?"

I do not know the writer of these lines.

All Souls' Vicarage.

T. LEWTHWAITE.

RESULTS OF MISSIONARY COMPETITION. No. IV.

This Competition—Questions on the C.M.S. Annual Report—has created much interest. Sixty-nine Papers were sent in, and some of them were admirably done. The Awards are as follows:—

FIRST PRIZE.

Miss M. L. Price, Gloucester Street, Portman Square.

SECOND PRIZES.

Miss B. M. Weston, Northwich, Cheshire.

Miss C. L. Disney, Cheltenham.

COMMENDED.

H. E. Birch, C. Boys, A. E. Carter, A. L. Cook, T. Davis, B. Green, F. M. James, M. Luffingham, A. H. McNeile, J. Shirreff, C. Storr, E. K. Thompson, J. M. Thomson, E. Tibbits, F. E. Whisler.

PRAISE AND PRAYER.

Topics from the "Gleaner."

PRAISE.—For the general result of the F.S.M. (pp. 50, 61). For the success attending medical work in Egypt and in South China (pp. 52, 53, 58, 59). For the life and work of the late Rev. W. T. Sathianadhan (pp. 49, 50).

PRAYER.—For the forthcoming Anniversary (pp. 50, 63, 64). For the Deputation to the Colonies (pp. 49, 50). For the Church in Australia (p. 49). For the Editorial Department at the C.M. House (p. 50). For the Egypt Mission (pp. 52, 53). For the Medical Mission Auxiliary Fund (p. 54). For the Moravian Medical Mission at Leh (p. 56). For the medical work in the Kwang-tung and Fuh-Kien Provinces of China (pp. 58, 59).

Forthcoming Sales of Work.

Quarndon, Derby, April 18th and 19th.
Parochial Rooms, St. Luke's, Cork, Ireland. Contributions to Misses Archdall, St. Luke's Rectory, Cork, April 19th.

Zion Church School House, Rathgar, Co. Dublin, April 19th, 20th, and 22nd. Mrs. Hewitt, 26, Highfield Road; the Misses Stephens, 1, Cremorne Villas, Rathgar, Co. Dublin.

Hove, Brighton, April 26th and 27th. Miss Lang, 7, Medina Villas, West Brighton. Miss Sells, "Beechmount," Redhill. Miss Brass, St. Matthew's Vicarage, Redhill. End of May.

Rev. W. H. Etches, 37, Grosvenor, Bath. Sale May 31st.

The Society's Ninety-third Anniversary.

THE ANNIVERSARY SERMON will be preached (n.v.) on Monday Evening, May 2nd, at St. Bride's Church, Fleet Street, by the Very Rev. the Dean of Norwich, V.P. Divine Service to commence at Half-past Six o'clock. (No tickets required.)

THE ANNUAL MEETING will be held (n.v.) at Exeter Hall, Strand, on Tuesday, May 3rd. Chair to be taken at Eleven o'clock precisely. Doors opened at Ten o'clock.

A PUBLIC MEETING will also be held at St. James's Hall, Piccadilly, on the same day. Chair to be taken at Eleven o'clock. Doors opened at Ten o'clock. A limited number of Reserved Seat Tickets (numbered) at 1s. each will be issued for this Meeting.

A PUBLIC MEETING of the Society will also be held at Exeter Hall, in the evening of the same day, at Seven o'clock. Doors opened at Six.

Tickets of admission to EXETER HALL and ST. JAMES'S HALL may be had on application at the C.M. House, Salisbury Square, daily, from Tuesday, April 26th, to Friday, April 29th, from Eleven to Four o'clock; on Saturday, April 30th, from Eleven to One o'clock; and on Monday, May 2nd, from Eleven to Four o'clock. No tickets will be issued before the time here specified. It is particularly requested that persons applying for Tickets will confine their application to the number actually intended to be used, and state for which Meeting they are required.

If application be made by letter, address "THE LAY SECRETARY."

PUBLICATION NOTICES.

The following new Publications have been issued since our last Notice:—

African Sketches; or, Uganda and the way thither. A Series of Sketches by Bishop Tucker, with Introduction by the Rev. H. E. Fox. Price 2s., post free.

Annual Letters of C.M.S. Missionaries, 1891-92. Part II., containing Letters from Eastern Equatorial Africa, Palestine, Western India, and Mauritius Missions.—Part III., containing Letters from West Africa, Yoruba, Niger, North India, and N.-W. America Missions. Price 3d. each Part, post free.

Recent Testimony of the "Times" regarding Foreign Missionary Enterprise. Extracts from the Times newspaper on (1) Missionary Work in China, (2) The Spread of Christianity in India, and (3) The Contemplated Withdrawal from Uganda. Four-page leaflet. Free.

Sudan Mission Leaflets, Nos. 15, 16, 17, and 18. Single copies of the four leaflets sent post free for 2½d.

MISSIONARY LOTTO. We are now able to supply the second issue of this Game. Price 1s. 6d., post free.

Orders should be addressed to The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C.

THE CHURCH MISSIONARY GLEANER may be ordered through local Booksellers; or direct from the Church Missionary House, Salisbury Square, London, E.C. Price One Penny, or 2½d. post free.

The Subscription for the GLEANER direct from the Church Missionary House, post free for twelve months, is as follows:—

One Copy, 1s. 6d.; Two Copies, 3s.; Three, 4s.; Six, 7s.; Twelve, 12s.; Twenty-five, 24s.

For the benefit of friends who wish to assist in increasing the monthly sale, the GLEANER is supplied direct from the C.M. House on the following terms:—

Current monthly number:—12 copies, 1s. post free; 25 copies, 2s. post free; 50 copies, 3s. 3d. post free; 100 copies, 7s. 3d. post free. Previous monthly numbers:—50 copies, 2s. 9d. post free; 100 copies, 5s. 3d. post free.

P.O. Orders to be made payable to General Clennell Collingwood, Lay Secretary.

Communications respecting Localised Editions of the GLEANER to be addressed to Messrs. Jas. Truscott & Son, Suffolk Lane, Cannon Street, London, E.C.

All literary contributions and general correspondence to be addressed to the Editor of the CHURCH MISSIONARY GLEANER, C.M. House, Salisbury Square, London, E.C.

Contributions Received by the Editor.

From February 11th to March 10th.
Gleaners' Union.

999 Membership Fees.....	£8 6 6
1,989 Renewals.....	16 11 6
623 For Union Expenses.....	28 7 5
559 For Our Own Missionary.....	73 18 7
194 For C.M.S.....	24 6 5
Total.....	£151 10 3

Of these the following are the amounts of and above 10s.:—

Boston Branch.....	£8 0 10	Trinity, Darlington, Branch.....	£4 5 7
Rev. M. W. B. Osmaston.....	0 14 10	Mr. Frank E. Littler.....	0 10 0
Christ Church, N. Brixton Br.....	0 16 2	St. Mary's, Kilburn, Branch.....	0 14 4
Keynsham Branch.....	0 13 0	Croydon Branch.....	5 14 1
Immanuel, Streatham, Branch.....	0 10 4	Sparkbrook Branch.....	3 3 9
Per Miss T. Acheson.....	0 10 0	Lowestoft Branch.....	0 11 4
Hampstead Branch.....	1 19 4	St. John's, Brockley, and.....	
St. Paul's, Onslow Square, Br.....	6 0 3	Hatcham Branch.....	1 0 0
A. Taylor Hodgson.....	1 9 4	Stourbridge Branch.....	0 13 10
Hanham Branch.....	0 15 0	Bradford, Yorkshire, Branch.....	2 18 9
Portman Chapel Branch.....	4 8 6	St. George's, Sheffield, Branch.....	0 17 6
Waterford Gleaners.....	0 17 10	Felixstowe Branch.....	0 10 7
Althwaite Branch.....	1 3 10	Houghton Branch.....	0 10 0
Bishop and Mrs. Cheetham.....	1 14 6	Gleaner No. 8,758 (F.S.M.)	
St. Luke's, West Holloway, Br.....	1 11 0	Thankoffering.....	0 10 0
St. Jude's, Mildmay Park, Br.....	4 17 4	All Saints, Shooter's Hill, Br.....	1 15 6
St. Luke's, Hull, Branch.....	11 13 1	Bray Branch.....	10 16 5
St. Peter's, Tunbridge Wells, Br.....	6 3 4	Miss Sutton.....	1 4 1
St. Michael's, Chester Sq., Br.....	2 11 4	E. Field, Esq.....	0 10 0
St. Matthew's, Brixton, Branch.....	9 19 4	Birkenhead Branch.....	0 12 3
Collection, Brighton Br. Annual.....	8 17 9	Durham Branch.....	4 10 9
Meeting, per Miss Averill.....	0 10 0	Rev. F. L. Denman.....	0 10 0
W. G. and F. M. Shellabear.....	0 10 0	Rev. A. N. Wood.....	1 0 0
Per Miss A. L. White.....	0 11 6	Miss Alice Firth.....	1 0 2
St. Benet's, Mile End, Branch.....	0 12 2	Totnes Branch.....	0 15 3
Miss B. E. V. Polhill-Turner.....	0 10 2	Gleaner No. 13,420.....	2 0 0
St. John's, Fulham, Branch.....	1 11 1	F. L.....	0 19 0

General Contributions.

E. M. C. (Box).....	£0 4 6	Collection at Biarritz (moiety),	
Mr. G. Martyn (Box).....	0 11 0	per Rev. G. E. Broade.....	£12 5 7
Buckhurst Hill Men's Bible		Oswald Child (Box).....	0 2 10
Class.....	0 10 0	Per Miss A. W. S. Douglas	
"Bexley".....	0 10 0	Dale:—Coll. Misses Miller,	
Miss J. Bolton (Box) per Miss		10s. 4d.; Coll. Miss L. Bar-	
M. U. Laurie.....	1 4 4	row, £1 1s. 5d.; per Miss R.	
Workmen, Railway Waggon		Hay, 3s. 4d.; per Mrs. Wil-	
Works, York, per Miss Bird	1 0 0	sher, 5s. 7d.....	2 0 8
Profits from G.U. Sale, per Mrs.		Collection, per Miss Povey.....	1 10 0
M. St. M. Ward.....	5 10 0	Anon.....	0 10 0

Appropriated Contributions.

For Bishop Tucker's Fund:—		For Uganda:—	
Captain Talbot, per Rev. G. A.		Miss E. J. Hitchcock, Com-	
Crookshank.....	£1 0 0	petition Prize.....	£0 5 0
For Purchase of Luganda		For Mission School, Karachi:—	
Gospels:—		Captain Talbot, per Rev. G. A.	
Kathleen Hewitt.....	0 6 0	Crookshank.....	1 0 0

The Editor has also been requested to acknowledge—

For C.M.S.:—Thankoffering from Castleford, 50s.; A Steyning Worker, part Sale of Necklace, 20s.; A Friend, 40s.; Missionary Box of a Well-wisher, 24s.; King's Pryn Sale, Little Sowers' Band, 24s. 6d.; Christmas Tree, Sale, Walton, per Miss Young, £24 3s. 6d. For Nyanza:—A Gleaner, Dublin, Sale of Jewellery, 24s. For Christ Church Girls' Boarding School, Calcutta:—Gleaner No. 3,577, Competition Prize, 10s. For Bishop Ridley's Fund:—C. F. C., 31s. 9d.

ERRATUM.—In "General Contributions" last month for Burton (Sale) read Buxton.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, General C. Collingwood.

The

Church Missionary Gleaner

MAY, 1892.

EDITORIAL NOTES.

THE arrangements for the Anniversary Meetings are already partially known to GLEANER readers. We give them now in full. The speakers at the Annual Meeting in Exeter Hall will be the Bishop of Exeter, lately returned from Japan, the Rev. Hubert Brooke of Reading, Samuel Hoare, Esq., M.P., and the following missionaries: Canon Taylor Smith (West Africa), the Rev. W. H. Ball (Calcutta), the Rev. C. W. A. Clarke (South India), and the Rev. Jani Alli (North India). Sir John Kennaway will preside. At the Evening Meeting in Exeter Hall the Bishop of Sodor and Man will take the Chair, and the speakers will be Eliot Howard, Esq., and the following missionaries: the Rev. J. P. Ellwood (North India), the Rev. A. B. Hutchinson (Japan), Rev. A. G. Smith (East Africa), the Rev. H. C. Knox (China), and the Rev. J. B. McCullagh (North Pacific). The Rev. C. C. Fenn will speak the Report. We need scarcely remind our readers that the Annual Sermon will be preached by the Dean of Norwich at St. Bride's, Fleet Street, on the previous evening, May 2nd.

At the Public Meeting in St. James's Hall, held at the same time as the Morning Meeting in Exeter Hall, the Chair will be taken by Sir T. Powell Buxton. The speakers will be the Bishop of Saskatchewan and Calgary, Canon Tristram (from Japan), Prebendary Eardley-Wilmot, Sir Charles Bernard, and the following missionaries: the Rev. Cyril Gordon (Uganda), Dr. H. Martyn Clark (Punjab), and the Rev. Obadiah Moore (Sierra Leone). The Rev. B. Baring-Gould will speak the Report. We strongly urge upon our friends the importance of making this meeting widely known. It affords a great opportunity for enlisting fresh sympathy and co-operation, which we trust will be availed of to the full.

Once again we have proved the faithfulness of God. All through the year as we looked unto Him in view of our increasing expenditure, we were "lightened," and now our faces are "not ashamed." The total amount received this year has only once been exceeded, viz., in 1882-3, when, as now, it was swollen by a large special gift not available towards current expenses. The ordinary expenditure in the past year was several thousand pounds more than that of 1890-91, but the ordinary income has increased almost in proportion. There will be a deficit, however, of about £1,500. In proportion to the total expenditure this deficit is very small, and we raise a heartfelt note of praise to God. But there is urgent need to remember that last year's income has scarcely covered last year's work. It has not furnished us with a store for the future. We begin again to look up to God for our "daily bread." Furthermore, last year's income will not prove a sufficient income for the year just begun. Existing work will claim all that, and what about extensions? A marked increase of income is essential if rapid developments are to be made.

And that marked increase must be not only—not even mainly—in money, but in men. We have not yet sent twenty much less "forty men" to Eastern Equatorial Africa. A special appeal is just being issued for workers for the whole Niger District;—some to labour in the Delta, others amongst the Ibo people centring round Onitsha and Asaba,

others again to settle at Lokoja, pushing forward the work in that neighbourhood, with a view to penetrating the Great Soudan. The needs of North India are pressing, both to reinforce existing work, and in preparation for extension into Central Asia. The Committee have sanctioned the formation of *six* bands of Associated Evangelists for India as soon as men can be found,—one for Santalia, one for Pind Dadan Khan in the Punjab, one for the interesting Bheel Mission, just now in a promising but critical condition, one of specially qualified men for Calcutta, and two bands for Sindh. In all these cases the Committee have recognised God's call and the Society's obligation to respond to it; but beyond this they are powerless without men. Surely the "ransomed Church," though "waking," is not yet awake!

The appeal for workers for the Niger District comes with special force just now. On March 19th, two days after the April GLEANER went to press, another of those solemn African telegrams reached the C.M. House telling of the death, on March 5th, of Graham Wilmot Brooke. It was a crushing blow; the two leaders of the Soudan Mission thus cut short in service: not one member of the party who had gone out in January, 1890, with such high hopes set upon them, left now in the field. The news was widely known ere long, and many hearts were bowed with sorrow under this mysterious dispensation of God. Memories of the young, ardent, high-souled man, heroic in his zeal and devotion, crowded quickly on those who knew him, and bright hopes as to his future power and service were sadly laid aside. Into his seven-and-twenty years events to fill an ordinary life-time had been compressed, and his great ability and singular gifts marked him out as a typical pioneer missionary. In the providence of God, circumstances—arising partly from difficulties in the pre-existing congregation at Lokoja, partly from the frequent illness of members of the Mission, and also latterly from political disturbances—had kept the distinctive features which it was proposed should characterise the Mission in abeyance. But none the less, remarkable work has been done, though on more ordinary missionary lines.

Singular tenacity of purpose runs through the record of our dear brother's life. When about eighteen years of age, he was so moved by a book of General (then Colonel) Gordon's, that he gave up the Army, for which he was then studying, and resolved to devote his life to the Natives of the Soudan. The complete closure of the Nile route compelled him to seek other means of entrance; he penetrated some distance southward through Algeria, then he tried on the western side, and got five hundred miles into the interior from Senegambia. He next ascended the Congo, and its northern tributary, the Mobangi, where he came upon sad traces of Stanley's Expedition, and was finally, owing to the ferocious cannibalism of the Natives, compelled to retire. He then returned to England, and, after conference with the C.M. Committee, went out to try the Niger route, not as a C.M.S. missionary, but with permission to make use of the Society's stations and steamer, and with the hope that his investigations might facilitate proposals for an extension northward. On his return from this journey, he became a C.M.S. missionary in full connection, and went out

as joint leader with the Rev. J. A. Robinson of the Soudan and Upper Niger Mission. And there, still seeking to carry out that "resolve" which he had made years before, he was found, when God called him, at the gate of the Soudan. Is there not here a lesson for us? Is there not here a call for men who will die rather than count impossible that to which they have been called of God? Surely the gates of the Soudan must be opened, and the Crescent no longer forbid the lifting of the Cross! For this we need men—God send them quickly to us!—as full of holy purpose and unflinching zeal as Graham Wilmot Brooke.

This month's East Africa news brings mingled joy and sorrow. Another member of Bishop Tucker's party—Mr. J. A. Pratley—has been called away at the very threshold of his missionary career. He had barely reached Kisokwe when his death occurred. A letter from Bishop Tucker, written at the foot of Mount Kilimanjaro, gives cheering assurance of his health and welfare, and from Uganda come still more of those wonderful letters telling of fields white to harvest, and crying out for "men—men—MEN." Mr. Pilkington reports forty-seven baptisms—thirty-three men, four women, and ten boys.

How many of the friends who joined in fervent supplication for the suppression of the Chinese riots and the safety of the missionaries and converts there have "returned to give glory to God" for His signal answer to prayer? Mr. Horsburgh, writing on Feb. 11th from Chin-kiang, near the mouth of the Yang-tse-Kiang, says, "I am thankful to report all is quiet, and there is nothing now to delay our move westward as soon as the end of this month has come." He says that all his party were well, busily engaged in studying the language, and doing such work in the way of tract distribution and evangelising amongst the English-speaking sailors as was possible for them.

Anything which tends to increase missionary enthusiasm at the Universities has an important bearing on the present need of men for the Foreign Field. Hence the proposal to erect a Hannington Memorial Hall to form the head-quarters of the Oxford University Missionary Union calls for special attention. The need for such a building to take a similar place to that of the Henry Martyn Memorial Hall at Cambridge has long been felt, and the appeal put forth by the promoters has already met with a warm response. There is a distinct revival of missionary interest in the University, from which we hope for great things. Although Oxford has given C.M.S. but few men in number in comparison with Cambridge, it has given some men of singular power. Bishops Williams and Hadfield of New Zealand, John Tucker of Madras, H. W. Fox, Bishop Smith of Hong Kong, Archdeacon W. L. Williams, W. Keene, E. L. Puxley, W. Hooper, John Sharp, W. E. Rowlands, R. Bateman, J. W. Knott, H. C. Squires, F. A. P. Shirreff, H. Evington, G. B. Durrant, C. T. Wilson, Bishops Poole and Hodges, Bishops Hannington and Tucker, and Bishop French form a band (without naming several younger men) of which any Society might be proud.

This month's GLEANER deals mainly with work in Mohammedan lands. Our readers scarcely appreciate the extreme difficulty of giving any adequate record of this. To call attention to a convert or inquirer in many cases would be to risk his life, and even to specify closely the date and place of meetings, would ensure close surveillance. But we who read the records which cannot be made public know that the work is far from discouraging. And as has been well said in view of the terrible consequences of open confession of faith, there is no doubt that many Christians will one day rise from Moslem graves.

HOME PREPARATION FOR FOREIGN MISSIONARY WORK.

V.—PREPARATION IN THINGS PRACTICAL.

THE business of a true missionary is to preach the Gospel, and to seek to instruct and to establish in the faith all who will learn the way of truth. But we need to remember that a missionary must eat and sleep and take exercise as well as preach; he needs food and clothing and a house; he has to travel, and most probably to encounter a variety of novel and trying circumstances far away from civilised human aid. Then the people amongst whom he labours have bodies as well as souls; they need practical as well as spiritual help, just as the multitude did when the Christ was on earth; and furthermore, they are by no means always ready to listen to the direct preaching of the Word at first, and can best, in the preliminary stages of missionary work, be reached by an appeal to their senses. Hence preparation in things practical is well worth while.

I do not purpose to go into the question of full medical or hospital training, or into the details of educational work. It is widely recognised that men and women fully trained are sorely needed for Medical Missions in many parts of the world. There are nearly always vacant posts for educational missionaries of every class, from the University man who can be principal or vice-principal of a divinity college, down to the elementary school teacher who can use her power of discipline and knowledge of method for God's glory in some mission school. What I want to talk about this month is rather the varied practical knowledge—fragmentary perhaps, and quite "unprofessional"—which can be acquired during the waiting time at home. I want you to realise that home duties—yes, and even accomplishments and certain forms of recreation—are preparation for future work abroad. It is so gloriously possible to do *all* to the glory of God when we realise how fully every power of body and of mind is called out and used in the Foreign Field.

There is always a danger that these earthly things, on which a certain portion of our time and energy is sure to be spent, may get into the wrong place. By divorcing them entirely from the main purpose of our life, and isolating them from spiritual aims and objects, all sense of relationship, and therefore of due proportion, is lost. But when we realise that body, soul, and spirit are alike claimed for the service of God the things of body and mind are brought into sacred bondage to those which are of the Spirit.

I believe a young man at college would be far less liable to be ensnared into undue love of athletics if he looked on them, while kept in entire subordination to higher things, as an invaluable preparation for missionary work. Such recollectedness would also help to remind him that many a valuable worker has been lost to the Mission Field owing to overstrain in athletic exercise at home.

Instances quickly rise to mind in which first-rate oarsmen and cricketers have made first-rate missionaries. Bishop Tucker's long training in severe exercise on the Cumberland mountains has stood him in good stead in Africa; the Rev. Barclay Buxton has found his tricycle and the Rev. W. Andrews of Hakodate his bicycle of good service in Japan; and the Rev. R. P. Ashe went inland on his bicycle in East Africa. In the storm on the Lake when Bishop Tucker's party were so nearly drowned, attention to the order of the missionary, who knew it was wrong to make fast a lug sail on a squally day, would have saved the terrible risk. We read of India missionaries finding a knowledge of healthy games a capital beginning of a firm friendship with the native lads. Then we have heard a West African lady missionary tell of the health she enjoyed because she was able to manage the unruly little native horses, and so get riding exercise every day; and as a rule ladies going to join the Persia Mission have to face a fortnight's ride over the mountains to Isfahan. Yes, walking, climbing, boating, cycling, riding, cricketing may be done to the glory of God, and in direct preparation for a missionary career.

Again, if it is well for a missionary to have a touch of the athlete, it is also well that he should be somewhat of an artisan. Here, of course, Mackay of Uganda towers above all other illustrations. Not only is engineering skill like his of use, but knowledge of building, carpentering, brick-making or such like arts, is sure to turn to account. Letter after letter from the Mission

Field tells of the use of such knowledge, or the pains and penalties which result from the lack of it. Native workmen need much supervision, and direct saving of Mission funds is effected when the missionary in these practical matters "knows what he is about." Then a practical knowledge of printing has proved useful scores of times, and enabled missionaries so to train unskilled Native workmen as to enable them to issue the Scriptures in distant lands. Many Missions have a small local printing-press, and some experience in type-setting, &c., at home would make a young missionary able to help from the first. Shoe-making, too, is a most important accomplishment in many parts of the Mission Field; in fact, so clearly is this recognised, that a shoe-mending class is held at the Church Missionary College for the students. One hundred years ago a shoemaker turned into a missionary; to-day we see missionaries taking a turn at shoemaking!

As to domestic knowledge scarcely too much can be said. Each "candidate-in-waiting" should learn how to cook (and especially how to prepare simple and tempting food for invalids), how to wash and "make-up," how to make and to mend. This, of course, is more strictly a woman's province, yet we have cause to know that many young men missionaries in isolated stations, with no lady within reach, have been sorely perplexed for lack of knowledge of such homely things. Very often a precious life in the Mission Field may humanly-speaking depend on the possibility of palatable food being prepared from unpromising materials; happy the man or woman who at such a time is able to give efficient aid. Every missionary, too, is the better for some knowledge of nursing, and of the best way to act in such emergencies as must arise in a station far from medical or surgical aid. Ambulance and nursing lectures, as well as lectures on hygiene, are possible for most, and though they do not make a "medical missionary," they give useful and thorough instruction as far as they go. The value of a knowledge of nursing was strikingly exemplified after the recent earthquake in Japan, when Miss Tristram, a highly-qualified educational missionary, was able, because of a few weeks' training in nursing and thorough familiarity with "ambulance practice" before she went out, to render important assistance to scores of sufferers. Not for a moment do we exalt partial knowledge to the same level as complete mastery of a subject, but it is important to remember that in many cases a missionary is compelled to combine the functions of a whole home community in himself, and that a little knowledge all round is many degrees better than ignorance.

In fact, as one turns the matter over in one's mind, it seems as if every occupation that is not wrong in itself has a bearing on missionary work. We had thought, perhaps, that fancy work was an exception, but no! A lady missionary was heard not long since stating that the only disadvantage of her new helper was that she "did not understand fancy work," and therefore the senior worker had to take the whole school in this subject herself. Perhaps the knowledge of this may glorify the hours which some "candidate-in-waiting" has to spend "in the drawing-room," unable to do any work but what is considered sufficiently tasteful for the public eye.

The circumstances of those who hope to be missionaries one day vary widely, and in papers so general as these it is not possible to deal with classes one by one. It is of course impossible for every one to know how to do everything, and you will readily recall many earnest and honoured missionaries who cannot ride, or cook, or mend shoes, or print, or do fancy work, or manage a printing-press. It would be folly indeed to wait until one had compassed such varied knowledge as we have written of to-day, but those who are waiting—those who cannot go just yet—will do well to apply themselves diligently to such portions of it as are individually within their reach.

Turning for a moment to things of more intellectual aspect, notice the great value of music—vocal and instrumental—in missionary work. All who can should take pains to cultivate this. An ear accustomed carefully to distinguish tones is a great help in learning a difficult language, such as Chinese. To be able to sing pleasingly and with clear enunciation of the words means having an open door for the Gospel where preaching would perhaps fail to find entrance. A knowledge of the tonic-sol-fa system has proved of great value again and again. Missionaries, both men and women, have carried portable instruments—baby organs, concertinas, violins, and others—

into the wilds of Africa, up the snowy sides of the Himalayas, far away into North-West America, and everywhere the music has proved a help in the work. In many Mission churches and schoolrooms there are harmoniums to be played, and curious Native music to be read at sight. We have seen a letter from a lady missionary rejoicing that in the midst of all her helplessness about the strange language, she was able on her very first Sunday at the station to play the harmonium in church.

Experience in "operating" with a lantern is another valuable item of practical preparation for the Mission Field. In many places pictures are being increasingly used to make Bible incidents real to the people, and our young missionaries are called upon to be the exhibitors. Photography is also well worth a thought, and any facility for making rapid pencil sketches should be developed.

Again, any knowledge of natural science is of value in the field. To be able to explain visible phenomena may give aid in dispelling superstitions amongst the natives, and familiarity with the positions of the leading constellations may help a missionary to guide his steps aright. Botany and geology, too, are of use, but here a careful guard must be raised against the seductiveness of "collections" which might possibly prove as unduly absorbing to a missionary as they have to other men.

Intending candidates may also, with great advantage, spend time in a careful study of the whole Mission Field. There are monthly magazines to be read; there are missionary questions to be answered. Books may be borrowed; where there is a will there is a way. The geography and history of Missions are well worth attention. The policy of Missions is far more interesting than that of any earthly kingdom. Have you realised how you will be tempted by-and-by in the field to look on your own special station or mission as the central one, more important than any other? Its comparative needs will be enormously magnified to you through personal contact with them; reinforcements will oftentimes seem very inadequate in proportion to those sent elsewhere; and the interest of the missionary papers, which reach you a month or two after date, will depend largely on whether the Mission that you love so well has received due mention in them. A knowledge of and love for other work and other workers is the best antidote to this. It will help you to remember that your corner of time and space is only a fragment of an age-long, world-wide movement for the evangelisation of the world. See how Mackay in Central Africa followed every advance in India, China, or at home with as keen and intelligent an interest as if it had directly concerned himself; the broad questions of missionary policy throughout the world were present with him in his solitude by the Lake.

This study of contemporary missionary history, and of missionary biography as well, will also help to rid you of the unhealthy glamour which distorts your view of your future work. You will find that spiritual results are beyond all human comprehension in their origin, and can be commanded by no methods; not even the personal consecration of the missionary, not even firm faith in the power of the Holy Ghost, can ensure an early ingathering of souls. You will find that men who died after long years of apparently fruitless labour have yet done service for which all succeeding workers have given glory to God; and you will learn that great apparent revivals and ingatherings have proved but fleeting in real results. You will see that missionaries have to take a humble place in the eyes of the heathen as well as of the civilised world; that they have little romance, little honour, little to flatter self in their lives. But, on the other hand, you will gather something of the marvellous wonder-working power of the "Wind" which "bloweth whither it listeth," even the Spirit of God. You will catch glimpses of the true missionary's attitude, humble, from a sense of his powerlessness; watchful in every detail of life and conduct, from a sense of his responsibility; rejoicing and expectant even through long delay and disappointment, from a sense that, being where he is in obedience to the call of God, he will in due season reap if he faints not. And you will find, as a cordial to your own soul, the oft-repeated assurance that the consolations of God's grace abound to the servants who leave all for Him, and that missionary service and suffering have a heavenly sweetness even before the cross is exchanged for the crown.

The subject of our next paper will be Preparation as to C.M.S. Principles, or rather such portions of them as have not been already dealt with.



A MOHAMMEDAN OF THE PUNJAB FRONTIER.

ISLAM AND CHRISTIAN MISSIONS.

THE Gospel in the Mission Field has no more powerful or bitter foe than Islam, or the religion of the false prophet Mohammed. For a thousand years this faith has held almost undisputed sway over an important section of the human race, and to-day there are probably not less than one hundred and fifty millions whose creed is summed up in the words, "There is no God but the Lord, and Mohammed is His prophet."

The most flourishing falsehoods are always those which are partially rooted in truth. The false prophet was in the beginning a true reformer. In his days the religion of Arabia, originally a pure monotheism, had degenerated, first into nature worship, and then into idolatry. Mohammed sought to restore the

worship of the one true God, and boldly taught His supreme claims, summoning the votaries of idols to repent and embrace Islam, that is, *surrender* to the will of God. In spite of a good deal of persecution, he succeeded, by his force of character, energy, and perseverance, in gathering around him a band of followers. Upon the pristine simplicity of his message he now began to graft other things. Much of his teaching he drew from the degenerate Judaism and corrupt Christianity with which he came in contact. He added to it elements of worldliness and sensuality which rendered it acceptable to the natural mind, and by establishing the principle of enforcing his tenets by the sword, he ensured their zealous propagation. It was in A.D. 622, the year of the Hegira, or flight of the prophet from Mecca to Medina, that this principle was proclaimed, and so rapidly did it work that in a few years his followers were numbered by tens of thousands. After his death in A.D. 632, Islam continued its conquests. Eastwards over Persia and India, westwards over Western Asia and North Africa rolled the advancing tide. The greater part of Spain was covered, and Europe trembled before the seemingly resistless power. It was stopped by the victory of Charles Martel over the Saracens at Tours and Poitiers in the year 732. Not, however, until 1492 did the sovereigns Ferdinand and Isabella of Castille and Arragon succeed in driving the remnant of the Mohammedans out of Spain. And in the meantime, forty years earlier, in 1453, Constantinople and the remains of the Eastern Empire fell before a fresh race professing Islam—the Turks. For two hundred years Europe was threatened and harassed by this Mohammedan power, until the victory of Sobieski of Poland at the gates of Vienna gave it its final repulse; and since then its strength in Europe has been gradually decaying.

India meanwhile had become the prey of one Mohammedan conqueror after the other, and was long ruled by the great Mogul dynasty. But though Islam numbers among its votaries at the present day about one-fifth of the whole population, it has never been able to drive out Hinduism, and it exists in fact in far milder form in India than in those countries where it is allied to the State.

Obedience to Islam chiefly consists in the observance of certain rites and ceremonies. Five times a day the call to prayer is shouted from the mosques, and the faithful, wherever they are, must at once prostrate themselves and perform their devotions

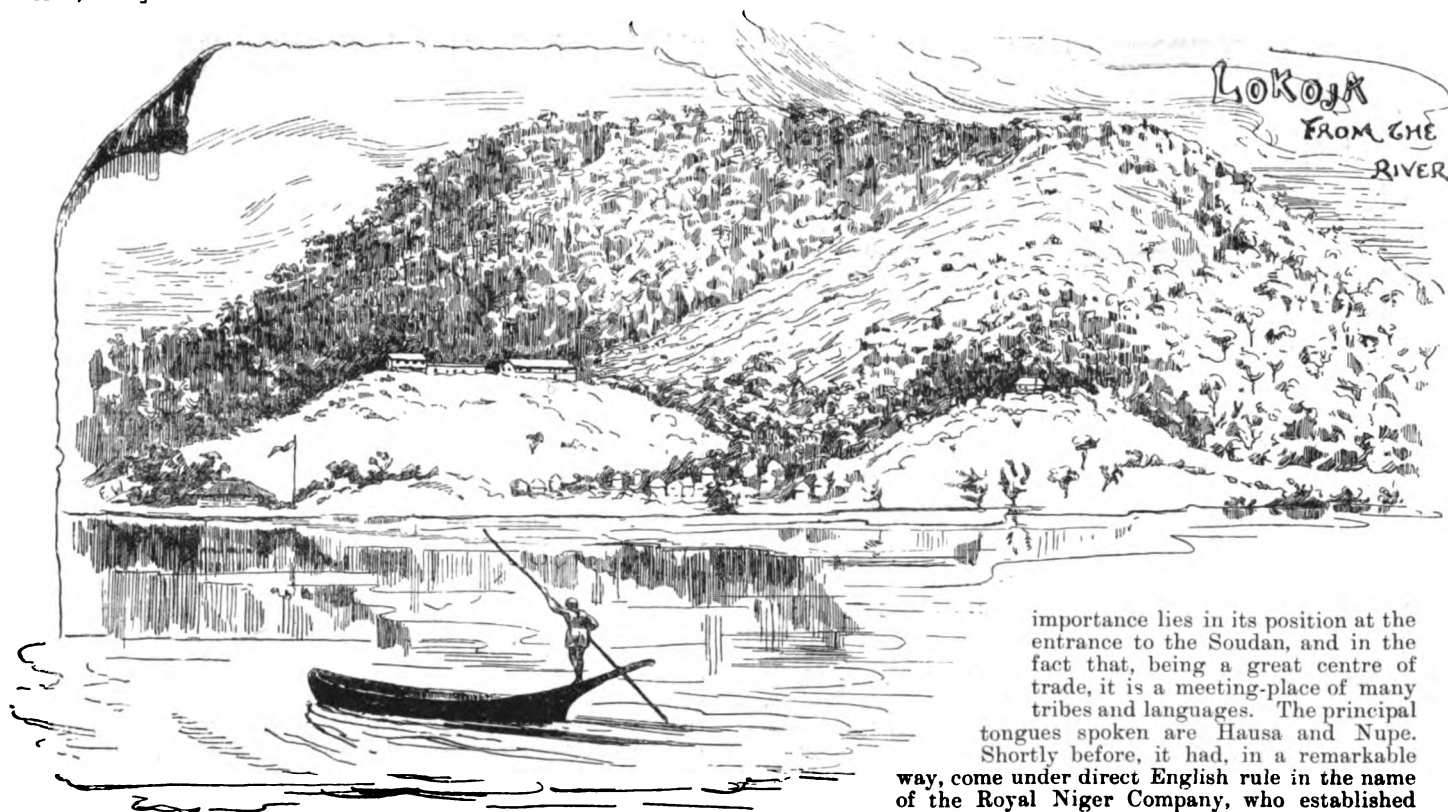
with their faces toward Mecca. Service is held every Friday. The Fast of Ramadhan is yearly observed for a month, each day from dawn to sunset. Believers are taught to look forward to a paradise of sensual delight after death. The one thing that commands our admiration in a Mohammedan is his patience under misfortune. But this is based neither on love nor trust, but on his conception of God as an inexorable Ruler, whose decrees it is useless to try to escape. The darker side of his religion is the sanction it gives to slavery and polygamy, tending in consequence, not to the improvement, but to the degradation of the human race.

Over a vast portion of the Mission Field, in India, Persia, the Turkish Empire, with Palestine and Egypt, in North, East, Central, and West Africa, the missionary finds himself confronted by the opposing force of Islam, not merely a passive resistance, but an active rivalry. In East and West and Central Africa it carries on a zealous propagandism by force, where force is available, and further by emissaries who travel from place to place, selling "charms" to the credulous people. In India the Mohammedan will start up in the street and the bazaar and oppose the appeals and arguments of the Christian preacher, seeking, like Elymas of old, to turn away those who are attracted by the Word. The few Missions to Mohammedans are much undermanned, and in many parts of India there are none at all. The greatest efforts for them have been made in the Punjab. Here so important a work was done by the ladies of the C.E.Z.M.S. that a "Society for the Help of Islam" was started to endeavour to counteract their influence, and for a time their schools and hospitals were almost emptied. Very cheering results have, however, been obtained, and some of our noblest converts are those who, after no light a struggle, have given up the proud religion of the false prophet for a humble and loyal trust in Jesus the Son of God.

In countries where Islam is the religion of the State, or, rather, its foundation and prop, the conditions of missionary endeavour are very different. The missionary works under a



MOHAMMEDAN WARRIORS FROM NORTH INDIA.



importance lies in its position at the entrance to the Soudan, and in the fact that, being a great centre of trade, it is a meeting-place of many tribes and languages. The principal tongues spoken are Hausa and Nupe. Shortly before, it had, in a remarkable way, come under direct English rule in the name of the Royal Niger Company, who established peace and security.

Around the factories and offices of the Company a number of emigrants from Sierra Leone had settled. These, together with the Native employes of the Company, formed a little Church, ministered to by the Society's Native pastors, but exercising little missionary influence upon the heathen around them.

The first attention of the newly appointed missionaries was given to the languages. Translations of the Scriptures were commenced, some already existing were revised, and copies were made in the Arabic character, which is read by a large proportion of the inhabitants of the Soudan. In a very short time some of the missionaries were able to speak and preach to the people in Hausa, the little congregation was taken charge of by Mr. Lewis, the hospital by Dr. Battersby, Mr. Brooke devoted a large portion of time to receiving Moslem visitors, and Mr. Robinson, in addition to the study of the language, engaged in the duties of the secretariat.

An interesting description of an interview with three different parties at once—Hausa-Fulani from Sokoto, Hausas of Lokoja, and Yorubas from Illorin—is given in the GLEANER for January, 1891. Some of the Moslem Mallams, or teachers, visited Mr. Brooke to hear the Gospel. He wrote:—

"They would generally arrive about 3 P.M., and send to call for me. Mats were then spread in the verandah, and we would sit down. Greetings were then exchanged at great length, and a moment's silence would follow, after which one of my Hausa friends would introduce the strangers, and say that they had come to hear the Gospel read, or perhaps to hear the sermon of last Sunday repeated. I would then bring the Gospel translation to which he referred, transcribed in Arabic characters, and give it to them and read it with them. The Native friend who had brought them would usually give the explanation, which he himself had learnt two or three days previously. In several cases the paper read to them was taken away by them to copy, and returned the next day."

Dr. Battersby at once commenced work among the sick, the first patient in the hospital being a little Hausa boy, lame and almost blind, who soon assumed a very different appearance. The good work done some years before by a medical missionary, Dr. Percy Brown, and stopped short by his death, had disposed the people to look with favour and confidence on the efforts of the missionaries in that direction.

Dr. Battersby also commenced work at Gbebe early in May. Gbebe is on the left bank of the Niger, just below its confluence with the Binue. It is larger than Lokoja, the population having

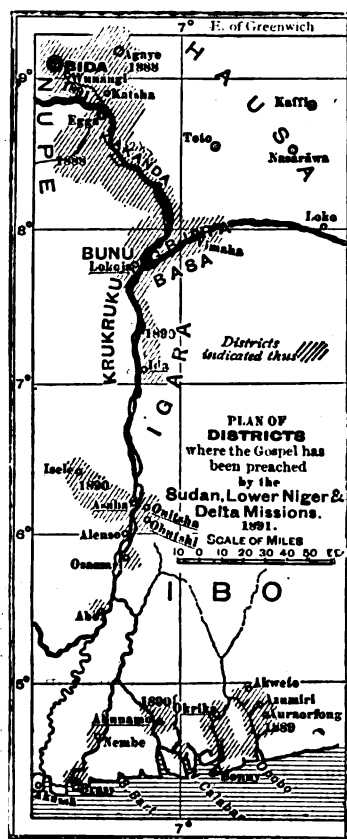
ban. By the law of the land it is death to a Mohammedan to embrace Christianity. During the short time that religious liberty was proclaimed in Turkey, Dr. Koelle gathered around him a little band of converts. But as soon as this liberty was withdrawn, one after another they disappeared, and were never seen again. In spite of this, which might seem an insuperable drawback, the openings in Persia, Palestine, and Egypt, are very distinct and encouraging. There is often great readiness to hear the Gospel both among men and women. In spite of the terrible risks they run, converts have, here and there, come forward to profess their faith in Christ.

One Mohammedan land has been hitherto almost untouched. Morocco, Algiers, Fez, Tunis, and Tripoli are cared for by the North Africa Mission, but Arabia is still awaiting the feet of those who shall proclaim the Gospel of peace. Dr. Harpur was, indeed, for a time, at Aden. The Hon. Ion Keith Falconer also commenced a Mission there, which since his death has been taken up by the Free Church of Scotland. But wide lands and a fine race of men are still unreached. The Church has yet to realise her responsibilities towards those who, though they acknowledge one God, know Him not as the God who loved the world and gave His Son to die for sinners.

THE SOUDAN AND UPPER NIGER MISSION, JANUARY, 1890, TO MARCH, 1892.

ON January 20th, 1890, a solemn Farewell Meeting took place in Exeter Hall. Crowds were assembled to take leave of two parties of missionaries, starting, the one for East, the other for West Africa. Of the latter, two were for the Lower Niger, while the others—consisting of Mr. Graham Wilmot Brooke and Mrs. Brooke, the Rev. Eric Lewis and Miss Lewis, and Dr. C. F. Harford-Battersby—were bound for the Upper Niger, to inaugurate a Mission to the Soudan. The Rev. J. A. Robinson, who was, with Mr. Brooke, joint leader of the expedition, had already started.

Reaching Lagos by March 10th, they proceeded in the Royal Niger Company's steamer *Busa* up the Niger to Onitsha, whence a launch took them on to Lokoja, where they were to make their head-quarters. Lokoja lies 300 miles up the Niger, at its junction with the Binue; the population is about 3,000. Its



been augmented by the accession of refugees from the Nupe oppression. The Gbebe people belong chiefly to the Igbara tribe, and are for the most part heathen, though a little Christian Church existed there under the care of a Native agent. The people at once thronged around Dr. Battersby, and he soon found himself overwhelmed with patients. Some conversions later on had foundation in his work here.

It was not until June that the missionaries found themselves free to take a journey of some distance for the purpose of evangelising. On the 17th, Mr. Robinson, Mr. Brooke, and Mr. J. J. Williams, a Native teacher, started for Egga, eighty miles further up the river. The journey is described in the GLEANER for January, 1891. We read that the people were delighted at seeing the missionaries dressed like themselves, saying, "Ah, that is a sensible dress for this country. Now we know that you really want to come near us." They addressed several gatherings in the town, attended to some sick people, and called on the governor,

returning again to Lokoja by the 27th of June.

Egga is in the territory of the Amir of Nupe, who resides at Bida, farther in the interior. A letter was sent him in the Hausa language, in which the missionaries announced their visit to Egga, and expressed their desire to itinerate in his territories and visit him at his capital. Unfortunately they omitted to send the customary tribute, and their messenger barely escaped with his life. They therefore sent a second messenger to pay the rightful tribute, and then they received an invitation to visit Bida, to which they responded later on.

Meanwhile the work went on steadily at Lokoja. The Medical Mission, though not attracting many patients to the hospital, was largely instrumental in winning an entrance for the missionaries into the native homes. The ladies were busy in various ways, Miss Lewis visiting the women in their homes, while Mrs. Brooke was writing out Scripture in the Arabic character, and both attending to household duties, as well as assisting to nurse the sick. The first-fruits of the Mission were gathered on August 20th, when a Mohammedan convert named Taiwo was baptized in the hospital by the name of Yahaya (John). An account of him appeared in the GLEANER for January, 1891. He died a few days later.

The most difficult part of the Mission was that connected with the condition of the Native Church. The standard of morals, even amongst the communicants, was so low that it was deemed necessary to resort to strong measures of Church discipline, which greatly reduced the number of communicants, and was most painful to the missionaries. At Christmas, however, they had the joy of welcoming back some who had been excluded from fellowship, and who showed an earnest desire to lead a truly new life.

In September, 1890, Mr. Brooke became ill with typhoid fever contracted at Onitsha, and it was found necessary to send him home to England. Under the care of Dr. Battersby and Mrs. Brooke he was conveyed to Akassa, and there carried on board another ship. Dr. Battersby was but a short time in England, and then he returned to his post, bringing with him two ladies, Miss Clapton and Miss Griffin, to work in the hospital. They reached Lokoja on January 21st, 1891.

In the meantime, Mr. Robinson and Mr. Lewis had been busy

with the study, the one of the Hausa, the other of the Nupe language (one especially hard for an English ear, and difficult to pronounce); Mr. Robinson had been revising St. Matthew's Gospel in Hausa. The evangelistic work had been carried on by the Native teachers, Mr. Joshua Williams, of Lokoja, and Mr. Obadiah Thomas, of Gbebe, with marked power. Mr. Brooke writes:—

"The people would come home with Mr. Williams, afterwards read with him, even pray with him, and frankly confess that the secrets of their heart had been made manifest. 'God gives you powerful words to speak,' said one man who had accosted him in a jocular way, and been promptly 'tackled' in consequence. 'May God help us to believe in Jesus! We shall call at night to learn more,' said one Mallam from Illorin, after he had prayed for himself with Mr. Williams; and these were not isolated cases."

A very interesting visit was paid in February, by Mr. Lewis, with Mr. Thomas, to the Busas, a small but vigorous independent heathen tribe, who have held their own against Nupe encroachment. They live among the mountains, east and south-east of Gbebe, and are said to be industrious and well-to-do people. Each village has its own petty chief, and by most of them the missionaries were well received, and found good opportunities of preaching the Gospel.

On Mr. Lewis' return to Lokoja a visit to Bida, the capital of the country, was carried out by Mr. Robinson, Dr. Battersby, and Mr. Williams. The journey was made by the river up to Egga, and thence by Wunangi Creek to Bida. On arriving there they were received by the Ndeji, or Vizier, who was already acquainted with Mr. Williams. After three days they obtained an audience of the Amir. To the announcement that they had come, by God's help, to do good to his people, he returned a gracious answer, and later on sent them a present of food. After the visit was over they paid a visit to the great market near the Amir's palace. Here they saw over 100 slaves, sitting in rows on the ground, for sale. "The market," writes Mr. Robinson, "which lies on two sides of the Amir's compound, was crowded; 8,000 to 10,000 people must have been present."

Part of the next day, Sunday, was spent by Mr. Robinson in writing out St. Matthew's Gospel, and reading parts of it to the Mallams who came to look at his writing. He said:—

"They seemed greatly interested in being able to read it for themselves. The Ndeji's son came and read through the whole first chapter of St. Matthew. This chapter, which to us might sound rather monotonous, we find always interests the Moslems of these parts most keenly, the minute historical accuracy with which the Messiah's history is traced being such a contrast to the vagueness or confusion of their own Koran, which leaves the reader under the impression that the Virgin Mary was the sister of the prophet Moses."

Several sick persons were attended to, among whom was one of an embassy from the Sultan of Sokoto, and a visit was made to the blind, who live in a distant quarter of the town, and have a "king" or chief of their own. On March 12th Mr. Robinson departed for Lokoja, intending to return with a fresh supply of medicines. But these plans were upset by the illness of Dr. Battersby. Mr. Williams, finding that the heat and discomfort of their quarters aggravated the fever, had him carried down to the creek in an extemporised palanquin and put on board the boat for Lokoja; the move greatly assisted his recovery.

On Dr. Battersby's arrival at Lokoja he found Miss Clapton, who in spite of weakness had worked with great energy for two months and a half, so seriously ill that it was evident she must be sent home at once. She was accompanied by Miss Lewis, and the doctor himself, whose own health was in an unsatisfactory state. Mr. Lewis, who had likewise been suffering, and had been sent to Onitsha for change, had eventually to follow the others home. At Akassa he met Mr. Brooke, who, in renewed health, was now returning to the Mission with his wife and two recruits from England, Mr. W. H. Roberts and Mr. R. Callender. Soon after their arrival at Lokoja, five converts from Gbebe were baptized. "Very simple folk," writes Mr. Brooke; "very unlike our keen-witted Hausas, but better off than they, for there could be no doubt of the reality of their hold of Christ, and most admirably they gave an answer about the hope that was in them."

But a heavy trial was at hand, in the sickness and death of Mr. Robinson. He continued to work hard at his linguistic studies, to fit himself more fully for Scripture translation. On

June 12th he was seized with violent fever, and, though under the care of his friends this gradually disappeared, he expired on the 25th, from cerebral meningitis. His last words, uttered with a strong and vigorous voice, after a long period of quietness, were "God be praised!" His funeral was attended by about 400 people, adherents of the Mission, Romanists, Moslems, with the officers and soldiers of the Royal Niger Company. And so the Soudan Mission was hallowed by the death and burial, at the gate of the dark land, of one of its leaders.

In the midst of the sorrow caused by this event, fresh steps were taken to assist the progress of the Mission. Mr. Brooke wrote:—

"At the weekly meeting of our little Church, at which there were twenty present, seven being absent, I set before them the two works of Christ, which all we, His members, had now to do for Him, since He Himself was absent in heaven—to speak His words and to do His acts . . . and that each one must find out what department of work he or she is gifted for, and must do that work in Christ's place. I then pointed out that they, as a congregation, had hitherto entirely omitted one half of Christ's work, the ministering to the sick, and that we ought to appoint certain of our number to go before us and instruct us in the work."

The outcome of this was that four of the female communicants offered to associate themselves with Miss Griffin to search through the town for cases of sickness and distress, to report their cases, and endeavour to help them in every possible way. On July 14th Miss Griffin had her first meeting with these district visitors. Any sick persons who were friendless were to be assisted out of the Sunday collections, and Mr. Brooke writes: "The grants of twopence or threepence per week which are voted on such occasions just make the difference of saving the person's life!" A most interesting case is recorded of one poor sick woman,

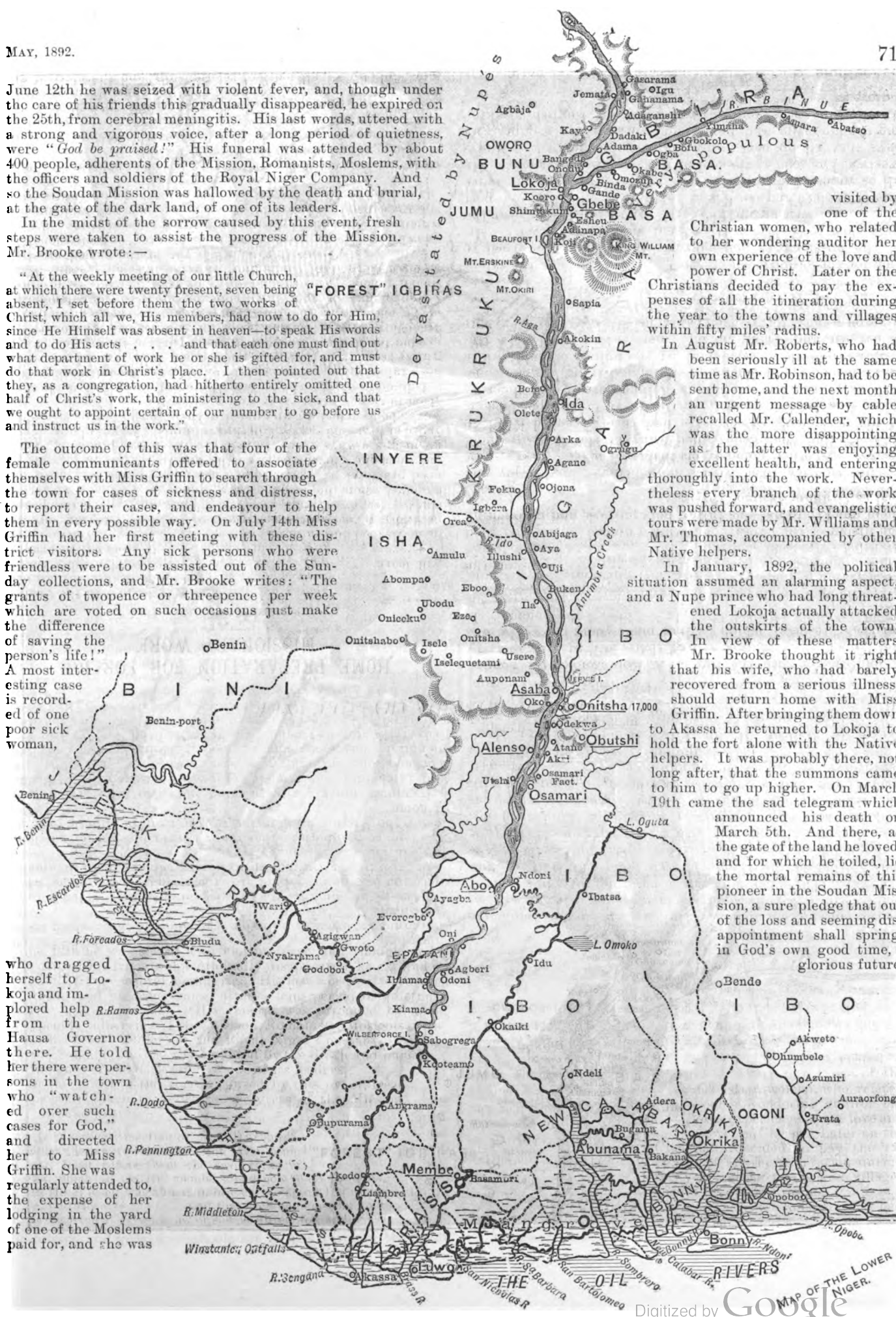
who dragged herself to Lokoja and implored help from the Hausa Governor there. He told her there were persons in the town who "watched over such cases for God," and directed her to Miss Griffin. She was regularly attended to, the expense of her lodging in the yard of one of the Moslems paid for, and she was

"FOREST" IGBIRAS

visited by one of the Christian women, who related to her wondering auditor her own experience of the love and power of Christ. Later on the Christians decided to pay the expenses of all the itineration during the year to the towns and villages within fifty miles' radius.

In August Mr. Roberts, who had been seriously ill at the same time as Mr. Robinson, had to be sent home, and the next month an urgent message by cable recalled Mr. Callender, which was the more disappointing as the latter was enjoying excellent health, and entering thoroughly into the work. Nevertheless every branch of the work was pushed forward, and evangelistic tours were made by Mr. Williams and Mr. Thomas, accompanied by other Native helpers.

In January, 1892, the political situation assumed an alarming aspect, and a Nupe prince who had long threatened Lokoja actually attacked the outskirts of the town. In view of these matters Mr. Brooke thought it right that his wife, who had barely recovered from a serious illness, should return home with Miss Griffin. After bringing them down to Akassa he returned to Lokoja to hold the fort alone with the Native helpers. It was probably there, not long after, that the summons came to him to go up higher. On March 19th came the sad telegram which announced his death on March 5th. And there, at the gate of the land he loved, and for which he toiled, lie the mortal remains of this pioneer in the Soudan Mission, a sure pledge that out of the loss and seeming disappointment shall spring, in God's own good time, a glorious future.





TWO ARAB SHOPKEEPERS SELLING PALESTINE WORK.

C.M.S. WORK IN AND NEAR JERUSALEM.

I.—Last Year's Work.

EXTRACT FROM ANNUAL LETTER OF THE REV. C. T. WILSON.

JERUSALEM, Dec., 1891.

IN looking back over last year's work there are many causes of thankfulness. First I would put the increase in our staff of workers, no less than four ladies having been added to it during the last twelve months, viz., Miss Campbell (transferred from Jaffa), Miss Attlee, Miss Savage, and Miss Sachs. Then I would mention our removal into the new mission-house which is close to the church, very central for our work. The third cause for thankfulness I would mention is the work we have been allowed to do; this has expanded much during the year. Indeed, never since I have been in charge of this district has so much direct aggressive work been carried on here, as has been the case this year. This has been very largely due to the exertions of our indefatigable lady workers.

In the city a great deal of visiting is done by Miss Elverson and Miss Campbell amongst all classes, and what with the visits of these ladies and the Bible-women, the various evangelistic services, the different meetings and classes, our schools, conversations in our Bible depôt, the cemeteries, and by the roadside, and other means, there can be few families in Jerusalem where the message of eternal life has not been heard. Miss Elverson has a meeting for women in the city every Wednesday. Miss Campbell has a flourishing meeting at the village of Siloam, as well as others in her own house for girls and women. Both ladies have helped from time to time by playing or singing at our evangelistic services in the bookshop and elsewhere. Miss Elverson has begun lately going over to Ramallah for work amongst the villages round, at the same time holding a meeting for women in Ramallah itself. She has in this way visited a good many villages, and has had decided encouragement in this work. Miss Attlee is winning her way wonderfully among the people, and when she has mastered Arabic will be able to do much good there.

Miss Savage and Miss Sachs have now moved into the school, and I hope will soon be able to get into regular work. I trust that the class for boarders may under their care be a means of much blessing throughout Palestine, and that the day-school also may be more efficient from the more thorough supervision it will receive from the fact of the ladies being on the spot always.

We shall probably have to begin with fewer boarders than we contemplated, as the quarantine will prevent any girls coming from the Nazareth and Nablus districts, and also from Salt. Both boys' and girls' day-schools are in new quarters, the latter

being in the same house as that taken for the boarders' class. There has been much sickness among children this year, and several from both schools have died. We have, however, about a hundred boys and from eighty to ninety girls.

We have been able to carry on evangelistic services in the Bible depôt during the greater part of the year. This is the nearest approach to open-air preaching that is possible here, and is a tolerably good substitute for it, as the doors of the room are thrown wide open, and besides those who come inside a crowd usually collects at the door. Large numbers have in this way heard the message of salvation, as we have held between sixty and seventy of these services since the beginning of the year. Some men have attended very regularly, and quite lately I have come across three cases of those who are, I believe, truly

seeking Christ as a result of what they heard at these services. One of the uses of these meetings is the opportunities they give of personal conversation with men afterwards. While speaking I watch the people, and as soon as I have finished I go up to any one I have noticed as being interested, or as having listened well, and press home the message. Others will come in and gather round, and many more are thus reached. Of course occasionally some oppose, but I always try to keep off controversy, as it rarely does good. It is most necessary for us to be well up, not only in the Mohammedan but also in the Romish controversy, but this rather for use in self-defence when attacked. The great thing I am sure is to preach man's need of a Saviour, and Christ as the only Saviour. If a man accepts that from his heart, there will be small need of controversy with him. The people usually listen most respectfully, and we have but few interruptions; what there are come usually from the Jews. Besides those who come to the services many visit the Bible depôt for conversation. The sales from the depôt of Bibles, Testaments, and Scripture portions have increased steadily. Only a few years ago the sales were about £40 annually.

This year, in spite of the few pilgrims, they were over £100.

The village work has gone on much the same as in former years. . . .

There are many signs that the work is telling, and there is far more inquiry than I have hitherto seen.

We need much prayer on the part of those at home that we may have wisdom and grace not only in dealing with individual inquirers (of whom we have several at the present time), but also in the difficult questions that arise in connection with the development of the Native Church and extension of the work.

[We heartily echo our dear brother's plea for special prayer for the Palestine work. The difficulties there are many, though the encouragements are great. It is not possible in print to record the gracious openings which God has given, lest local difficulties should increase.—Ed.]



A MOSLEM SHEIKH.

II.—At the Bishop Gobat School.

EXTRACT FROM ANNUAL LETTER OF MR. F. T. ELLIS.

JERUSALEM, Dec. 14th, 1891.

The commencement of my Annual Letter must again be made an ascription of praise, and the words of the Psalmist, "Praise the Lord, O Jerusalem; praise thy God, O Zion, for He hath strengthened the bars of thy gates, He hath blessed thy children within thee," just seem to fit the case.

Our school-year of 1890-1 began with fifty-one boys, which number afterwards increased to fifty-six. There is much reason to be well satisfied with the progress made by the boys during the past year in their spiritual, mental, and physical training. The spiritual improvement manifests itself in the heartier way they do their work, the increased attention at prayers, the readier willingness to obey, the regularity with which they say their private prayers, and the greater love and sympathy they bear towards their teachers and each other. Love is the principle upon which we work, and "hereby know we that we are in Him." The love of Christ does quicken their minds and change their hearts. At night, when they go to bed, they give a hearty good-night to the teacher, and then enter the bedrooms. Silently they undress, kneel, and pray upon the cold stone floor, and an involuntary thrill of sympathy runs through me as I see their bare knees touch that chilly floor.

The school missionary meetings were commenced the first Sunday in January. I showed the empty missionary-box to the boys, with a few words of encouragement, expressing a hope that a larger sum might be raised this year. It feels very heavy now, but we hope to get it very much heavier before the time comes to open it. Their interest in Mission work in foreign lands does not flag in the least, and some little hearts get warm as they hear the stories of converts in far-off lands, and some of them long to be missionaries themselves. The model-carving still flourishes, and last year the sale amounted to £12.

III.—In the Girls' School.

EXTRACT FROM ANNUAL LETTER OF MISS S. ROSALIE SAVAGE.*

JERUSALEM, Dec. 15th, 1891.

We have already a nice little number of girls, and we trust that when we are settled in the school ourselves, and able to visit among the parents, we may draw in more. But the Government is vigilant where the C.M.S. is concerned, and we hold our pupils with a slender grasp. At any time we are liable to be visited by spies to see what girls we have got, and to take the names with a view to inflicting fines on the parents. One such visitation occurred in July. I was teaching as usual when to my astonishment I saw a female spy coming up the stairs even to the door. Would I speak to her myself? Clearly the frightened teacher *could not*, so, summoning together my poor little scraps of Arabic, I advanced to meet the foe. She was not difficult to deal with, being, I fancy, unprepared for an encounter with an English lady. Anyhow, when we had briefly explained that I was the mistress of the school and could not admit unwelcome guests, and when we had looked one another fairly in the face, she retired. Later in the morning we were visited by a Turk, acting doubtless in concert with the woman, though he *said* he wanted to know if his sisters were at our school—a lame excuse on the face of it! Him we promptly ordered out, as by his presence in girls' premises he was outraging all Moslem notions of propriety. These visitations were effectual in alarming our children, although no names had been taken, and with tears they decided that they must stay away for a time, so that we lost most of our pupils. If any should be inclined to condemn the Natives for overmuch timidity, let them remember the long years of oppression by Government. When I gently remonstrated with the teachers against the hiding-away system, one said, "Ah, it is well for you to be brave; you are English, and they would be afraid to throw you into prison, but for us we fear, we fear!"

IV.—Amongst Jerusalem Ladies.

EXTRACT FROM ANNUAL LETTER OF MISS A. M. ELVERSON.

JERUSALEM, Dec. 15th, 1891.

My visiting among ladies in the city has been encouraging, and I have learnt to know some new ones. Complaint was

* Before this number of the GLEANER is in our readers' hands Miss Savage will have changed her name, and resigned her post at the Jerusalem Girls' High School. We are glad to feel that her marriage with the Rev. F. F. Adeney, who is co-operating with the Rev. J. Zeller in educational work, does not remove her from our list of missionaries, or even from the Jerusalem work.—ED.

made of my visiting in the spring, but as I only visit where I am invited we heard no more about it. The complaint seems to have originated from a mother who is very bigoted and proud. Her daughter gave me an invitation, and was always pleased to see me. Whenever I went to the house one or other of the ladies was at her devotions, with her white veil on, and the old lady was proud to draw my attention to the fact. Sometimes my Native companion and I could get attention and interest, but at others we were opposed, and reminded of the unhappy dissensions in the Christian Churches. When I invited the family to visit me, the old lady said that ladies in their high position did not visit *Christians*. One day she made me understand that, though I was welcome, she did not want me to talk about my religion. That is the only house, with one other, where I have found my message wear out my welcome, and have thought it best to leave off going there for the present. Several women among my Native friends have acknowledged our Lord as the Saviour, and I trust some have accepted Him personally, as far as they understand. One great sufferer took great delight in singing the Arabic translation of "Art thou weary?" in sleepless nights, and prayed most earnestly to our Lord to forgive and heal her. As soon as I could prevail on her daughter to allow it, I took her to the German Deaconesses' Hospital, but it was too late for the healing of her body. From what she said there, however, I cannot doubt that the more important part of her prayer was heard and answered, according to His promise.

A NORTH PALESTINE STATION.

IN June, 1890, Miss E. C. Wardlaw-Ramsay, who went out as an honorary missionary in the previous year, was appointed to work among the women at Acca (Acre), the ancient Ptolemais, on the Bay of Acre, north of the ridge of Carmel. She was followed in January, 1891, by Miss S. L. Barker, and since then the two have been joined by Miss Coote. In addition to school-work they have taken up house-to-house visitation, and report favourable openings.

Miss S. L. Barker writes:—

"Acca, December, 1891.

"It is now a year since I joined Miss Ramsay in Acca, and though there have been many difficulties and disappointments, as there must always be in a new station, yet truly can I say, 'Hitherto hath the Lord helped me.' We have been the only two English people living in this town, which bears anything but a good reputation, but God has indeed been our Shield and our Fortress, and His banner of Love has been over us.

"The part of the work in which I take special interest is the house-to-house visiting. Before last month, when our second teacher came, who acts as Bible-woman, and with whom we now visit (Miss Ramsay two afternoons a week, and I two), we visited alone, and just got friendly with the people; the Lord has graciously given us much favour among the high-class people and officials, and they welcome us warmly.

"The end of October we were taken by a Native lady to visit the harem of the leader of a strange sect who has a large place about half an hour's walk from Acca, and a smaller house in the town. The ladies were most warm in their reception. Judging from their delight and their naïve remarks, I should say we were the first European ladies they had seen! The news soon spread in the little community that the English ladies had come, and many came in to see us. On our leaving they gave us flowers, and entreated us to come again—indeed, they wanted us every day. I have been once since to take Miss Coote, and then the son of the old gentleman came in and gave us a kind welcome; he is very learned, and is supposed to succeed to his father's honours. He offered us horses if we preferred riding back. This is indeed an open door, and I hope that, now we have a Bible-woman, they will often be visited.

"The day before this visit I was out with a teacher from one of the villages, and in a large courtyard came across a house I had not been in before. I found that a rich lady lived there, the widow of a famous man in Napoleon's time: she had come from Constantinople, and had only been two months in Acca. She was a tall, dignified-looking old lady, and the teacher, a simple mountain-girl, kept saying to me, 'This is a very great lady, I'm ashamed to talk with her!' She asked the most simple questions, and her ideas of England were very amusing, showing plainly the seclusion she had lived in. She said, 'In England you always have queens, never kings,' and that when our Queen died, her daughter and not her son would succeed her, and then her daughter again. She also asked if the Queen sent us money for being here, as she had heard she was very good. She told the teacher she liked the English lady, and that she was to come again and bring her friend!"

Miss Wardlaw-Ramsay says:—

"Encouragement and warm welcome have been given us in many of the houses. Most of the houses are open to us now, and the ladies are most cordial. The husbands also express themselves as most grateful for our visits to their wives. Some of the little girls have been sent to our school, and are getting on very nicely."

THE MISSION FIELD.

AFRICA AND MOHAMMEDAN LANDS.

Sierra Leone.—The Rev. O. Moore, the Native Principal of the Sierra Leone Grammar School, who will (d.v.) be in this country before this Number appears, says that the Juvenile Association and Bible Union connected with the school are working well. Sixty of the pupils are members of the latter, and the former raised £32 2s. 10d. for the funds of the Sierra Leone Church Missions.

Yoruba.—The Rev. R. Kidd has lately come home on furlough from Ibadan, where he has spent twelve months alone so far as regards European companions. The work in this large town of about 100,000 people had been in the hands of a Native pastor, the Rev. D. Olubi, and Native catechists and teachers during the twenty years since Mr. Hinderer finally left Ibadan until Mr. Kidd went to it in 1891. It is interesting, therefore, to read Mr. Kidd's testimony. He says, "I think the work would do credit to any body of men." There are 500 baptized Christians in the town.

Niger.—At Obotshi, the station near Onitsha, Mr. Bennett mentions some instances of "mild persecution" which occurred there last year. A schoolboy was tied up by his heathen relations to prevent his returning to school, and thus becoming, as they feared, a Christian. He succeeded, however, in effecting his escape. An inquirer, a young man, was tied up by his father, who threatened to sell him as a slave unless he renounced Christianity. When it was found that his constancy was not to be shaken, he was released. Mr. Bennett believes him to be a truly converted man.

East Africa.—Mr. T. S. England writes from Frere Town that the Hindus on the Island of Mombasa are beginning to see the advantage of having their children educated, and some of them cross over from Mombasa to Frere Town daily, where they are taught the truths and texts of Scripture with the other pupils of the school. The Rev. H. K. Binns, the Secretary of the Mission, in his Annual Letter makes grateful mention of several of the Native agents and voluntary workers at Frere Town. He adds, "These agents are from many different tribes, and have been brought into contact with Gospel teaching in many different ways. There are those taken at sea, and freed by Government; there are those who have run away from their masters, and eventually redeemed themselves; there are those who have come to us on account of famine; there are those who have had trouble at home, and have come to us in consequence; and there are those who have been won by the simple proclamation of the Gospel by a converted fellow-countryman."

Dr. Baxter writes from Chagga, regarding the late Chief Mandara:—"When I last saw Mandara, during the conversation I urged upon him the necessity of at once deciding for Christ. He replied that he had already received Him as his Saviour, and prayed to Him daily. I said, if such was the case he would seek to obey Him, and that one of His commandments is that we remember the seventh day to keep it holy. He said that henceforth he would forbid the people to work for him on Sundays, and added that if he had not decided for Christ he would not have sent several lads to live with Mr. Steggall and be taught. I have therefore great hopes that I may meet my old friend in glory."

Palestine.—It will be remembered (see GLEANER, May, 1890, page 76) that at the beginning of 1890 a Persian Mullah was baptized at Baghdad, and that immediately afterwards he was arrested and thrown into prison. At the same time the catechist Yusef was apprehended, beaten, and imprisoned, and then banished to Bitlis by the Turkish authorities. He was at length released, but only on certain conditions, one of which was that he should not return to Baghdad. He is now at Jerusalem, where he has been engaged to keep the Book depôt.

[We are compelled to defer other Mission Field paragraphs till next month.]

BISHOP RIDLEY AND THE INDIAN TRIBE.

READERS of the GLEANER will readily recall the striking letter from Bishop Ridley which appeared in the GLEANER for March, 1891. In it he told the story, not of a chief who had embraced Christianity like Sheuksh, chief of the Kitkatlas, but of one who had applied to him for a teacher, but had been sorrowfully refused for lack of means and a man. So responsive were the public to Bishop Ridley's tale that prayer began to ascend directly from hundreds—young and old—that the Gospel might be sent to the seeking tribe, and money, unsolicited, was sent to the C.M. House to cover the expense of an additional missionary. A telegram was sent authorising Bishop Ridley to send some one forward at once to the people, which he did. He now writes to render an account of what he has done. It illustrates the potency of prayer. Before our telegram announcing the response of the public could be acted on, God had otherwise answered the petition. A Canadian Missionary Society had come forward in answer to an appeal from the Indians, and when Bishop Ridley's messenger arrived on the spot he found the need had been supplied. Our missionary, therefore, after consultation with the Bishop, withdrew. At first it may seem a little disappointing to those who so quickly and gladly sent of their substance to find that others had begun the work, but seen in the right light the incident is a wonderful object-lesson on the power of prayer. Faster than we by aid of cable message could reach the tribe, God had sent an answer to His people's supplications.

Bishop Ridley writes as follows in reference to the "Special Fund," which is no longer needed for those for whom it was meant. His suggestion as to the disposal of the Fund will commend itself to all.

EXTRACT FROM BISHOP RIDLEY'S LETTER.

"This sets free the special fund for other purposes. My own idea is that as it was given to extend our work among the unevangelised Indians it might be well spent on a mission among the Stickine River Indians to whom, till now, the offer of the Gospel has never yet been made.

"Ten years ago I made an attempt to go among them myself, but just as I reached the mouth of the river the only steamer on it was wrecked on a bar. So I returned. Since then I have several times been on the point of making another attempt, but the troubles near at hand always hindered me. Now I could not go because my walking powers have been sapped by *la grippe*. Still I feel bound to try to lead them to Christ. If I cannot go I must send.

"These Indians, unlike all others I have yet met with, have no settled homes, but are hunters, and live entirely by the chase. No white man knows anything of their language. The gold miners tell me they are very shy, especially their women, which is as commendable as unusual among Indians. They have no belongings beyond what they and their dogs can carry on their backs. Their powers of endurance are said to be extraordinary. The cold they seem to defy. The summers are delightful. Whoever undertakes the duty of missionary pioneer must be a great itinerant. I should license him to a district as large as the two provinces of Canterbury and York, with Scotland thrown in. He must be sound in wind and limb as well as in the faith. He must not have a wife. During the winter a log hut will be home. Servants will not be required, therefore accommodation for one will suffice. As soon as the confidence of the Indians is won, then some of the boys of the tribes can be received as boarder pupils, and the hut enlarged to admit them. Eventually the Indians will settle down near the missionary for part of the year, and so become civilised as well as evangelised. This work is really heroic and requires a man inspired with spiritual fervour strongly flavoured with common sense.

"Where to find him God alone knows at present. I pray that he may quickly obey the King's command."

Just as we go to press a further letter reaches us from Bishop Ridley. It tells of his serious illness, and urgent need of rest and change. He writes:—

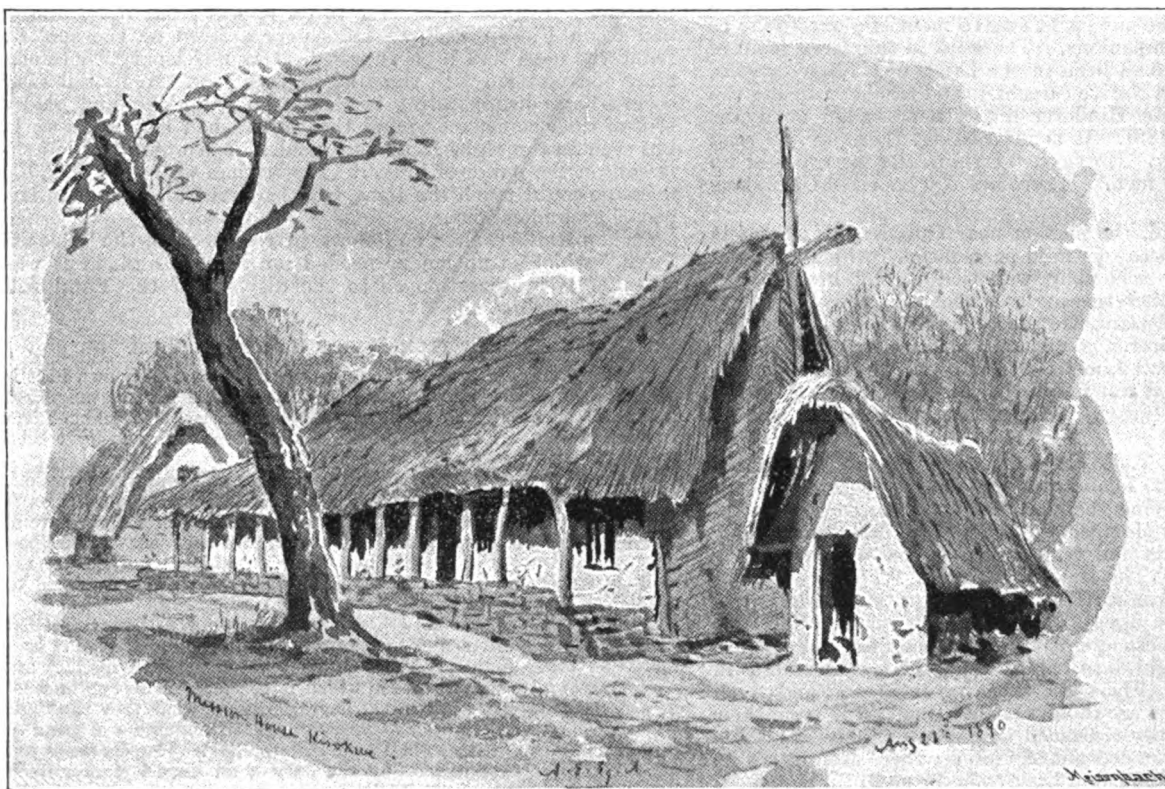
"As soon as I am able to venture I shall embark. . . . Then, if strong enough, I shall try to reach England in time for the C.M.S. meetings in May at Exeter Hall. . . . I must tell you a beautiful thing. When the Indians were no longer allowed to see me they met every afternoon in the church for special prayer on my behalf. Men and women prayed in succession, eight or nine at each meeting. They did not tell our missionary party of it, but accidentally the latter heard of it. I saw Mrs. Ridley slip out of the room every afternoon, and heard her leave the house. Curiosity led me to inquire the meaning of it. Then I learnt of their love for me. I knew it was there before, but not to this affecting extent."

AT KISOKWE.

BY THE REV. H. COLE.

[This fresh and vivid description of Kisokwe is scarcely in accord with our usual idea of a Mission Station in Central Africa. But no doubt even Kisokwe has another side, and is not altogether an easy place to live in.—Ed.]

THE telegram received at the C.M. House on March 26th, announcing the death of Mr. Pratley at Kisokwe, just after arriving there, is saddening indeed. As "the work is great and large, and we are separated upon the wall, one far from the other," the presence of an additional worker was the cause of much thankfulness. But, alas, before he had time to gird on his armour, the icy hand of death was laid upon him, and his name is now added to the roll of martyrs who have died for Christ's cause in Africa. One is, however, thankful to say that, although our departed brother was not permitted to proclaim with his tongue the everlasting Gospel to the Wagogo, yet he was privileged to print for them, whilst at Frere Town, the Gospel of St. John, and thereby "he being dead yet speaketh."



MISSION HOUSE, KISOKWE. (From a Sketch by Bishop Tucker.)

A brief description of Kisokwe, from the pen of one who has lived there several years, may not be uninteresting at this time. The Mission station, which was formed in 1882, is 200 miles west of the Zanzibar coast, and 4½ degrees south of the Equator. It is beautifully situated, having an elevation of over 3,000 feet above the sea level, and nestles amongst the Usagara range of mountains. Acacias, cactuses, and other tropical trees adorn the slopes, and giant sycamore fig-trees, with rich foliage, shoot up from the valleys. Various ferns, including the maiden-hair, grow in wild profusion on the banks of every stream, and flowering shrubs, jasmine, hollyhocks, and convolvuli beautify the wayside. Large, rugged rocks are found here and there, inhabited by wild goats and conies. Hares and gazelles jump up at one's feet from the long grass and shrubs, bush bucks rush off with a bark at the approach of danger, whilst wary koodoos disport themselves in the open glades. Apes and monkeys, emerging from the neighbouring forests, invade the gardens, and carry off, under a shower of missiles, Indian corn, pumpkins, and potatoes. Pigs and porcupines, under the cover of night, steal a march upon the poor farmer, and gorge themselves with the food intended for himself and family. Leopards, pinched with hunger, pounce upon the flock, and kill the unoffending sheep before the shepherd's eyes. These, and many other wild creatures, abound in the vicinity. Several rivulets, whose waters are deliciously cool and refreshing, flow near by, and in the rainy season become mighty torrents, carrying trees and garden produce right away to the distant forest.

The seldomer it rains the heavier the storm when it comes. But the

ground dries up very quickly under the hot rays of the sun, and the crops get scorched whenever there is a long pause between the showers. Hence, where artificial irrigation cannot be employed, the results of agricultural pursuits are rendered very precarious. To obviate this difficulty a patch of ground watered by a spring was chosen by the missionaries. Here various European and native vegetables were raised with success. So large were the cabbages that two were tried in the scales just for curiosity, and were found to weigh twenty-two and thirty-five pounds respectively. The potatoes also grow to an enormous size. An ape, in search of his breakfast, paid a visit to the garden and unceremoniously helped himself to the good things that were there. But his movements were watched by a black boy, who ran to the spot and succeeded in taking from the thief a potato weighing over nineteen pounds. The fame of the native fruits, such as mangoes, papaws, and bananas, has reached far and wide. A thief came eight miles one night and was caught in a trap which had been set by the gardener to catch wild animals. His screams were heard afar off, and it is needless to say that he never had the rashness to trouble the garden again.

In former years the adjacent hills were populated by the Wahehe, but they were driven away by the Wasagara, who settled in the low-lying districts.

The presence of the Mission station, however (see picture) located in the bosom of the hills, gradually attracted several to come and live under its shadow; and now there is quite a flourishing community within the sound of the church bell.

The great friendliness and good will of the chief and people toward the white man are evidenced by the fact that, when our stations at Mamboya and Mpwapwa had to be temporarily abandoned owing to the Arab rebellion, the missionaries from these places found a secure asylum at Kisokwe.

LADIES' CHURCH MISSIONARY WORK DEPÔT.

THE Committee of the Ladies' Church Missionary Union have opened a depôt for work at 5, Wellington Terrace, Bayswater Road, W. The rooms are opposite the entrance to Kensington Palace Gardens, and three minutes' walk from Notting Hill Gate Station; constant omnibuses pass the door. A lady is engaged who will be at the depôt every day in the week (Saturday excepted), from 10.30 A.M. to 5.30 P.M.

It is suggested that ladies requiring articles for bazaars, will find at 5, Wellington Terrace what they want. To keep up this supply, and also, as heretofore, to send boxes of work to C.M. Sales, it is hoped the friends of the Society will generously send pretty and useful contributions of painting, pottery, and all kinds of saleable articles, especially well-chosen foreign goods. Any lady at a loss to know what to make can, by communicating with Miss Smith, either personally at the depôt or by letter, receive the necessary information.

There will also be kept a selection of Church Missionary books and pamphlets, and any of the Society's publications can be ordered there.

Ladies in the country where there is no Ladies' Union will be accepted as members of the London C.M. Ladies' Union on the payment of the subscription (1s. per annum), and contributing yearly two pieces of work.

The depôt will be opened on May 2nd, and all work must be sent addressed to Miss Smith, Ladies' Church Missionary Work Depôt, 5, Wellington Terrace, Bayswater Road, W., with a list accompanying each parcel, and the name of the sender. *The carriage should be paid.*

MISSIONARY OBJECT LESSONS.

IX.—ADVERTISEMENTS: WITNESSES.

SHOW children an advertisement, say of "Sunlight Soap." What is it for? Where are advertisements put? Everywhere; in books, newspapers, shop-windows, stations, on walls, palings, steamboats; everywhere. Why?

Lady travelling abroad saw as she landed in Holland big placards with "Sunlight Soap" on them. Sunlight soap can be had in Persia, &c. All this fuss just to tell people to buy a particular kind of soap.

Sometimes you see "walking advertisements," string of men walking slowly along street with board back and front advertising something. Many sorts of walking advertisements—indeed everybody is one, whether he will or no. You are little advertisements, every one of you. Your clothes an advertisement of your parents' care for you, and often of your own carelessness and untidiness. Your behaviour an advertisement of your training.

And if you will you can be good and true advertisements of something greater and better. See Acts i. 8.

"Witnesses unto Me." Here is something worth living for. To tell people about Him by our words and lives. Where? Everywhere—"both in Jerusalem, and unto the uttermost parts of the earth." In lessons and play, in school or shop or home or travelling—everywhere we can witness for Him. How? Not always, or even chiefly, by words, though we must ask for courage to speak whenever we ought; but best witnessing done by our lives. No use asking a playmate to love the Lord Jesus if soon after you quarrel with or cheat him. Let him see that your love to Him makes you loving, unselfish, honourable, and humble and sorry when you have done wrong. Then when you speak to him of your Master he will be ready to listen. Every manufacturer knows that the best advertisement is a really well-made thing. So the best witness for Christ is a life that shows what He can do by the power of His Spirit.

Remember "both" and "and" in this verse. Must witness for Him at home, and also be ready to go to the "uttermost parts" if He calls us there. Advertisements are sent to distant countries. Why? So witnesses of Christ must go to "uttermost parts," that souls may be won to Him there.

Advertisements often praise up article far beyond its worth. Can we possibly say more of our Master than He deserves? Eph. iii. 19; Phil. iv. 7. Ah no! "the half was never told."

X.—LEATHER AND SEALING-WAX: A SAVOUR OF LIFE AND DEATH.

Show children a seal (the impression in sealing-wax).

See this impression so clear and delicate, every tiny mark and letter perfect. How was it made? Yes, with a seal; but how on this hard wax? So heat makes sealing-wax soft.

Now look at this (holding up bit of leather made dry and useless by heat). What is it? But leather is supple and can be twisted about any way. Why is this so hard and brittle? I thought you said heat made wax soft; why should it make leather hard?

Why are brothers and sisters, schoolmates, friends, often so different? Some gentle and kind, loving and serving the Lord Jesus, while others are selfish and careless, and don't love Him at all. His love shines on both; but some only seem to get harder the more they hear of it, like the leather before the fire, while others grow tender and humble so that He can stamp His own image on their hearts, as the wax softens in the flame till it can receive the stamp of the seal.

So it is abroad. Some of the heathen welcome the good news gladly, while others turn away from it and hate to hear it. So it always was. Acts xiv. 1, 2, xviii. 6, 8. Must we give up preaching when they refuse to listen? No; always go on. They may die without receiving Christ, like King Mtesa of Uganda; or may yield at last like Shenksh (see Bishop Ridley's letter in February GLEANER). In either case our duty is to tell the good news, and leave results to God. He knows which hearts will melt and which will harden in the sunshine of His love.

What is the love of God doing for you? Is it hardening your heart so that you don't care to hear about it? Oh! if so, ask Him to give you a new heart which will soften as it hears of His love, and learn to be like Him.

The sealing-wax takes not only the impress of the seal but of the motto. And if hearts are truly softened by Christ's love, His motto will be written on them. What is it? Heb. x. 9; St. John iv. 34; xvii. 4. To do God's will and work. This was His motto. So He gave Himself for us.

If His motto is truly stamped on our hearts, what will follow? We shall give ourselves to Him body, soul, and spirit, and be ready at His call to give time, strength, money, even life itself, to take the knowledge of Him to those who have not got it.

XI.—A CANDLE: OR, A LIVING SACRIFICE.

Show children a candle. What is it for? Shall we light it now? (in broad daylight). No use to do so? Why not? When should we light it? Then if you have a candle given you you need never be without a

light as long as you live? What, won't the candle last for years? It burns away, does it? Burns itself away in giving light to other people. Poor candle!

Yet perhaps if it were alive and could speak it might say, "I don't want your pity; everything comes to an end sooner or later, and how can one spend one's life better than in giving light?"

I don't know whether a candle would think in this way, but I know there are many men and women who are noble and unselfish enough to look at things so. Our missionaries go out to foreign lands, and live in awful cold, or deadly heat, among savage people, in bad air, with food quite different to what they have been used to at home, and often with very little comfort of any sort. Why do they go? To carry the news of Christ, the Light of the World, to those who don't know Him.

Can't they preach about Him at home? Yes, but every one here has heard of Him, and there are thousands of people always preaching and speaking and writing about Him. The missionaries feel as if staying here to preach Christ were like lighting a candle in daylight. They long to go to the dark places where His light has never yet shone.

Friends often say to them, "The climate of those foreign places will shorten your life; you might live much longer at home." But they answer, "Death must come sooner or later; the dark places need the light; how can we spend our lives better than in giving it to them?"

The candle burns itself away, and then there is no more of it—its little light is done.

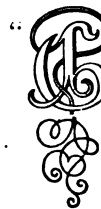
But the light of a life lived for Christ shines on and on for ever, encouraging others to live for Him too. Such lives as those of Hanington and Mackay, Bishop French and Bishop Patteson, remain for ever, for they "being dead, yet speak."

They were willing to be burnt away in their work like candles, and then when the suffering years were over their Lord made them stars. Dan. xii. 3.

So never let us waste pity on missionaries because their work shortens their lives. A. E. N.

◆◆◆
"GO YE!"

"Go ye into all the world, and preach the Gospel to every creature." Mark xvi. 15.



O!" 'tis the King of kings who gives the word.

Long since our Lord's commandment we have heard;

O that we now to prompt obedience stirr'd,

At once may rise.

"Go ye." If we have known the Saviour's name,

And would the promise of His presence claim,

Ours is the work to spread abroad His fame

In every land.

"Go into all the world!" Lord, make thou clear

To each his mission-field, far off or near,

There may we labour, and without a fear

Abide with Thee.

"And preach the Gospel," not by words alone,

By holy, loving lives may Christ be shown,

And thus Thy great salvation be made known

To all around.

So may we preach that every soul be taught

How Jesus, spotless, righteousness hath wrought;

And by His death eternal life has bought

For all who trust.

And how He lives to save them evermore,

Who come into the fold by Him, the Door,

And guide and keep them till they stand before

His Throne above.

"To every creature" may the news be told,

The "Covenant of peace" to each unrolled,

And all be gathered in the one true fold

Of Christ on earth.

Father, O may Thy Spirit from on high

To each of us our Saviour's words apply;

And make us with one heart and mind to cry,

"Thy Kingdom come."

Rouse us to earnest efforts to extend

That Kingdom unto earth's remotest end,

And labourers into Thy harvest send

For Jesus' sake.

Work with Thy Missionaries, gracious Lord;

By "following signs" confirm Thy holy Word,

Till, when by all Thy message has been heard,

The end shall come.

H. M. L. S. (GLEANER 2756).



HOW does the grand but oft-forgotten truth on which we have been insisting, that the Lord's Advent and appearing "*may come any time*," affect our missionary work? The phrase is a popular one, "Africa for Christ," "India for Christ," "China for Christ," "Japan for Christ"; but what do those who use it mean by it? Do they mean (a) the conversion of the whole population to spiritual religion? Or do they mean (b) an outward national profession of Christianity, so that "Christian India" would be a similar phrase to "Christian England"? Neither one nor the other is the purpose of Missions, according to Scripture. As to (a), such an expectation is entirely contrary to the Word of God. Christ is coming, not to a converted, but to an unconverted world. His Advent is to be "as in the days of Noah," "as in the days of Lot" (St. Luke xvii.). It is most strange how widely this perfectly plain and simple statement has been forgotten. It is one of the most singular features in the history of doctrine in the Church. The early Christian writers were quite clear on the subject. Even in the darkest ages the truth was not wholly buried; for Bernard of Cluny's hymn, the translation of which has become so popular of late years, says,—

"The world is very evil,
The times are waxing late;
Be sober and keep vigil:
The Judge is at the gate."

And yet vast numbers of Christians now fancy that the glorious promises of the universal spread of true religion, of the earth being full of the knowledge of the Lord as the waters cover the sea, are to be fulfilled by the agency of our Missions before the Lord comes. No wonder the Advent is a remote thing to them! They agree with the Archbishop that "it must come some time"; but they cannot go on and say with him that "it may come any time."

Then as to (b). We have no right to say that India or China will certainly *not* be a "Christian country" in outward profession in this dispensation. The early Christians could not foresee that far-off Britain would be a "Christian country" long before the Lord came; and if it pleased Him to tarry long then, it *may* please Him to tarry long now. But the gradual "conversion" of a whole nation to external Christianity is only an indirect result of Missions. It is, indeed, not a result to be despised, any more than other collateral results, geographical, linguistic, commercial, philanthropic, and so forth. But it is not the real and primary purpose of our work, as laid down in the New Testament. The present dispensation is *elective*. God "visits the Gentiles, to take out of them a people for His name" (Acts xv. 14). "I have chosen you," said Jesus to His disciples, "out of the world" (St. John xv. 19). The song of the saved is "Thou hast redeemed us to God by Thy blood out of every kindred and tongue and people and nation." Hence the original title given by Christ Himself to His spiritual Church is the *ecclesia*, i.e. "called out." This "calling out," this election, however, is only preparatory. There is to be universal triumph for the Gospel one day. "All Israel shall be saved" (Rom. xi. 26). "All nations shall call Him blessed" (Ps. lxxii. 17). But if the Lord comes, as He says He will come, to an unconverted world, this universal triumph cannot precede, but must follow His coming.

So the true present purpose of our Missions is to "call out" the elect Church; and as that is now being done, it is a simple fact that the Advent "*may come any time*." We do not know when that "calling out" will be complete. In our Burial Service, as before quoted, our Church prays God "*shortly to accomplish the number of His elect*." How quickly that prayer

will be answered we know not. But if the Lord is waiting for us to do our part, and we are not doing it, and His coming is thereby delayed, what a mockery is that prayer!

Remembering, however, the tendency in us all to exaggerate even what is true, we must next month guard what we have said this month from misunderstanding and misuse.

A striking testimony to the growth and deepening in England of interest in the Foreign Mission work of the Church of Christ was given by Archdeacon Moule in an address delivered in Shanghai during the Week of Prayer. "The change," he said, "in some respects during the eight years which had elapsed since my last visit seemed almost miraculous." After describing the great Exeter Hall Meetings at which he had been, Archdeacon Moule continued:—

"The formation of the Gleaners' Union of the Church Missionary Society is another very remarkable evidence of the revival and growth of missionary zeal in the Church of England. . . . The Union numbers more than 40,000 members. Though only five years old, my own ticket is numbered 36,841. Very many of the recent missionary recruits are drawn from the ranks of this Gleaners' Union."

Should not each testimony that God has owned and blessed the Union stir every Gleaner to humble confession and believing prayer—confession, because the "exceeding greatness" of the power which is to us-ward has been so little availed of; and prayer, even the prayer of faith, because He who has blessed will bless?

The Gleaners' Union Conference at the C.M. House on the afternoon of the Anniversary Day is now so well known that there is no need to make further reference to it. For the first time it will lack the presence of its usual President, Mr. Stock, but the meeting will be of the same bright and informal character as in the past.

LETTERS FROM GLEANERS.

Sowers' Bands.

I was very glad to see the notice about the Sowers' Band in a recent GLEANER. Could not more Gleaners help in this work and start new Bands? Ought there not to be a Band in every parish where C.M.S. is at work? The Sowers' Band should be, with God's blessing, a real power, and Sowers of sixteen or seventeen should be transferred to the Gleaners' Union. We have lately started in this form a Band for *upper class* children, and already have thirty-six members, many of whom belong to families where hitherto not the slightest interest has been taken in Foreign Missions. Many of the children have taken missionary boxes, and the older ones use a weekly Cycle of Prayer. They are all intensely interested, and we are praying that the Master will abundantly own and bless the work. I can only say that the work is delightful; the children are so enthusiastic, interested, and loving, and our hall parties are eagerly looked forward to by Gleaners and Sowers alike, and always close with a short bright missionary address, a hymn, and prayer.

"Only an hour with the children
Pleasantly, cheerfully given;
Yet seed was sown
In that hour alone
Which would bring forth fruit for Heaven."

GLEANER 19,076.

An "Odds and Ends" Sale.

Having often been encouraged by the suggestions in the GLEANER, I should like to mention an effort we made last year, which was a great success, and which might be helpful to others. We have an annual sale for the C.M.S., and are always trying to increase the same, so it occurred to me to get the members of the Children's Scripture Union to collect for an "Odds and Ends" stall. The parish and immediate neighbouring houses were divided into districts, and a certain number of children were sent with a letter to ask for contributions. Friends were most kind and helpful, and garments, boots, shoes, hats, ribbons, laces, frames, books, &c., &c., were brought in such a quantity that we almost feared much would be left on our hands. The only trouble about the things was that they had to be looked over, rubbed, ironed, polished, mended, and scrubbed, but we were amply repaid by the success of the undertaking. The articles were sold very cheap, and it certainly proved a useful and an attractive stall to our villagers. The children got so interested in it, and were most eager; most of them brought contributions of their own. By turns they were saleswomen, under the superintendence of two married women. To their delight the stall realised £13 0s. 6d. They are looking forward to making a similar effort (D.V.) for the next Sale. We almost feared their stall would spoil the other stalls, but it did not, and really seemed to increase the interest of the whole Sale. The Y.W.C.A. have for four years had a stall of their own, and have worked heartily and willingly for it, and the average amount of their stall has been £10 a year.

I. N. T.

Treasured Coin.

I am sending you to-day two five shilling pieces to aid the funds of our Gleaners' Union. The older one I have carried about with me for twenty-one years, and used to use it at Westminster School to draw the circles in

my Euclid. The other one, dated 1822, has pleasant associations; but I feel that in giving them for the service of my Lord and Master I am just doing what He would best like me to do with them. So may His blessing rest upon this little gift, and so shall I see them hereafter as "treasure in heaven."

F. L. D., Curate of O—.

Local Branches of the Gleaners' Union.

The following Branches of the Union have been registered:—*In the London District*:—Coleman Street, E.C., St. Stephen's, Secretary, Rev. J. D. Mullins, 12, Christopher Street, Finsbury, E.C.; Islington, Holy Trinity, Secretary, Miss Anderson, 117, Calabria Road, Highbury, N.; Paddington, Christ Church, Harrow Road, Secretary, Mrs. Thwaites, 283, Harrow Road, W.; West Ham, Secretary, Mr. J. S. Hogg, 200, The Portway, West Ham, E. *In the Provinces*:—Birmingham, St. Saviour's, Hockley, Secretary, Miss A. M. Hooper, 219, Lozell's Road, Birmingham; Hereford, St. James', Secretary, Mr. P. L. Earle, 27, Castle Street, Hereford; Leamington, St. Mary's, Secretary, Miss L. A. Robinson, The Newlands, St. Mary's Road, Leamington; Masborough, Northfield Mission, Secretary, Mrs. Nicholson, 98, Clough Road, Masborough; Norwich, Secretary, Mr. C. F. Hinde, Cleveland, Unthinks Road, Norwich; Shrewsbury, St. Alkmund's, Secretary, Rev. N. F. Duncan, St. Alkmund's Vicarage, Shrewsbury; Tremereichion, Secretary, Miss Oldfield, Bryn Clwyd, Tremereichion, St. Asaph, Wales; Walsall Wood, Secretary, Miss A. M. Jackson, Deep Moors Farm, Walsall Wood. *In Ireland*:—Armagh, Secretary, Rev. F. M. Moeran, 3, Winder Terrace, Armagh; Dublin, St. Andrew's, Donnybrook, Secretary, Rev. J. A. F. Warren, 33, Marlborough Road, Dublin. *Abroad*:—Old Cairo, Egypt, Secretary, Mr. G. F. Packer, C.M.S., Old Cairo, Egypt.

Gleaners' Union Roll Call.

"They rest from their labours."

Miss Parker, Weymouth, No. 13,925, March 15th, 1892.
Miss Gertrude Brain, Mitcheldean, Glos., No. 13,466, March 12th.
Miss Bruce, Blackheath, No. 3,852.
Graham Wilnot Brooke, Lokoja, No. 22,397, March 5th.
Rev. C. H. T. Roberts, Holloway, No. 14,510, March 8th.
Mrs. W. Jones, Widnes, No. 31,708, March.
Mrs. Holgate, Swansea, No. 38,804, Feb. 17th.
Miss S. C. Edwards, Hardingham Lodge, Attleboro', No. 446, Nov. 30th, 1891.
Mrs. Harding, Trowbridge, No. 41,356, March 26th, 1892.
Miss Mary Palmer, Greford, No. 22,549, March 31st.
Miss Charlotte Roberts, Needham Market, No. 9,156, March 15th.
Mrs. A. M. Lemit, Edgbaston, No. 16,355.
Alfred F. Pratley, East Africa, No. 27,965, March 9th.
Miss E. M. Sutcliffe, Chester, No. 24,406, March 2nd.
Miss Louisa A. Hanson, Norwood, No. 38,295, March 4th.

MONTHLY BIBLE QUESTIONS.

Questions on St. Paul's Second Epistle to the Corinthians.

Rules and full particulars as to this competition will be found on page 15 of the January GLEANER.

1. "The whole Epistle reminds us of an itinerary."—Bengel. "The very stages of his journey are impressed upon it."—Stanley. Collect the traces of this journey from Ephesus to Corinth which are found in this Epistle, and hence decide the probable place of writing. Quote St. Luke's rapid summary of the same journey. Explain, "This is the third time I am coming to you."
2. The Second Epistle to the Corinthians richly illustrates the "compensations" of the Christian life. It also reveals more clearly than any other the secret thoughts and feelings of St. Paul. Show this.
3. What evidence does this letter afford that the First Epistle to the Corinthians had a salutary effect? Notice the various objections to St. Paul's person and work which are here hinted at. Who was "the brother whose praise is in the Gospel"?
4. By what figures does St. Paul illustrate:—(1) The death and resurrection of the body—(2) the personal insufficiency of God's workmen—(3) his own bodily affliction? For what purpose does he use the figures of:—a Roman general's triumphal procession—a mirror—a rule or measuring rod?
5. Quote and explain in your own words the teaching of this Epistle on the Atonement—the vicarious Death of Christ—regeneration—progressive sanctification. Show that these doctrines were treated by St. Paul in a similar way in Epistles written about the same time.
6. Draw out from this letter some of the methods and experiences of Foreign Missionary Work. Illustrate from the history in the Acts, and give parallels, where possible, from Modern Missions.

Answers, addressed to the Editor of the GLEANER, and legibly marked outside "Bible Questions," must reach the C.M. House, Salisbury Square, London, E.C., not later than May 31st.

MONTHLY ESSAYS

On the C.M.S. Almanack Subjects.

Rules, &c., will be found on page 15 of the January GLEANER. The subject for May is—

"Walking with God."

The Essays must reach the C.M. House on or before May 31st, each packet being clearly marked outside, "Essay Competition."

The Prize Winners for the March Essays are Miss C. H. Phelps, Felixstowe, and Mr. P. B. Walmsley, Hereford.

ERRATUM.—The name of Miss M. K. East was accidentally omitted from the list of "Commended" Competitors in the *Missionary Bible Searching Competition for 1891*, which we published last month.

HOME NOTES.

THE following have been accepted for foreign service since our last issue:—Miss Gordon, who had been sent to Hang-chow by the Australian branch of the C.E.Z.M.S., to join Mr. Horsburgh's party, subject to certain conditions; Miss Edith C. Payne, connected with St. Peter's Church, Tunbridge Wells; Rev. Frederick Godfrey Toase, A.K.C.L., Curate of St. Barnabas, Holloway; Rev. Wm. Archibald C. Fremantle, M.A., of Balliol College and Wycliffe Hall, Oxford, Curate of St. Paul's, Dorking; and Messrs. J. H. Briggs, H. Proctor, W. G. Walton, and B. Totty, Students at Islington College.

The Rev. A. H. Bowman, Association Secretary for East Yorkshire, formerly of the Old Church, Calcutta, has been accepted for the charge of the Girgaum Church, Bombay.

We regret to announce the death of the Rev. Canon Payne, Vicar of St. John the Evangelist, Reading, a warm supporter of the C.M.S.

The Ven. Archdeacon Farrar preached, on behalf of the Society, in Westminster Abbey on the evening of April 3rd. The Abbey was crowded in every part. The Rev. W. H. Ball of Calcutta preached at the forenoon service, which also was on behalf of the C.M.S.

A Conference of the Committee of the Lay Workers' Union and representatives of Missionary Bands, was held at the C.M. House on March 29th, the object being to consider how the Union could best assist the branches and associated societies in their work. There was a large attendance, and a lengthened and interesting discussion. The Conference adjourned, after appointing a Committee to confer with the Conference Committee of the Bands and report to a subsequent meeting.

A Mission "At Home" was held at South Norwood in the London City Mission Hall on March 28th to welcome the Rev. Canon Taylor Smith (formerly Curate of St. Paul's, Penge) on his return on sick furlough from Africa, and to hear an account of his work in the Diocese of Sierra Leone. The large hall was completely filled. An earnest appeal was made for greater interest in the missionary cause, more liberal offerings for its extension, and above all for an increase of labourers for the Foreign Field.

The Treasurer of the Bath Association was able to announce at the annual meeting held on March 21st, that the year's receipts had amounted to £2,247 as compared with £1,589 of the previous year. The anniversary meetings were well attended.

The Annual Meetings of the Bristol Auxiliary were held on March 28th, and were largely attended. The report read at the morning meeting stated that the sum raised within the district during the past year had been £3,481, besides £190 sent direct to the Mission Field, being an increase over the previous year. Much regret was expressed at the retirement, on account of ill-health, of the Rev. J. Wilkinson from the office of Clerical Secretary. The Rev. J. Eustace Brenan, Vicar of Emmanuel, Clifton, succeeds. At the evening meeting the Dean of Bristol presided, and Bishop Marsden was present.

The Leamington Association held its Anniversary on March 14th, when it was reported that the contributions for the year, viz., £965, were £122 in excess of those of the previous year. The Bishop of Worcester presided at one of the meetings, and special interest was evoked by the announcement that a Leamington clergyman—the Rev. W. Welchman—was about to go to Ceylon as a missionary in connection with the C.M.S.

The Seventy-ninth Anniversary of the Leeds C.M. Association was held on March 26th to 28th, closing with a great meeting at which the Lord Bishop of Ripon presided, and delivered an address. The report gave evidence of excellent local organisation, including the very useful work of a Ladies' Union, a Clergy Union, and a Young Men's Union; and showed the total receipts to have been £1,216. One interesting item therein was a profit of over £7 as the effect of localising the GLEANER, the sale of which had now reached 1,700 copies a month. Might not this result be attained in many other places?

The Annual Meeting of the Manchester Auxiliary on March 14th was very successful. The Secretary was able to report receipts amounting to £4,061, which, compared with the ordinary contributions of the previous year, showed a slight advance. Addresses were given by missionaries from India, Japan, and China.

As a result of the late F.S.M. at Teignmouth, the sum of £70 has been subscribed towards the support of a lay missionary wherever the C.M.S. may appoint. This is practical and welcome.

Several successful Sales of Work in aid of the C.M.S. were held during March, notably at Edinburgh, in connection with the Auxiliary there, at Carlisle, and at Southport. At the former there was a Loan Exhibition

of curios, illustrative of various missionary fields. The students who managed the Exhibition were attired in native costumes as North American Indians, Singhalese, Chinese, and Mohammedans. At the last mentioned Sale the stallholders presented to the Mayoress, who had opened the Sale, a beautifully bound copy of the C.M. Gleaners' Pictorial Album.

The Gleaners in Sunderland were very busy during March, seven meetings having been held and missionary addresses delivered. It is worthy of notice that the localised GLEANER for Sunderland realised a profit, during 1891, of over £9.

The *North India Gleaner* in announcing a considerable recent increase in its circulation, attributes it "mainly to the interest in missionary matters which has been awakened by means of the branches of the Gleaners' Union which have been recently established in various parts of Bengal and the North-West Provinces."

An Association Secretary has sent an interesting memorandum showing year by year the amounts collected by Mrs. —, housekeeper at — Hall, in her box given out in the year 1861, the total being £28 7s. 8d. An object-lesson surely this in systematic "getting" worthy of being read everywhere!

THE REV. DR. PIERSON AT THE C.M. HOUSE.

ON March 21st there was a large gathering of the Younger Clergy Union in the C.M.S. House to receive the Rev. Dr. Pierson, of Philadelphia, who came to fulfil an engagement made some time ago, which was postponed on account of his illness. The Rev. John Robertson, Vicar of St. Mary's, Kilburn, presided. After devotional exercises, routine business, and introductory remarks by the Chairman, Dr. Pierson addressed the meeting, expressing the pleasure he felt in accepting the invitation of the Union; pressing home the failure of the Christian Church to fulfil adequately the last command of her Great Head; reviewing the late remarkable openings for missionary effort, and the inadequacy both of men and means to follow these up; suggesting as an object to be kept in view, and a result to be expected, under the Divine blessing, that within the next fifty years every creature on earth shall have heard the Gospel; and solemnly urging on his younger brethren the duty as well as the privilege of personal service in the Foreign Field when that is possible, and of using every effort to aid the cause by word and work at home. After Mr. Wigram had, in a few words, welcomed Dr. Pierson, and detailed some of the Society's urgent needs for men at present, and Mr. Baring-Gould had addressed the meeting, the Chairman conveyed the thanks of the Union to Dr. Pierson.

A Generous Gift.

THE following touching communication, accompanied by £20, was recently received at the C.M. House:—"For the C.M.S., from a servant who believes that the Lord asked her for it during the F.S.M."

PRaise AND PRAYER.

Topics from the "Gleaner."

PRaise.—For the increased income during the past year (p. 65). For the life and work of missionaries recently fallen in Africa (pp. 65, 66, 69). For the safety of missionaries and converts in China (p. 66). For the revival of missionary interest in the University of Oxford (p. 66). For signal answer to prayer in the North Pacific Mission (p. 75).

PRayer.—For the Anniversary (p. 65). For a further increase in men and means (p. 65). For the Niger Mission, that the ranks may be speedily filled (pp. 65, 69). For Waganda converts recently baptized (p. 68). For the work in Mohammedan Lands (pp. 69, 73, 74). For Bishop Ridley, that he may speedily be restored to health (p. 75). For the G.U. Conference on May 3rd (p. 78).

Forthcoming Sales of Work.

Quarndon, Derby. Postponed to June 8th and 9th.
Mrs. Baskerville, St. Stephen's Vicarage, Walthamstow, July 5th.

The Society's Ninety-third Anniversary.

THE ANNIVERSARY SERMON will be preached (n.v.) on Monday Evening, May 2nd, at St. Bride's Church, Fleet Street, by the Very Rev. the DEAN of NORWICH, V.P. Divine Service to commence at Half-past Six o'clock. (No tickets required.)

THE ANNUAL MEETING will be held (n.v.) at Exeter Hall, Strand, on Tuesday, May 3rd. Chair to be taken at Eleven o'clock precisely. Doors opened at Ten o'clock.

A PUBLIC MEETING will also be held at St. James's Hall, Piccadilly, on the same day. Chair to be taken at Eleven o'clock. Doors opened at Ten o'clock. A limited number of Reserved Seat Tickets (numbered) at 1s. each will be issued for this Meeting.

A PUBLIC MEETING of the Society will also be held at Exeter Hall, in the evening of the same day, at Seven o'clock. Doors opened at Six.

Tickets of admission to EXETER HALL and ST. JAMES'S HALL may be had on application at the C.M. House, Salisbury Square, daily, from Tuesday, April 26th, to Friday, April 29th, from Eleven to Four o'clock; on Saturday, April 30th, from Eleven to One o'clock; and on Monday, May 2nd, from Eleven to Four o'clock. No tickets will be issued before the time here specified. It is particularly requested that persons applying for Tickets will confine their application to the number actually intended to be used, and state for which Meeting they are required.

If application be made by letter, address "THE LAY SECRETARY."

PUBLICATION NOTICES.

Annual Letters of C.M.S. Missionaries, for 1891-92.—

Part IV. now ready, containing Letters from Japan and Ceylon Missionaries. Price 3d., post free.

BRIEF SKETCHES OF C.M.S. WORKERS. By Emily Headland. (Vide page 311 of *C.M. Intelligencer*, for April.)

This series will be kept on sale in the Book Room at the C.M. House, Salisbury Square. Foolscap 4to, paper covers. Price 3d., post free.

No. 1.—*Rev. Henry Venn*, now ready.

[Miss Headland's pamphlet on "China and Opium" can also be supplied from the Book Room. Price 2d., post free.]

"DO NOT SAY." By Rev. J. Heywood Horsburgh. The price of this stirring pamphlet is now 2d. (3d. post free). 25 copies supplied for 3s. 9d., post free; 50 copies for 7s. 6d.; direct from C.M. House.

Orders should be addressed to The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C.

THE CHURCH MISSIONARY GLEANER may be ordered through local Booksellers; or direct from the Church Missionary House, Salisbury Square, London, E.C. Price One Penny, or 1d. post free.

The Subscription for the GLEANER direct from the Church Missionary House, post free for twelve months, is as follows:—

One Copy, 1s. 6d.; Two Copies, 3s.; Three, 4s.; Six, 7s.; Twelve, 12s.; Twenty-five, 24s.

P.O. Orders to be made payable to General Clennell Collingwood, Lay Secretary. Communications respecting Localised Editions of the GLEANER to be addressed to Messrs. Jaa. Truscott & Son, Suffolk Lane, Cannon Street, London, E.C. All literary contributions and general correspondence to be addressed to the Editor of the CHURCH MISSIONARY GLEANER, C.M. House, Salisbury Square, London, E.C.

Contributions Received by the Editor.

From March 11th to April 9th.
Gleaners' Union.

1,157 Membership Fees.....	£9 12 9
1,021 Renewals.....	8 10 2
431 For Union Expenses.....	27 16 3
329 For Our Own Missionary.....	50 11 1
40 For C.M.S.....	5 4 9
Total.....	£101 15 0

Of these the following are the amounts of and above 10s.:—

Kewick Branch.....	£3 11 10	Miss C. J. Fulton, per Mr. French.....	£0 10 2
Mrs. Hunt's Bible Class.....	1 0 0	G. E. Curtis.....	1 0 2
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Sale of Miss Pennell's New Year's cards, per Mr. W. E. Stride.....	1 2 6	Sale, per Mrs. A. E. Jackson.....	15 7 6
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For Africa:—H. Woodgate.....	£0 10 0	For Karachi Mission School:—"L.E." per Rev. G. A. Crookshank.....	£3 2 0
For Bishop Tucker's Fund:—Per Mrs. M. L. Fry, Gleaners' Sale.....	1 18 0	For China:—Miss S. Gray.....	0 10 0
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For India:—H. Woodgate.....	0 10 0		
Per Mrs. E. J. Hunt.....	0 2 0		

The Editor has also been requested to acknowledge—

For C.M.S.:—M. H. W. 5s., In memoriam of E. H. S., per L. R. Tanner 10s., "A Gleaner" £11, G. W. 20s., Mrs. F. W. Barker (box) £1 15s. 8d., St. Luke's, Birmingham, proceeds of lecture, per Rev. H. Sutton 10s. 6d., E. F. G. £1 3s. 6d., E. O. 20s., Mr. E. Pattenden 20s., Calcutta, Ch. Ch. Boarding School Fund:—Per Miss H. J. Neale, £45 4s. 4d., per Miss Chambers, £5. For Uganda:—Anon., Recovery Thankoffering £2. For Medical Missions' Auxiliary Fund:—"A Gleaner" 5s., "A Thankoffering from Bridgewater" £10. For the Society for Relief of Persecuted Jews:—R. and F. 10s.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, General C. Collingwood.



The Church Missionary Gleaner

JUNE, 1892.

EDITORIAL NOTES.

WE have indeed cause for humble thankfulness to God about the recent Anniversary Meetings. St. Bride's Church was densely thronged for the Annual Sermon; Exeter Hall and St. James's Hall were filled for both Morning Meetings, which was more than we had dared to expect, and the Evening Meeting in Exeter Hall overflowed its space by hundreds. Preacher and speakers alike were manifestly taught of God, and in all the gatherings there was a spirit of unity and enthusiasm for the holy cause. How the record of this, which we give in subsequent pages of the GLEANER, should cheer and stimulate our missionary brethren and sisters toiling in distant lands! But whilst rejoicing with grateful hearts, let us remember two dangers which result directly from the large measure of success which has followed the Society's work. Is there not danger lest we—and in that "we" is included not only the officials at Salisbury Square, not only the Committee, but also all the members and friends of the Society—should forget that we are still ignorant, weak, and helpless; that apart from the guiding Spirit of God we have no ability to think or act aright, and that if the work is to be continuously blessed and prospered it must ever be the work of God, and not of man? From every form of self-gratulation and exaltation may God in His mercy deliver us! "The Lord is with you while ye be with Him" comes as a solemn indication of the condition essential to continued prosperity; the "humble spirit" can alone make a dwelling-place for God.

The second danger alluded to is that some may rest content with present effort, measuring it by what has been, instead of by what might be, and ought to be done. The true standpoint from which to estimate the Anniversary is that of the needs in the Mission Field to-day. From first to last the cry for men rang out. Speaker after speaker testified to open doors. In Mission after Mission vacant posts were named. One of the Resolutions moved at the Annual Meeting, "while thanking God for the marked increase of intelligent interest in the Missionary enterprise" recognised "how entirely inadequate is the present apprehension of the Lord's urgent claim upon His Church for the speedy evangelisation of the world, in view of His promised return"; and another Resolution pledged the meeting because of the urgent call to strengthen existing Missions and to face the well-nigh boundless possibilities of expansion and extension, "to be instant in prayer to the Lord of the Harvest that He will raise up and send forth a vastly increased supply of duly qualified labourers." Therefore let us remember that we are only girding on our armour; the battle lies before us, not behind; effort must not only be sustained but redoubled if there is to be victory.

The continued cry for "more men," needs a guarding word. Let no one suppose that the offers of service are lessening—on the contrary, they are steadily increasing. This was strikingly illustrated at the Annual Meeting by Sir John Kennaway, in alluding to his permanent acceptance of the office of President of the C.M.S., which he has so ably filled for the past five years. He pointed out that in the year he took office (1887—88) the Society had eighty-two offers of service; last year the offers investigated by the Committee

numbered one hundred and seventy-nine. Then twenty-two candidates were accepted for immediate service (of whom four were ladies) and twelve for training; in this past year, sixty-six were accepted for immediate service (twenty-five being ladies), besides six accepted in the Field, and fifty-two were accepted for training. This is a good record; but it is "entirely inadequate" in view of the world-wide need.

The inadequacy is painfully felt just now at the C.M. House, when the question of the location of outgoing missionaries is under consideration. The short list of available men and women, and the long, long list showing the needs abroad, form a contrast between supply and need which is heart rending. Many promises made in response to eager entreaties from missionary brethren and sisters burdened with undone work must stand over in hope of future fulfilment, many posts must be left unfilled, many approved extensions postponed. All that can be done is to seek such guidance from God as shall enable the Committee to place each missionary where he is wanted *most*; and for this end we ask our readers' prayers.

It is rather the fashion now-a-days to decry the work of higher education in the Mission Field. The more rapid progress of purely evangelistic work, and the increasing recognition of the need for a world-wide "witness" to the Gospel, have a natural tendency to make educational work seem cumbersome and slow. True it is that our schools and colleges in India form a heavy item of expenditure, and that the annual record of baptisms is comparatively small. But what of that? Has it not been indisputably proved that the classes who are after all the leaders of Indian thought can only be reached with the Gospel when it is linked with the supply of their educational need, and if the avowed converts have not been numerous has not their individual influence been weighty in the extreme? Whilst heartily thanking God for all evangelistic and itinerant work we listened with keenest sympathy and interest to the Rev. C. W. A. Clarke's able exposition—we will not call it defence—of higher educational work at the Annual Meeting. His speech was perfectly illustrated by the presence of a subsequent speaker who was himself a convert from Moham-medanism through the Robert Noble College at Masulipatam, of which Mr. Clarke is now Principal. Our dear brother, Mr. Jani Alli, once more warmly welcomed by his English friends, after leaving the College, came to England, took his degree at Cambridge, offered himself to the Society, and returned as an ordained missionary to India to labour amongst fellow-Mohammedans—a fruit of educational work for which many have had cause to thank God. In our colleges and schools in India to-day there are scores of young natives of influence and ability with lives of great possibility before them for evil or for good. Surely here is a call for graduates of our home universities, a call for men zealous for the salvation of souls, and willing—nay, rather burning with a God-given desire—to use their mental powers to this end, to go forth to this high and holy work.

The probable early formation of the new Bishopric of Lucknow will, we trust, result in calling fresh attention to the problems presented to the Church of Christ in the North-West and Central Provinces of India. In this vast district, so

closely connected with the awful scenes of the Mutiny, some 224,000 square miles in area, and with a population of about fifty-six millions, Hinduism has its stronghold. In these provinces the C.M.S. is working in nineteen stations, and has in connection with it fifty-two European missionaries, clerical, lay and female, and twelve Native clergymen. It has a first grade Missionary College—the only one in the Provinces—a Divinity School, and many other institutions. The S.P.G. has three stations and six missionaries, including Native clergy. The ladies of the I.F.N.S. are also co-operating earnestly with our missionaries, and doing valuable medical, as well as evangelistic work. Several Nonconformist societies, both English and American, have entered the Field, but the whole missionary force is sadly weak compared with the vast population, and the proved hardness of the soil. The C.M.S. Committee have just decided to form a new Corresponding Committee for the N.W. Provinces, which will have its head-quarters at Allahabad, instead of working the Mission in connection with the Calcutta Corresponding Committee, as hitherto. We earnestly hope that the new Bishopric and the new Corresponding Committee may prove to be an expansion in organisation which will be rapidly followed by an expansion in aggressive missionary work.

It is scarcely safe to record details of African tribal disturbances in the GLEANER, as events often assume an entirely different aspect between the time when the paper necessarily goes to press, and the time when it gets into the hands of its readers. But at least we can indicate the real need for prayer. Two powerful tribes in Yoruba—the Ijebus and Egbas—have combined to close the road to the interior, thereby cutting us off from all communication with the Rev. J. B. Wood and Mrs. Wood at Abeokuta, and the Rev. T. Harding at Ibadan. The latter has, however, managed to get a letter through the blockade by the aid of an Ijebu Christian. It will be remembered that for some years the veteran David Hinderer and his wife were shut in from a similar cause. From East Africa a series of alarming and contradictory telegrams have caused much anxiety in reference to the Uganda Mission. The report that Mr. Ashe and Mr. de Winton were killed is contradicted, but the latest news confirms the intelligence of Mwanga's flight, and the safety of the white men. It is evident that the country is again in a state of turmoil, and no one can forecast the result. But "the Lord reigneth," and we trust our brethren, both English and Native, to Him. Meantime both West and East Africa Missions are crying out for reinforcements. Where is the answer to Bishop Tucker's telegram, "'Who then is willing to consecrate his service this day unto the Lord'? Africa waiting"? The eleven "dismissed" by the Committee on April 28th is a good instalment, but where are the rest?

Touching African anxieties, we must just name the question of Bishop Crowther's successor, which calls for much prayer and thought at head quarters now. The Committee desire above all things to act for the glory of God, and the true extension of His Kingdom. Prayer that their decision may be in accordance with the Divine Will, and be recognised as such, is specially needed at this juncture.

Facts and figures were given at the Annual Meeting of the British and Foreign Bible Society which abundantly illustrated the extent of the dependence upon it of the various foreign missionary agencies. These latter—including the C.M.S.—owe it a debt of gratitude which cannot be too fully recognised. We ourselves are dependent on the British and Foreign Bible Society for the printing of the Word of God in no less than sixty out of the seventy languages used in connection with our Missions. It is said that the Bible

Society issues for its home and foreign work as many as four million copies in whole or in part of the Word of God in a year, that is at the rate of 13,000 a day. Taking this fact as a basis, one of the speakers, a well-known Presbyterian missionary from China, built upon it a two-fold lesson of the greatness of China's needs, and the call for not only sustained but increased effort in sending out the Word of God. He said:—

"It is a great and a grand work. It is a stream flowing out into all lands and everywhere blessing and gladdening this sin-weary world. Yet I am here to plead that you should enlarge it by lengthening and widening and deepening the channels through which it flows. Think for a moment of the need of enlargement. Let me illustrate it from the case of China alone. Suppose you put it before you as an object to place in the hands of every Chinese one copy of a portion of the Word of God, and suppose for a moment you could forget all the rest of the world and concentrate the whole energy of the Society upon China. Suppose these four millions of copies year after year could be printed in Chinese and distributed on Chinese soil; how long would it be before you had accomplished your task of placing one copy in the hands of every one of these millions of God's creatures before you had issued the 380,000,000 copies required to meet their needs? Ninety-five years would have rolled by, and would your task have been accomplished then? No. During those ninety-five years three generations of mortal men would have passed away. The greater part of your books would have fallen into that swift decay which overtakes all earthly things, and your task would be hardly begun. We need sorely to increase the energies of all missionary societies, and not least of this Bible Society."

This month's number of the GLEANER centres round the Anniversary Meetings, to the report of which some five pages are given. Space scarcely permitted the introduction of a second leading subject, so we have contented ourselves, in addition to the usual matter, with giving the Rev. J. W. Tims' account of work amongst the Blackfoot Indians, to which the Bishop of Saskatchewan and Calgary referred, and an illustrated article on his recent visit to West Africa by Archdeacon Hamilton, which seemed to come in well with Canon Taylor Smith's address. The details (see p. 91) sent by Mr. J. J. Williams of the closing hours of Graham Wilmot Brooke's life are full of pathetic interest. The article on Home Preparation for Foreign Missionary Work is held over till next month from lack of space.

We are specially glad at this time to give a picture of the Annie Walsh Memorial School at Sierra Leone. The school, which was opened in 1865, having been built at the expense of the Rev. W. and Mrs. Walsh, of Warmington, in memory of their daughter, has done an excellent work in the colony of Sierra Leone, during the past twenty-six years, in giving to the daughters of the upper class Native residents a superior education, under the superintendence of able and spiritually-minded lady missionaries. The appreciation in which it is held is attested by the fact that the number of applicants for admission has so much increased that it has become necessary to provide additional accommodation. The Committee have sanctioned the erection of a new school-room, and the enlargement of the dormitory. This is now being done. There have lately been cheering indications of spiritual blessing amongst the pupils. Letters telling of a clearly manifested work of God the Holy Spirit in the school have reached us from several sources. We ask for earnest prayer that each impression may be deepened, and that a permanent work may be done to the glory of God, and the salvation of many souls.

The Principal of the Islington C.M. College is anxious to find light Mission or educational work (in the country if possible) for several students during the coming vacation (August and part of September). Mr. Drury will be glad to correspond with any who can help him. There must surely be many friends glad of such assistance at a time when regular workers are away.

THE ANNIVERSARY MEETINGS.

THE Anniversaries of the Church Missionary Society partake of a double character. On the one side they are festivals of joy and thanksgiving. They are oases of refreshment to the worker, where he may pause and rest under the shade of the Divine presence, and drink of the stream of glad news flowing in from the far-off Mission Field, as one after another tells of the wonders God has wrought there. They are centres of meeting, where the lines of many consecrated paths converge, where friend grasps the hand of friend, and brother encourages brother, and where the songs of faith and hope which have been rising up day by day in all parts of the country swell into one vast chorus of joyful praise. On the other hand, they are general councils of war. They are seasons when the soldiers of Christ are gathered together to review in concert the state of the forces, to consider afresh the plan of the campaign, and to renew their allegiance to their great Master and Leader. And both festival and council are held under His immediate presidency, while each true heart watches to see what He shall do, and listens to hear what He shall say. So must it ever be with the followers of the King. They are, as one has well said, "choristers and crusaders"; they have "the high praises of God in their mouth, and a two-edged sword in their hand." And they take counsel, not as those who fear what may be the end of the struggle; they rejoice, not as those who have already won the victory and may lay aside their armour.

The right chord was struck by the Rev. F. E. Wigram at the opening Prayer Meeting at the Leopold Rooms, the quarters of the Church of England Young Men's Society, where a goodly number were gathered together. He gave, from Ps. cxxvii., three points in the attitude of the Christian worker: *dependence*, the labour of the workman and the wakefulness of the watchman both being needed, yet nothing without the blessing of God; *calmness*, since it is that blessing which "maketh rich, and toil addeth nothing thereto" (R.V.), and "He giveth to His beloved sleep" (or, in sleep); *confidence*, because the end is not doubtful, but, as we are reminded in the previous Psalm, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Thanksgiving was then offered for the supply of the needed funds, for the increased interest manifested in missionary work, for the activity of the converts (the "arrows in the hands of a giant"), and for individual cases of conversion and blessing in the Mission Field. Earnest prayer was made for those who were to take part in the approaching service and the next day's meetings, speakers and hearers, the sick were remembered, especially those at the Children's Home, the missionaries were pleaded for, and the "would-be missionaries" were not forgotten. Uganda was especially remembered, and the glad tidings announced that news had been received of the safety of Mr. Ashe and Mr. de Winton. A telegram received that morning from Melbourne from the Australian Deputation: "Great work opening. Ask prayer and praise," was read and responded to. Nor was confession left out. "Every door," we were told, is now open to the Gospel—all the bolts and bars withdrawn, and yet we are behind in taking possession. May the fruit of the Anniversary be seen in hundreds of feet hastening in at these open doors!

At the close of the meeting we were told that there was, as usual, tea at the Church Missionary House "for those who could get near the tables"! And quickly the scene of the meeting was changed; though not its character, for it might have been said of the crowds in the Committee-room and the Library, "They helped every man his neighbour."

By six o'clock most of the throng had joined a freshly arrived crowd within St. Bride's Church, and soon there pealed forth from the organ the air of "How lovely are the messengers," sweetly reminding us of the high value the Lord sets on His ambassadors, young and old, humble or prominent, simple or learned, successful or seemingly unsuccessful, and of the love with which He regards them. The reading of the service was divided by the Rev. F. E. Wigram and the Rev. B. Baring-Gould, but the voice of the reader was almost drowned in the response of the congregation, which rose and fell like a mighty wave. It was fitting that before the needs and the difficulties of the campaign were set before us, our minds should be directed to the joyful close assured to us by "His own right hand and His holy

arm," and the promise of His coming (Ps. xcvi.), of the time when "all the ends of the world shall fear Him" (Ps. lxxvii.), and of the "great multitude which no man can number" who shall "stand before the throne of God and of the Lamb." From this inspiring vision our thoughts were recalled to the needs of the heathen world, and to our own part in the matter by the strains of "From Greenland's icy mountains," which was sung to the old air so familiar long ago, and we were ready for the text given out by the preacher, Mark iv. 35, "Let us pass over unto the other side."

It was no new idea which Dean Lefroy set before his audience, but it was opened out with a fresh and full significance, and enforced with an eloquence and power which will not soon be forgotten, and which was alike stimulating and comforting, rousing and re-assuring. He showed us the whole story of the Church from the beginning, mirrored in the voyage across the Lake with its blessed sequence on "the other side," while heathenism stood pictured in the forms of the two Gadarenes, who were "the moral attraction of the Saviour's proposal." For just over an hour the congregation were riveted by the preacher's words, and he closed with a powerful appeal, which was further enforced by the reading (together with the Australian message already given out at the Prayer Meeting) of a telegram received from Bishop Tucker, 1 Chron. xxix. 5: "Who then is willing to consecrate his service this day unto the Lord?" *Africa waiting.*

The closing hymn, "At the Name of Jesus every knee shall bow" was then sung, and the assembly slowly dispersed.

The rain which had ushered in the Anniversary returned again the following morning, but it in no way damped the ardour of those who had determined to keep the festival and attend the council, and at an early hour crowds were wending their way towards the two centres (or shall we call them foci of the ellipse?) of attraction. For this year, remembering that on the last Anniversary many had been unable to find entrance into Exeter Hall, the Committee had resolved to try the experiment of two meetings held at the same hour, and St. James's Hall had been secured for one of these. Here there were seats numbered and reserved at the charge of one shilling each, a great boon to many who felt unfit to face the unavoidable crush at the doors of Exeter Hall, and over eight hundred tickets for them were quickly disposed of. At

THE ANNUAL MEETING IN EXETER HALL,

ten minutes after the doors had opened, three parts of the space was filled by an eager crowd, many of whom had stood long outside to obtain good seats on admission, and before the meeting began every corner was occupied, and it was difficult to think that any part of the stream usually flowing thither had been diverted in another direction.

Time passed quickly enough until eleven o'clock, when the President of the Society entered, greeted by a hearty cheer, and took the Chair. The Rev. F. E. Wigram then opened the proceedings by reading a passage from St. Matt. ix., x., telling how our Lord, when He saw the multitudes, was "moved with compassion," with its blessed climax in the sending out of the twelve, endued with "power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." After prayer Mr. Wigram announced that the key-note of the Anniversary was the NEED OF MEN, and that at the Clerical Breakfast that morning he had appealed for fifty clergymen in the next six months, all of whom, if they satisfied the Committee, should be sent out. The review of the year was then read by the Rev. R. Laug. His clear, distinct enunciation seemed to render the printed copies in the hands of the audience quite unnecessary, yet the soft rustle which went through the hall when a page had to be turned showed that eyes as well as ears were drinking in the story of the Society's operations. Allusions to the late vote passed in Parliament with reference to the railway to the Nyanza, to the fund raised by friends to assist the British East Africa Company to hold out in Uganda, to the hope that Government might soon see its way towards restricting the opium traffic, to the Archbishop's "Advice" on the Palestine question, were received with warm appreciation, as well as the mention of the Luganda translations, of the co-operation of the Bible Society, and of the Zenana Societies; of the beginning of Mission work by the Bheel converts, the increase of clergy in Travancore, the conversion of the chief of the Kitkatlas, the visit of Mr. Wilder to the Universities, &c.



while a burst of applause greeted the announcement that the old methods of work, owned of God, were not to be abandoned, and that all new departures must be "jealously guarded by rigid adherence to the old principles which were the glory and strength of the Society."

The President then rose to address the meeting. "I feel sure," he said, "you will agree with me in claiming to see in God's dealings with

us during the past year mercy rejoicing against judgment, strength vouchsafed in weakness, encouragement in distress, life springing out of death." He then dwelt upon various features of the Report, and spoke in a touching manner of those who had been during the past year called away by the Angel of Death, specially mentioning, among the names of missionaries, those of Wilmot Brooke, Robinson, Sathianadhan, Bishop French, and Bishop Crowther. Alluding to his re-election for office after the five years for which he had consented to take it, he asked prayer that he might be worthy of the high calling, and follow in the steps of those who had gone before him.

The Bishop of Exeter, who was warmly received, pleaded for Japan, an "ideal land," he said, for Christian Missions. He gave most interesting details of his visit there, of the work of the C.M.S., and of the Americans at Tokio; of Nagoya, one of the places visited by the earthquake; of Osaka, with its Divinity School, High School for Boys, Memorial School under Miss Tristram, and School for Bible-women; and of Fukuyama, where a meeting of Christians welcomed him in the Daimio's castle, and where he laid the foundation-stone of a church. Fifty more men, he told us, were sorely needed in the next two years and a half; at first the army of evangelists must be officered by English and American leaders, but when the time was fully come they would be ready to yield their posts to Natives.

At this point a message from St. James's Hall was read aloud, evoking much enthusiasm, to the effect that the meeting there desired to unite in thanksgiving with that in Exeter Hall, and to pledge itself to be instant in prayer to the Lord of the harvest for more labourers. A hearty response was at once returned.

The Rev. W. H. Ball of Calcutta was the next speaker. He gave a vivid picture of an open-air service held in a village by students of the Divinity School—the Hindu temple behind, the clear tropical moon overhead, around them 150 or 200 Brahmins and educated Natives, further off women on the verandahs, a thrill going through the audience as they heard of the sufferings of Christ for sinners, tears running

down their faces at the story of His death and resurrection. One young man converted at such a service came forward and confessed Christ in baptism, though it meant to him the loss of £20,000, and never looking again on his mother's face! Then followed an earnest plea for more men, especially for a band of associated Evangelists for Calcutta. He concluded with the story of an old man who, on hearing the Gospel, said: "Did God love me like that, and no one ever told me before?"

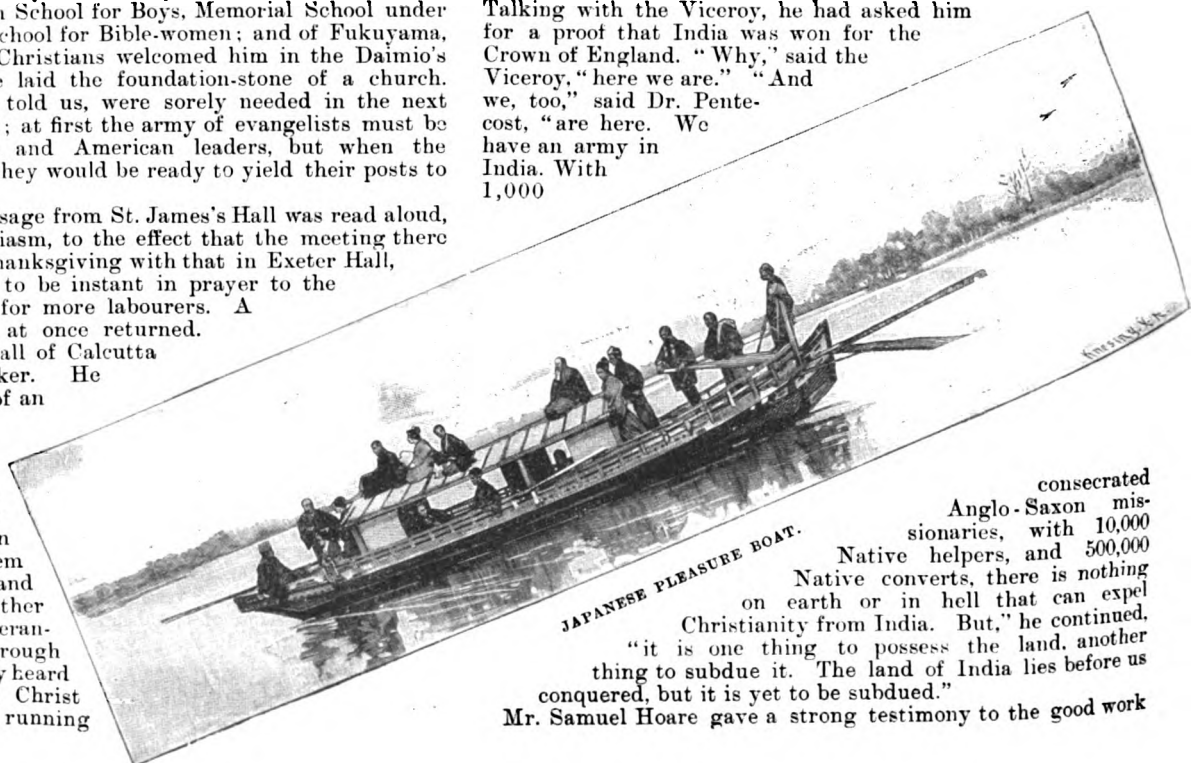
The organ then pealed forth the grand old tune of Miles Lane, and the assembly joined in singing "All hail the power," while the collection was made.

Canon Taylor Smith followed with a deeply interesting address. He told of the work he had seen in "Switzerland by the sea," Sierra Leone, of full churches and crowded schools, of the impenetrable front presented by the Scripture-taught Christians to Romanism, which had been unable to make any impression there. Touching on trials in the West African Missions, he remarked that opposition was essential to all progress. The "Acts of the Apostles" were not accomplished in the sunny fields of prosperity. The difficulties on the West Coast were a spiritual tornado, severe while it lasts, but clearing and life-giving in its effects. "Let us trust more," he said; "what we want is not faith in friends or in funds, but faith in God." Referring to the sweetness of the African character, he instanced a man who on his departure had given him a ring, saying, "To buckle us together in Gospel truth till you return."

A very telling speech was then made by the Rev. C. W. A. Clarke, Principal of the Noble College, Masulipatam. He had come home before he was due to try and get a man to start B.A. classes in the College. He said he stood there as a representative of the least popular branch of missionary service. This latter statement seemed hardly borne out by the eager attention and applause given to his words. He said there was a perfect craze among the upper classes in India for an English education. The first thing one had to do, from a missionary point of view, was to feed it. The Lord Jesus when on earth made use of a great want. Thousands came to Him for nothing else but to get their bodies healed. Did He not value the mind as much as the body? Educational work was in the truest sense missionary. Every scholar had to devote an hour a day to the study of the Bible, and would he not thus get a thorough knowledge of the matter?

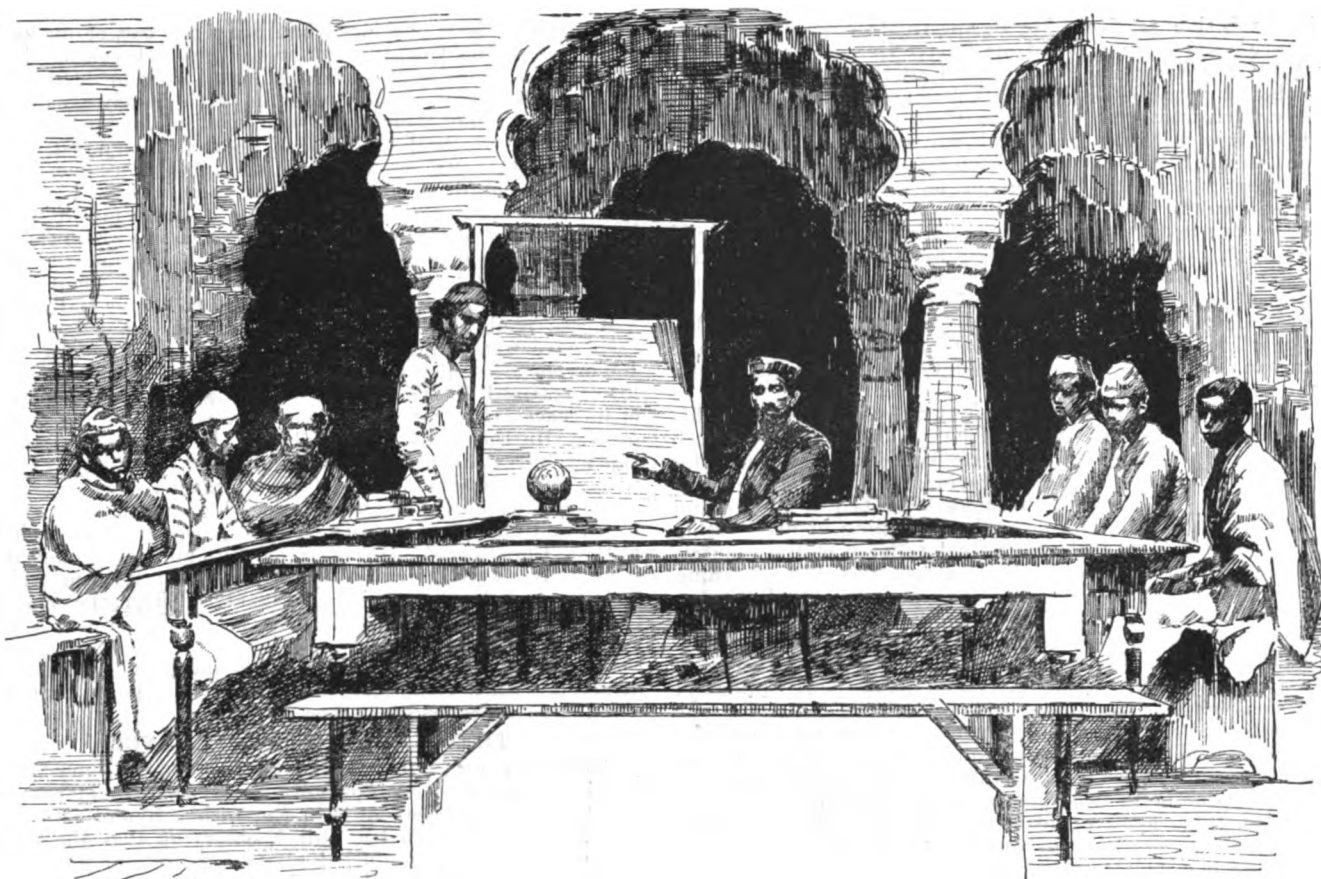
Dr. Pentecost came next. There was not time for one of his really grand speeches, but he kept the audience in a roar of delight. After seventeen months in the country, he could say that the Lord Jesus Christ has taken possession of India.

Talking with the Viceroy, he had asked him for a proof that India was won for the Crown of England. "Why," said the Viceroy, "here we are." "And we, too," said Dr. Pentecost, "are here. We have an army in India. With 1,000



consecrated Anglo-Saxon missionaries, with 10,000 Native helpers, and 500,000 Native converts, there is nothing on earth or in hell that can expel Christianity from India. But," he continued, "it is one thing to possess the land, another thing to subdue it. The land of India lies before us conquered, but it is yet to be subdued."

Mr. Samuel Hoare gave a strong testimony to the good work



AT SCHOOL IN INDIA. (From a photograph.)

done by missionaries in India, referring specially to St. John's College at Agra and to the Delhi Mission. He instanced a Hindu who came to ask for a Bible, having been told by a fellow-countryman, "There is only one thing you can do to get your mind at rest, and that is to secure the Bible and read it."

The Rev. Jani Alli, who was much cheered, spoke of his work among Mohammedans. He was able to approach them as a man who had been one of themselves, but he needed a fellow-labourer in his work, as well as funds to be used for evangelistic purposes, and he had come to England, which was a second home to him, to seek them.

By this time many were leaving the Hall, as the hour named for the close of the meeting had almost struck. The Rev. Hubert Brooke, of St. Mary's, Reading, rising to give the closing address, said, "A parting shot for five minutes. If any are afraid of being hit, let them go out." Quickly the meeting quieted, while a few calm words of practical advice and exhortation were given. If one out of every 500 communicants gave himself to missionary work, and if all who remember the Lord's death at His Table laid aside twopence a week for the cause, the whole world might hear the Gospel in this generation. To this end the audience were asked to consecrate their prayers, their expectations, and their liberality. The Ven. Archdeacon Long then pronounced the Benediction.

We now turn to

THE MEETING IN ST. JAMES'S HALL.

Here the free seats were occupied by 10.30, when the C.M.S. Ladies' Choir began their hymn singing. At eleven o'clock the meeting was opened with the hymn, "O Spirit of the Living God," after which the Rev. R. A. Squires read a passage from Isa. xlix. 5-13, and offered prayer.

The Chairman, Sir T. F. Buxton, then addressed the meeting. He said that this "new departure" in the line of a second meeting was a sign of encouragement and also of responsibility. Speaking as Treasurer, he reminded the audience that the balance this year was not on the right side. There was abundant

reason for thankfulness for the past year, but they must see to it that the old habit of the Society was kept up, and the balance put on the right side. Referring to the West African difficulties, he said that the Society could not go far wrong if it kept in view the ultimate aim of the work upon the Niger, that work being the establishment of a Native Church, Native pastors, Native teachers, Native leaders of the Church throughout the whole of its borders. Referring to Uganda, he begged his hearers not to give too ready credence to sensational telegrams in the newspapers, and spoke of the very hopeful work which, in spite of political difficulties, was going on there.

The Rev. B. Baring-Gould then gave a summary of the Annual Report, and concluded by saying it was perfectly appalling to realise the NEED OF MEN and women for the Foreign Field. From three out of eighteen Missions of the Society they had requests for over 300 additional missionaries.

The Bishop of Saskatchewan and Calgary said that though not himself a missionary, he had long been in close touch with missionary work among the North-American Indians, and had a large number of them in his diocese. A large proportion were Christians, and were to the front in assisting the operations of the Society. Owing to their poverty (the fur animals of the country being far rarer than formerly) it was extremely difficult for them to carry out the principle of self-support, but they were being encouraged to act as catechists and lay-helpers, and to hold services among themselves. He spoke in high terms of the work of the Rev. J. W. Tims, who had reported the first baptism among the Blackfoot Indians. The work was slow and difficult, owing to their habit of polygamy, but they had great encouragement among the children. Work amongst them was often the best way of reaching the adults. Very determined opposition was met from the Roman Catholics, but an Indian convert had thus replied to one who sought to pervert him: "You are all groping in the dark for the right way and cannot find it. I know a better way; I have found light, and I know I am in the right way because I have found light, and I will not give up light for darkness."

As the Bishop sat down, Mr. Baring-Gould rose to read from a private letter just received from Exeter Hall, as follows:—

"Have you *any one* at St. James's Hall, or have your friends come here by mistake? The Hall, floor and galleries, are completely filled, and some fifty are without seats." The message was then sent to Exeter Hall which has been already mentioned.

Sir Charles Bernard was the next speaker. Commenting on the Report which had been given, he referred touchingly to the losses in the Mission Field during the past year. He then spoke of one feature of the Society's work brought into special prominence, namely, the employment and the success of Native ministers and Native evangelists. After citing several illustrative cases from various parts of the Field, he referred to the many hopeful signs of the progress of the Gospel in India, and repelling the false allegation of some critics as to the European missionaries living in luxury, he paid a warm tribute to their labours and influence.

The Rev. Canon Tristram, in an eloquent address, gave his personal impressions of lands which philosophers tell us are illuminated by the Light of Asia. He had seen Buddhism under very different circumstances and governments: in Ceylon, saturated with Hinduism; in China, almost absorbed by Taoist and ancestral worship; in Japan, simply a mingling of fire-worship and king-worship—the old aboriginal religion of the country. Though the forms of Buddhism were very different, in one thing they all agreed: "If this is light, all we can say is the light that is in it is darkness." What were we doing to give these countries clear and true sunlight? The half had not been told him of the work of our missionaries. There was not a Mission in the whole Church Missionary Society that could show more solid and more wonderful results than that of Ceylon. In China our work was meeting with much resistance, but whenever the Gospel gets hold on the solid and stubborn hearts of the Chinese it never loses its grasp. Christianity is undoubtedly in many a spot in China an indigenous plant. In Japan there was everything that could attract. Was this enough? Did St. Paul think it enough for learned, and classic, and artistic Athens? Buddhism had no hope but of eternal sleep. He had never seen an elderly Japanese whose face, unless he were a Christian, did not seem gloomy, hopeless, and vacant. The Canon then gave some interesting and encouraging details of the work going on, and the probable future of the Japanese Church, and concluded by quoting the words of Longfellow: "The dawn is breaking everywhere, and God deliver us from dawdling at the dawn of such a day!"

The cheers which rose at the conclusion of this speech were renewed as the Rev. Cyril Gordon rose to speak. He drew a picture of Uganda fifteen years ago; the people delighting in slave raids, bringing desolation and destruction wherever they went, and even when at home practising every evil that could come from the wicked heart of man. Now, on the contrary, we see a nation craving for Christian teachers, and for the Word of God; a Sabbath-keeping nation, delighting to worship God on His holy day. He described the confiding character of the people, and the habit of obedience taught them by their once vigorous government, and said that the Roman Catholics had understood them better than ourselves, and had known how to take advantage of it. The people wanted missionaries, and they wanted thousands of Christian books. "The future of Uganda," he said, "lies with you. If you do not support them they will turn to the Roman Catholics."

Mr. Gordon's appeal was enforced by the reading of Bishop Tucker's telegram, after which the Rev. James Stone of the Telugu Mission rose to speak (in place of the Rev. Obadiah Moore, African Principal of the Grammar School, Sierra Leone, who had not yet arrived in England).

Mr. Stone gave a vigorous testimony to the work done by the Noble College at Masulipatam. He could speak of from twenty-five to thirty converts among the upper classes who were the fruit of this institution. One of them, who assisted him in itinerating work, might be getting double the amount of pay if in the employ of Government. He could count some 7,000 or 8,000 converts among the lowest castes, but between these and the upper class there was a middle class, almost untouched. More helpers were needed for the Telugu itinerancy. One man said to him, "You come here only once in two or three months, and we forget what you told us last time. You must come and see us oftener."

Dr. Henry Martyn Clark then delivered one of his telling addresses. The Gospel day, he said, was breaking in the Punjab. Everywhere heathenism and Mohammedanism are realising that they are becoming in truth merely a name, and that victory is not theirs. He then spoke of Medical Missions, calling attention to the Medical Mission Auxiliary just started. He concluded: "I see many young faces before me, and no doubt many a dream comes to them of the future. I wonder if ever the thought comes that perhaps in some far-off heathen land there are hearts dead in trespasses and sins whom the Lord wants them to foster and warm into life. The question to be answered is not, 'Am I called?' but, 'Why am I exempt?'"

At this juncture the return message from Exeter Hall arrived, and was read to the meeting. Prebendary Eardley-Wilmot then gave some admirable closing remarks. Alluding to the Report, he asked if we could not say that the sunlight of God's love streamed so strongly through the chequered experience of its leaves, that their very shadows were working together for good? He then gave the watchword of the "first great missionary," St. Paul, "*Christ is all and in all*," applying it to four points in missionary work. This work must have a foundation, a message which is its substance, a motive which is its endowment, and an inspiration which is its sustainer. In each one of these *Christ is all*. He concluded with an earnest appeal for men. "We want recruits," he said, "from the universities, from the parish school, the cricket-field, the river, the shop, and the home, who believe that 'Christ is all and in all,' and act accordingly."

The concluding hymn having been sung, the audience was dispersing when it was announced from the platform that a donation of £1,000 had just been sent up.

THE GLEANERS' CONFERENCE

was held, as before, in the Committee-room at Salisbury Square, which was filled to overflowing. Mr. Baring-Gould presided, and the meeting began at 3.45 p.m. with a hymn. Mr. Lang read 1 Cor. vi. 20 with Isa. xliii. 1, observing that the ownership of the Lord Jesus meant safety, honour, and joy. Three questions followed: 1st, Do we realise the privilege and the subordination of the ownership? 2nd, Is any one praising God for us? (see Gal. i. 24.) 3rd, Is our service practical—glorifying God in our body? Mr. Baring-Gould spoke of Gleaners being co-workers with God the Father, co-sufferers with God the Son, and co-witnesses with God the Holy Ghost.

The meeting being thrown open, several short speeches followed. Mr. Storrs spoke of the help given by the G.U. in parish work; Mr. Blackwood, of Sunderland, told of a weekly prayer-meeting; Mrs. Percy Brown spoke of the Gleaners' Library, and the need of funds for the purchase of more books; and Miss Gollock told of the progress of the Sowers' Band. We also heard of a mother consecrating her children to Mission work, of a little girl who got thirty powers in two months, of a children's working party, working men's class, Services of Song, of young ladies at school working presents for Mission schools, of an "Odd Minutes" Society, of the difficulty (sad to say!) of collecting the twopences as the new year came round, and of the success with which a Women's Union was merged into the Gleaners' Union.

Mr. Wigram concluded by telling Gleaners that he looked to them and to their prayers to help to lift the burden that weighed on him, of unmanned posts in the Field. He had received two offers of service from clergymen over seventy years of age, but "where, where," said he, "are the clergy from twenty-five to forty-five?"

Tea, as usual, followed in the Library.

THE EVENING MEETING IN EXETER HALL

was as thronged as ever, and it was computed that nearly two thousand were turned away for want of room—the only thing that marred our Anniversary. At six o'clock the Hall was nearly full, and the usual singing by the choir soon commenced. The meeting opened, before the time specified, with the hymn, "The day Thou gavest, Lord, is ended," with its hallowed and inspiring reminder that evening here meant the dawn of day elsewhere, and that all over the world

"The voice of prayer is never silent,
Nor dies the strain of praise away."

The Chair was taken by the Bishop of Sodor and Man, who said that he regarded it as a peculiar privilege to make his first

appearance in London after his consecration, on that platform. He reserved his remarks to the close of the meeting, and called on the Rev. C. C. Fenn to speak the Report. This was done in a graphic manner, the Mission Field being rapidly passed over, and the salient points of the position brought forward. The singing of a hymn followed, after which Mr. Eliot Howard rose to speak on home work for the Society, in which he had himself found great happiness and joy. "If," he said, "our faithful and gracious Lord makes us to share in His work, we may be quite sure He will not be a grudging partner, nor will He ask us to wait long for some share of the profits." He went on to speak of the varied and wholesome diet, the fresh air, and healthful exercise which missionary study, missionary literature, and missionary work offered.

Then came five addresses from missionaries, bright, interesting, and stimulating. The Rev. J. B. McCullagh took us to the North Pacific, and showed us first the Indian in all the degrading depth of heathenism. He drew a picture of the medicine-man, with his bear's robe and his rattle, bending over some sick child, with the mother looking on anxiously. He showed us a man once a murderer, a wizard, a medicine-man, a dog-eater, and a cannibal, now a Christian ministering to his fellow-countrymen, and able to hold Divine service and preach to the heathen around; another who gave £20 to the Church Missionary Society at one meeting, and others who contributed two weeks' voluntary labour, valued at £55 or more.

The Rev. H. C. Knox, from China, came next. He spoke of the three laws which should govern the Church of Christ—the law of self-sacrifice, the law of justice, and the law of proportion. The second was his plea for putting down the opium trade, while the third brought out the duty of sending more workers into the Field. In illustrating the first he told of a Chinese Christian, a bookseller, who had been taken up and beaten for reading Christian books, and who, when he heard that the Rev. H. S. Phillips was alone and in danger, walked forty miles in order to stand by him. He had heard this same bookseller, after a weary day's labour, pleading with souls for hours until near morning.

Very appropriately came in the hymn, "Lord, speak to me that I may speak," during the singing of which the collection was taken.

The Rev. J. P. Ellwood, of North India, then spoke of the "open door" and the "open eye." "God had opened the door," he said; "where are the Christians with open eye to enter in and take possession?" He had laboured in India twenty-one years—at Lucknow, at Benares, and at Jabulpur; and the other day he had been asked, "When are you going to stop this roving life and settle down?" "Thank God," was the answer, "I have settled down." He spoke with enthusiasm of the Native Christians, instancing one young man whose patience under the insults of an old Mohammedan resulted in the latter, on his dying bed, dedicating his little boy to the service of Christ. Ten years afterwards that boy was baptized, and is now doing a good work as minister of the Gospel in Lucknow.

The Rev. A. G. Smith next took us to East Africa, testifying how true in all his work there he had found the Master's Word given him on that platform five years before (Exod. xxxiii. 14). A good deal of so-called secular work had fallen to his lot, such as keeping accounts, measuring cloth, coiling wire, sorting beads (for barter); weighing rice, and building houses. In all this the presence of God had been with him, as well as in the spiritual work.

From Africa we turned once more to Japan, where the Rev. A. B. Hutchinson had laboured for twenty-one years. He had a story to tell of triumphs wrought "not by organisation, talents, or anything of that kind, but 'by My Spirit, saith the Lord.'" The missionaries were face to face with 25,000 Roman Catholics, and many of their converts had been offered unfair inducements to join the latter, but had stood firm. One having been told by a priest that he could have no assurance of salvation outside the "true church," answered that he had the word of Christ Himself: "He that heareth My Word and believeth on Him that sent Me hath everlasting life."

Mr. Wigram next rose to announce the amount of the collections during the Anniversary, £350, besides the gift of £1,000 at St. James's Hall. As the meeting began to respond with a hearty cheer, he interposed with uplifted hand and voice, exclaiming, "But—where—WHERE ARE THE MEN?"

The Bishop then gave the closing word, concentrating our thoughts on the grace and love of the all-wise Lord who had been guiding every detail of missionary work, and who noticed the minutest character, circumstances, and conditions of each convert, and on the promise of His coming. He concluded by exhorting all present to "lift up holy hands," and thank the Lord Jesus for what He had done for, and by means of, the Church Missionary Society, and with the singing of the Doxology the meeting closed.

Thus the Festival has ended in a chorus of praise. But, above it all, there rings out, as a trumpet note, the closing word of the council of war, "*Where are the men?*" One speaker had reminded us how, when it seemed as if the army of America had given its last drop of blood to save the Union, a fresh army had been asked for, and how the response rose up, "We are coming, Father Abraham, 300,000 more!" and the hosts came marching to battle. Shall the hosts of the redeemed be less ready to "come to the help of the Lord against the mighty?"

S. G. S.

THE SAVIOUR'S PRESENCE.

"Let us pass over unto the other side."—St. Mark iv. 35.



THE Master spake, and His disciples heard,
And straightway hasted to obey His Word;
How sweet the missive came at eventide,
"Let Us pass over to the other side."

The Master slept; oh, sweet and blessed sleep,
But His disciples on the surging deep
Were slow to measure all His Word implied,
"Let Us pass over to the other side."

With Christ on board the heart of man can rest,
The frailest barque the fiercest waves can breast;
Then why those fears? In Jesu's word confide,
"Let Us pass over to the other side."

Across the sea of life we take our way,
And as we onward press from day to day,
The Master speaks as Friend, Companion, Guide,
"Let Us pass over to the other side."

We rise at dawn another day to live,
And this sweet word the Lord awaits to give,
To reach from morn right on to eventide,
"Let Us pass over to the other side."

Life's work is done; the hand is cold and chill,
The heart has ceased to throb, the pulse is still:
Christ with the soul in love doth still abide;
"Let Us pass over to the other side."

Across life's ocean through dark days and bright,
Across death's narrow sea to realms of light,
In life, in death, we in His presence hide,
"Let Us pass over to the other side."

We see the heathen in their dark despair,
And long that they our blessed hopes may share;
Christ's word of comfort they have never tried,
"Let Us pass over to the other side."

The Saviour speaks; He yearns their souls to bless
With His own pardon, peace, and righteousness;
"Awake," He cries, "the world is very wide,
Let Us pass over to the other side."

And can it be with Jesu's presence blest,
We in our island home can thoughtless rest?
The Bridegroom calleth to His chosen bride,
"Let Us pass over to the other side."

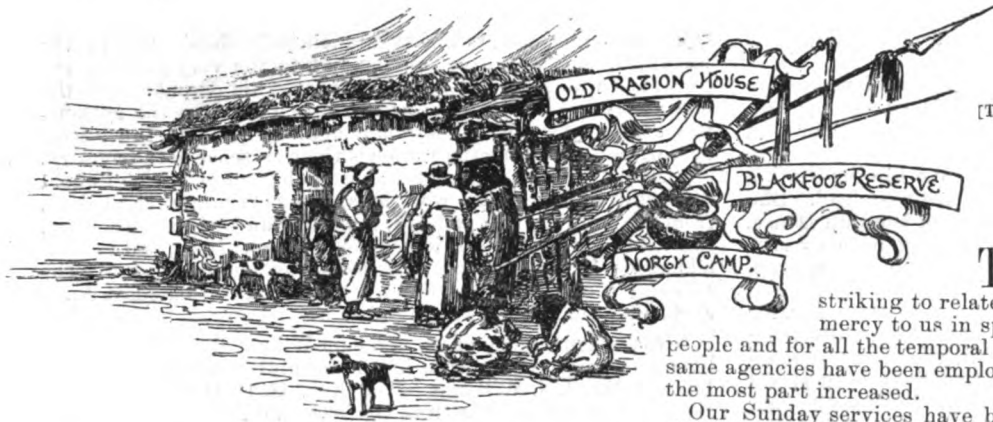
Then let us haste, and at His bidding rise,
Strong in His strength, and through His wisdom wise,
By His great grace our every need supplied,
"Let Us pass over to the other side."

Go, toil for Jesus in the utmost coast;
Go with thy Saviour, fill yon distant post;
Till thou at length where every fear is dried,
Shalt rest for aye upon the other side.

H. F. GREENWOOD.



AN INDIAN CHIEF.



AMONG BLACKFOOT INDIANS.

AMONG BLACKFOOT INDIANS.

EXTRACT FROM ANNUAL LETTER OF THE
REV. J. W. TIMS.

[Those present at the Meeting at St. James's Hall on May 3rd will recall the Bishop of Saskatchewan and Calgary's reference to the recent baptism of a Blackfoot Indian. An extract from the Rev. J. W. Tims' Annual Letter, together with some pictures of N.-W. American Indian life, will therefore be of special interest at this time.—Ed.]

BLACKFOOT CROSSING, Jan. 18th, 1892.

THE past year has been one of progress in our work, yet there is nothing striking to relate. We praise God for His goodness and mercy to us in sparing us for another year amongst this people and for all the temporal and spiritual help He has given us. The same agencies have been employed as in years past, and have been for the most part increased.

Our Sunday services have been well attended, but not regularly by the majority of Indians. They come in, sit down, take their hats off, if they have any, when they are told to do so, and listen. They depart when the service is over, and show no signs of marked interest in the message, and no after-effect is visible. A few of the men will say they believe the true God and worship Him, but when the time for the heathen festival comes round they dress up in paint and feathers, and join in the dances as do the others. Some of the young men who have been taught in our schools come regularly to service dressed in civilised costume, and worship with us as devoutly as any white man. They have their Bibles, and follow the

reading of the Word both in their own and in the English tongue. Yet they, too, when the dances come round, find it difficult to refrain from joining in them. As a matter of fact, some of them are forced to join in under penalty of having their tent, blankets, and other possessions torn to shreds if they refuse.

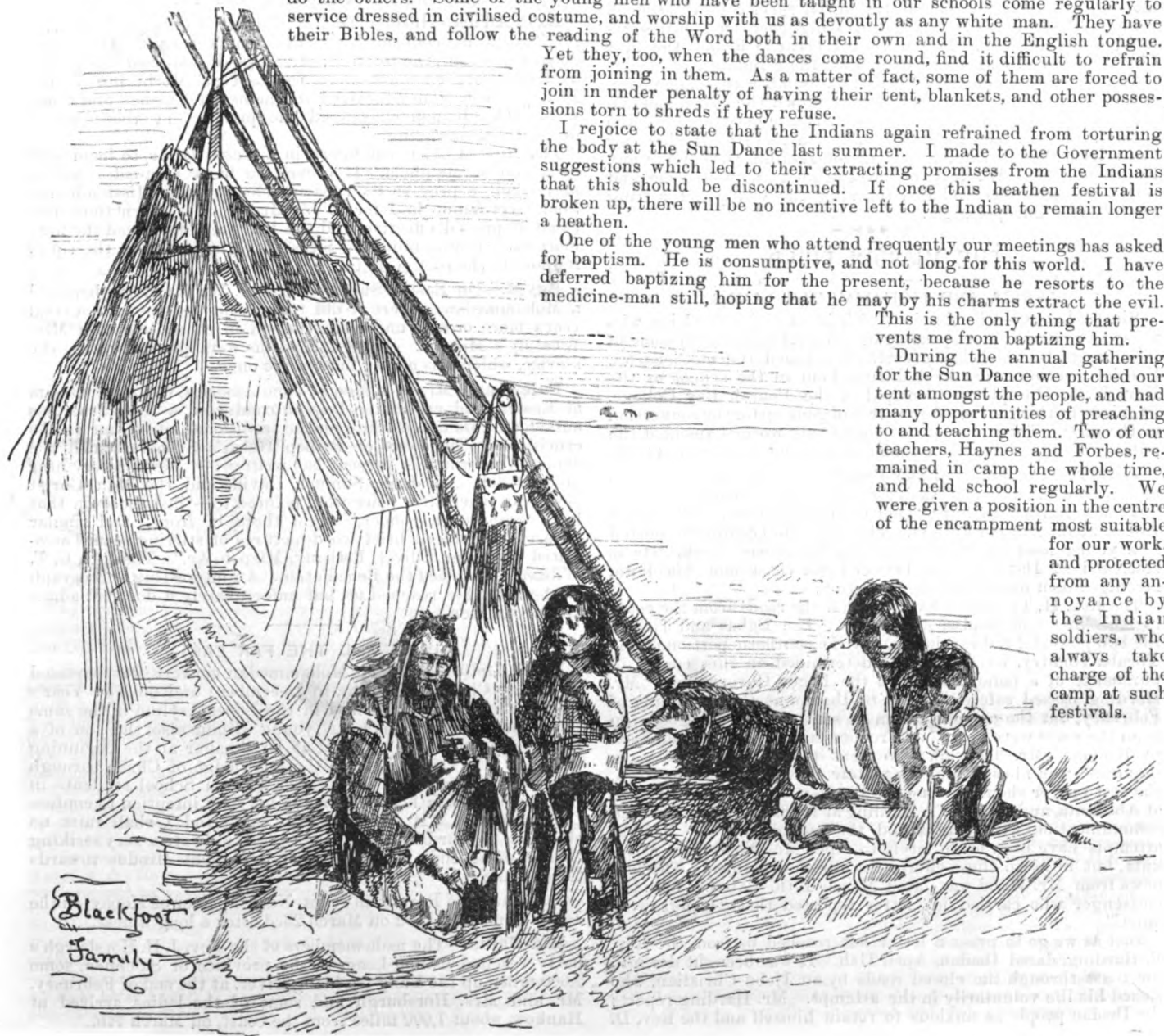
I rejoice to state that the Indians again refrained from torturing the body at the Sun Dance last summer. I made to the Government suggestions which led to their extracting promises from the Indians that this should be discontinued. If once this heathen festival is broken up, there will be no incentive left to the Indian to remain longer a heathen.

One of the young men who attend frequently our meetings has asked for baptism. He is consumptive, and not long for this world. I have deferred baptizing him for the present, because he resorts to the medicine-man still, hoping that he may by his charms extract the evil.

This is the only thing that prevents me from baptizing him.

During the annual gathering for the Sun Dance we pitched our tent amongst the people, and had many opportunities of preaching to and teaching them. Two of our teachers, Haynes and Forbes, remained in camp the whole time, and held school regularly. We were given a position in the centre of the encampment most suitable

for our work, and protected from any annoyance by the Indian soldiers, who always take charge of the camp at such festivals.



Blackfoot
Family

I have sought during the year to have our boarding-school enlarged, and this is now being done.

At present we have twenty-two children, six of whom are living in the Mission-house, as the boarding-school will not now contain them all. The steady progress which the children are making in every way more than rewards us for the step we have taken in establishing the school. We lost by death a little girl who had been some time in our boarding-school. She was fetched away by her friends at the time of the Sun Dance, but as I was returning on one occasion, having been to visit her, she begged us to bring her back with us in the waggon. We did so on the condition that her friends followed and pitched their tent near the school, where they might look after her, for the change in the food and life in camp had told fearfully upon her, and I did not care to have her die in the institution, on account of the other children, who would then have been afraid to sleep in the place. But before reaching the Mission the poor child died in the waggon. On the arrival of her friends there was much mourning, and the first request of her brother, the young man now asking for baptism, was that she should be buried according to Christian custom (she had been baptized as a child). Accordingly she was robed in white and put into a coffin and left in the school-house for the night. The next morning, after reading part of the burial service in the school, we took little Katie's body to its resting-place on a hill overlooking the Mission. This I record because it was the first Christian burial I have taken amongst these Indians.

The day-schools on the reserve now number three, one here, one at Eagle Rib's camp, eleven miles down the river, and one about three miles down the river, on the opposite side of the stream. I have been fortunate so far in securing teachers for the schools, but I cannot be sure of retaining them for any length of time. We feel the need of men who will come and settle amongst the Indians, teaching the young and setting forth Christ amongst them.

THE MISSION FIELD.

AFRICA AND MOHAMMEDAN LANDS.

Sierra Leone.—The Annie Walsh Memorial School has witnessed a remarkable outpouring of spiritual blessing on some of its older girls, which has greatly encouraged the missionaries. Special meetings were held during Lent in the school by the Rev. W. J. Humphrey, Principal of the Fourah Bay College. Previous to this continued prayer had gone up for the conversion of the girls. The Spirit of God manifestly worked amongst the pupils, who are giving clear evidence of changed hearts and lives.

Yoruba.—The pupils of the Female Institution, Lagos, have undertaken to support a Native teacher. Miss Higgins writes, "We determined to have 'Our Own Missionary.'" The cost will be about £18 per annum. The agent to be thus supported is a young man who volunteered for missionary work. He is stationed at Ilaro, a town between the coast and Abeokuta, recently taken under British protection.

The Rev. H. Tugwell informs us that the roads from the coast to Abeokuta and Ibadan are closed. The Egbas and Ijebus, the two powerful tribes who occupy the southern portion of the Yoruba country, have mutually determined on this course in pursuance of a policy hostile to the Lagos Government. Mr. Harding passed safely through to Ibadan at the beginning of February, but the carriers whom he sent to fetch his goods up from the coast were beaten and robbed *en route*, and driven back to Ibadan. Mr. Tugwell, who went to Ijebu Ode to make inquiries, was abused and ultimately driven out of the town. Earnest prayer should ascend for the Rev. J. B. and Mrs. Wood at Abeokuta, and the Rev. T. Harding at Ibadan, thus cut off from communication with Lagos and the outside world. Several attempts have been made lately to expel Mr. Wood from Abeokuta, but hitherto these efforts have been overruled. The last news from Mr. Wood was dated March 17th. At that date the messenger who carried his letter reported that "things were quiet."

Just as we go to press a letter has reached us from the Rev. T. Harding, dated Ibadan, April 11th. It was brought down to the coast through the closed roads by an Ijebu Christian, who risked his life voluntarily in the attempt. Mr. Harding reports the Ibadan people as anxious to retain himself and the Rev. D.

Olubi among them, but they are entirely dominated by the warlike Ijebus, who exact customs up to the very gates of the town, and who have peremptorily ordered the expulsion of the missionaries. Mr. Harding had written a letter to the authorities asking what charge was laid against him and the Native pastor, and explaining the reason of their presence in the country.

Bishop Ingham arrived at Lagos at the end of March to hold a Visitation. Services were arranged covering several days, from March 27th to April 5th, including an Ordination service, several Confirmation services, a Dedication service, and various addresses by the Bishop, illustrated by lantern slides. The Bishop's second Charge was to be delivered on Tuesday, April 5th, and a Conference was to follow it.

Niger.—Particulars of Mr. Graham Wilmot Brooke's last days have been received, written by the faithful African catechist at Lokoja, Mr. J. J. Williams. The Rev. H. H. Dobinson was at Lokoja from February 20th to the 29th, and Mr. Brooke's illness began immediately after he left. His spirit passed away peacefully at 10.45 p.m. on March 5th. Mr. Brooke had left a memorandum written several weeks before his decease, giving detailed instructions for Mr. Williams' guidance in the event of his death. It concludes, "Tell the Christians to work while it is day; the night cometh when no man can work."

East Africa.—Bishop Tucker visited Chagga in February. At Taveta he confirmed the first convert there, the youth Johanna, whom the Rev. A. R. Steggall baptized last year. The first two converts were baptized at Mochi during the Bishop's visit. They received the names of Thomas and Samwell. The Bishop considered the prospect at these places decidedly encouraging.

The Rev. A. N. Wood refers, in a recent letter, to incursions by a lion at Mamboia. It proved to be a man-eater, and a native fell a prey to its rapacity close to the Mission-house. Some strychnine laid for it by Mr. Wood's instructions fortunately proved effective, and the lion was found dead the next morning. It was found to measure eight feet from the tip of its nose to the root of its tail.

Egypt.—On Easter Sunday the Rev. W. F. Connor baptized a Mohammedan convert at old Cairo, who had been for several years more or less under instruction in connection with Miss Whately's Mission. Fifteen Moslems were present during the service, which was a very impressive one.

Palestine.—Mr. D. L. Moody, from America, was at Jerusalem at Easter, and on Easter Day he conducted a Gospel service outside the Damascus Gate on the traditional site of our Lord's crucifixion. The boys of Bishop Gobat's School formed the choir. One who was present has written:—"We felt very near Melchisedek, Abraham, Samuel, David, and the Man-Christ Jesus, as place after place were pointed to—'just there on that hill,' 'right over yonder,' 'right there in front,' and similar phrases, introduced brief word-pictures of stirring scenes associated with Zion, Olivet, Bethany, Mizpah, &c." The Rev. C. T. Wilson pronounced the Benediction. An interesting photograph of the scene has reached us, but unfortunately it does not admit of reproduction.

INDIA AND THE FAR EAST.

North India.—A young Mohammedan convert was baptized in Trinity Church, Calcutta, in December; and on New Year's Day two lepers were baptized in the Leper Asylum in the same city, a man and a woman. A young Hindu also, the son of a Sanserit pundit, was baptized at Krishnagar at the beginning of April. He was brought to the knowledge of Christ through the instrumentality of one of the Normal School students in that town. His father, on learning his son's intention to confess Christ, replied, "If you are really converted I shall raise no objection to your baptism." Such words indicate a very striking change of attitude on the part of intelligent Hindus towards Christianity.

Ceylon.—The Rev. John Niles, Native pastor of Kopay, on the Jaffna peninsula, died on March 23rd after a long illness.

Mid-China.—The male members of the Rev. J. H. Horsburgh's party reached Chung-keng, in the province of Sz-chuen, some 2,000 miles up the Yang-tse-kiang River, at the end of February. Mr. and Mrs. Horsburgh and some of the ladies arrived at Hankow, about 1,000 miles from the coast, on March 7th.

MR. GRAHAM WILMOT BROOKE'S LAST HOURS.

DETAILED and most touching letters have been received from the Niger with further tidings regarding our dear brother's illness and death. The Rev. H. H. Dobinson was with him until the morning of Monday, Feb. 29th, and left him "well and hearty," full of plans for the work. He and Mr. Dobinson had been over to Gbebe two days before, where some candidates were baptized and the Lord's Supper administered. Itinerations into the Nupe and Yoruba countries were planned for summer work. A few hours after Mr. Dobinson left him, Mr. Brooke was attacked by fever, and though devotedly nursed by Mr. J. J. Williams, the faithful Native agent who was with him, he succumbed to the continued weakness, and breathed his last at 10.45 p.m. on Saturday night, March 5th. The following extracts from Mr. J. J. Williams' letter give a touching picture of the last hours of this intrepid missionary. After giving some details of the beginning of the fever, he writes on March 2nd:—

"This being Wednesday, and Mr. Thomas, of Gbebe, coming over for our usual Bible-reading, which was turned into a special prayer-meeting, he joined us with almost all of our Church people, to pray that God may restore Mr. Brooke to health once more, and spare him for His work in this field. Mr. Watts, of the Royal Niger Company, the senior Executive Officer here, called to see him this afternoon, and kindly offered to help him with anything he could do for him. He answered, 'Nothing, thanks.' I asked if I should call any of the Europeans here, whom he might tell me of, to come and see him, in case of his getting very serious. He said, 'No, I trust in you. If I should die, bury me in my native dress beside the late Mr. Robinson's grave. If it is difficult to get a coffin, put my body in a native mat, and bury me.'

"3rd.—He slept well during the day. His temperature came down to 100 degrees, but he said he was very weak; we regarded this as an answer to our prayers offered yesterday, and had much hope of his recovery. He could see Mrs. Williams, whom he asked with myself to join him in prayer, that God may make this illness short, or restore him to health. Mrs. Williams and I prostrated ourselves, deplored our sins and general failings before God, and prayed to Him on the above subject. Mr. Brooke followed and prayed to this effect:—O God, my Father, Thou hast been with me in all my wanderings up and down, Thou hast been with me in this place; I thank Thee for bringing me here, and for enabling me to see what I have seen in this place, and elsewhere in this country. I beg Thee to shorten this illness, if it be Thy will to call me to rest from my work. Help me at this time, that I am so weak, to think of Thy promises. O Father, bless all the Church members, and the people of this country. Bless the house-boys, O Lord Jesu; bring them to know Thee. Bless these Thy servants, Mr. and Mrs. Williams, and prosper their works done for Thee. O Lord Jesus, I give myself to Thee. O Lord, bless me, bless this Mission, and comfort the hearts of all my relations and friends, and the Christians here, for Jesus Christ's sake.' After this he asked me to write down a letter he dictated to me; also his epitaph, which runs as follows:—

"GRAHAM WILMOT BROOKE,
Eldest Son of Lieut.-Col. Robert Wilmot Brooke,
Born February 23rd, 1865.

Preached Christ in this neighbourhood between July, 1889, and February, 1892.

"... In a moment, in the twinkling of an eye, at the last trump, the trumpet shall sound, and the dead shall be raised incorruptible."

The next day (March 4th) he was somewhat better, but in the evening, after a touching reference to his wife and child, he had the following conversation with Mr. J. J. Williams:—

"He asked me to sit by his bedside, and said, 'There is another thought which troubles me much; it is curious, and I cannot understand it. Why is it that, whenever I am preparing to advance with the work into the interior, God sends sickness and other things to prevent me?' I told him to cast all his cares on the Lord Jesus Christ, who cares for him, his wife, and the work to which God has appointed him, for it might be the will of God to make him plough, and another sow, and another water; and one reap, and another gather, &c.: and that we should be content with whatever God has assigned to us to do, since we do it faithfully. He smiled delightfully, and thanked me for the advice. I then knelt down and prayed on the above lines. He followed in the most ardent spirit, full of resignation. He repeated a long poetry, with 'He knoweth,' &c., and 'Only one step more,' &c., showing how prepared he was to die. God alone knows how happy I was under this glorious picture of a Christian brother homeward bound. My face was bedewed with tears of joy when I rose from my knees. I thanked God and took courage that death, through Christ, had no power over the believer.

"After this he asked me to come and sit near him. He took hold of my right hand, looked at me, and said, 'What a kind friend you are!' and, rubbing his hand over mine, said, 'May God bless you!'"

Then, after a simple record of the visitors and helpers on the last sad day (March 5th), Mr. Williams concludes:—

"Mr. Bako [a Native schoolmaster] and myself went down the hill to report the news. No sooner was the bell tolled than people from almost every quarter of the town rushed into the compound with the Church members, to have a confirmation of the sad news they expected from their knowledge of his being dangerously ill. I wrote the epitaph he dictated to me, in large characters, and fastened it on the coffin, where we placed him with two palm-branches in his hands. We started from the hill at 4.30 p.m. on Sunday, with a large number of people who had come there, and we joined a greater number at the foot of the hill, by the constabulary, and went on to the grave, where I committed his body to the ground."

The day after the funeral Mr. Williams despatched a canoe to Obotshi, to meet the Royal Niger Company's steamer for Akassa, whence a telegram was to be sent to the office at Brass. The telegram, as will be remembered, reached London on March 19th.

MISSIONARY OBJECT LESSONS.

-XII.—SUGAR GRAINS: "THE LABOURERS ARE FEW."

SHOW children a lump of sugar dissolving in a glass of water. Why does sugar sweeten this water, or tea, or anything it is put into? Because the tea or water *dissolves* it, i.e., separates the tiny, tiny sugar grains. Then we stir them up, and they float about all over the cup (stir up glass of water to show), so that when we drink it we get many sugar grains in each mouthful, and so it tastes sweet. If you put tiny bit of sugar size of a pea into a big cup of tea, you stir and stir, but can't taste it, because there are not enough sugar grains, perhaps only one in each mouthful. You might say, "No sugar in this tea," yet there is a little, only not enough.

Some people say, "I have been abroad—in Africa, India, China—but Missions are doing no good, people all heathen still."

It seems so, because there are so few missionaries. See China, huge country, millions of people. C.M.S. sends fifty missionaries there, men and women. That is like putting one grain of sugar into a whole teapot of tea. So with Africa, Egypt, Persia, &c. Even India, though we have a good many missionaries there, yet only about one to every 250,000 people; something like one grain of sugar to a cupful. How can it sweeten the whole?

There is one great difference. Sugar grains can't make other sugar grains, but each missionary as he teaches the Natives is making other missionaries. So the sweetness spreads. But, oh! so slowly. "The labourers are few."

What must we do? "Pray ye therefore." Just because the need is so great only God can supply it. Ask Him not merely to send others, but to send *us* if it be His will. He won't let us go if He doesn't see it best. And if He *does* see it best, how can we wish for anything better?

XIII.—A MONEY-BOX: SCATTERING YET INCREASING.

Show children a money-box. What is it for? Suppose box said, "I want all the money I can gather together for myself," and refused to be opened. What would happen? By-and-by it would be quite full, could hold no more, so would get no more, and the money would be useless.

God sends the knowledge of Himself and all other good gifts down from heaven into the hearts of His people—like money into a money-box. What does He mean them to do with these good things? Just to look at them and talk about them?—to go to services and Bible-classes, and join Scripture Unions, and think only about getting good themselves? That would be like rattling money in a money-box, yet keeping it there always, so that it does no good to any one.

No, the money-box is meant to gather money together, so that it may be spent, and then the box is ready to collect more. And our hearts and minds are meant to take in as much as possible of the love and knowledge of God, that we may give it out again in love and care for others.

The Church of Christ—that is, all who truly love Him—is meant to be, as it were, one great collecting-box for the needs of the whole dark world which doesn't know Him. And the more it spends in this work, the more it will receive. I don't mean merely money, but everything. The more good men and women are sent out to preach to the heathen, the more will rise up to do God's work at home. The more we each think about and pray for others, the more we shall learn of God ourselves. But if we keep God's good gifts to ourselves, we shall cease to receive them. He can't keep on pouring them into a narrow little heart which won't make room for them by pouring them out to others.

Such selfishness is robbery. It robs the heathen of the knowledge of God, which is as much their right as ours. It robs our souls of the good gifts which God would give us if only we made room for them by pouring out blessing to others. And, worst of all, it robs God of the glory He ought to have. Let us ask Him to keep us always giving out, always receiving from Him—"blessed, and made a blessing."



THE ANNIE WALSH MEMORIAL INSTITUTION, SIERRA LEONE.

GLEAMS OF SUNSHINE FROM WEST AFRICA.

BY ARCHDEACON HAMILTON.

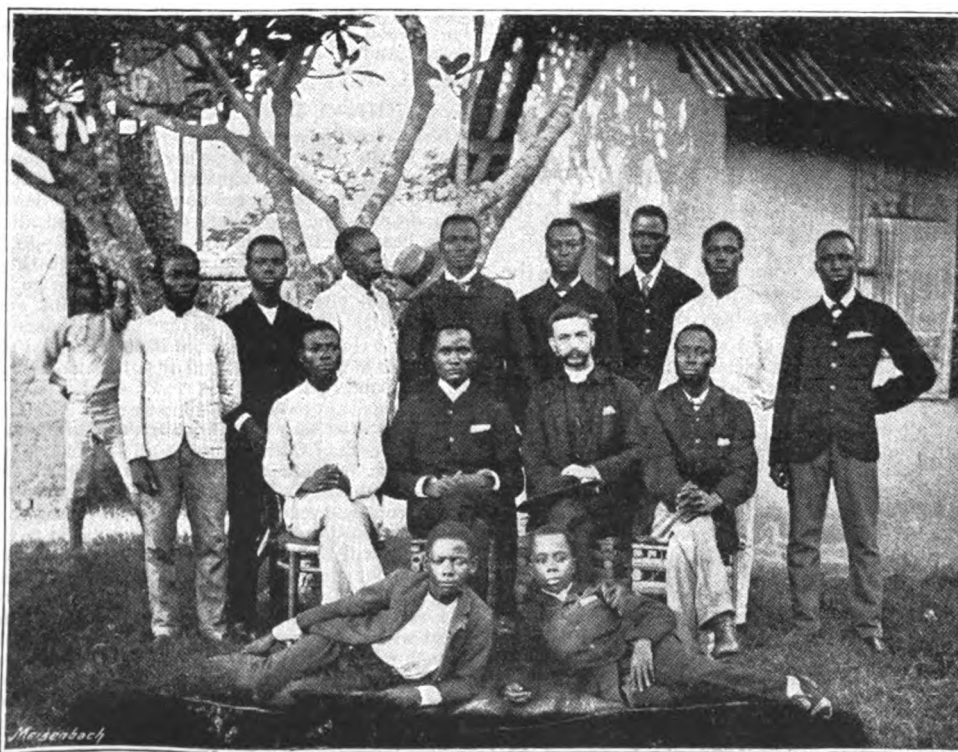
AFRICA is the land of sun—bright, cloudless, sunny days prevail. There are cloudy days, and rainy days, and stormy days, but the record of the year would show that the sunny days far outnumber the others.

Of late our missionary news from West Africa has been rather of the dark and stormy character—the sky, as it were, has been overcast, but there is hope that the clouds are beginning to break, and that the sun is going to shine on all parts of that Mission Field. It is shining in many places, and having had the privilege of visiting that portion of our Society's work so recently, I want to give the readers of the *GLEANER* the benefit of some of the sunshine in that work that fell across my path. It was a great pleasure to go to Sierra Leone again. Yes, I mean that; a great pleasure to go to Sierra Leone again, my home so many years ago.

As we entered the harbour, a little before seven o'clock on the morning of the 7th of December, the sun was lighting up the lovely view which meets your gaze as you draw near this place. It was on

the 10th of November, thirty-four years ago, that I first landed there. In less than an hour my companion and myself were walking up the avenue of oleanders, almandas, frangipanis, &c., that leads up to the Annie Walsh School (see above), and I was able to say, "Many of these trees I planted years ago," I thought of the promise in Psalm cxxvi. 5 and 6. O how true it is! I have brought home from a tree I planted in Lagos six years ago a seed-pod measuring twenty-two inches in length, and that tree I raised from a seed. But it has not grown to its present dimensions without rain and sun. As in the natural world, so in the spiritual.

Our visit to the Annie Walsh School being so early, we were in time for the opening of the school—as is the custom every day—with the reading of God's Word, singing, and prayer. On this occasion a few words were added by those just arrived from England, one of whom had known and laboured in this place with that devoted worker, Miss Sass, who first started this Institution, and whom the speaker, only shortly before leaving England, had seen laid to rest in the cemetery. Her works do follow her. How she would have rejoiced to see the school as it is to-day, with its forty-six boarders and thirty-four day scholars,



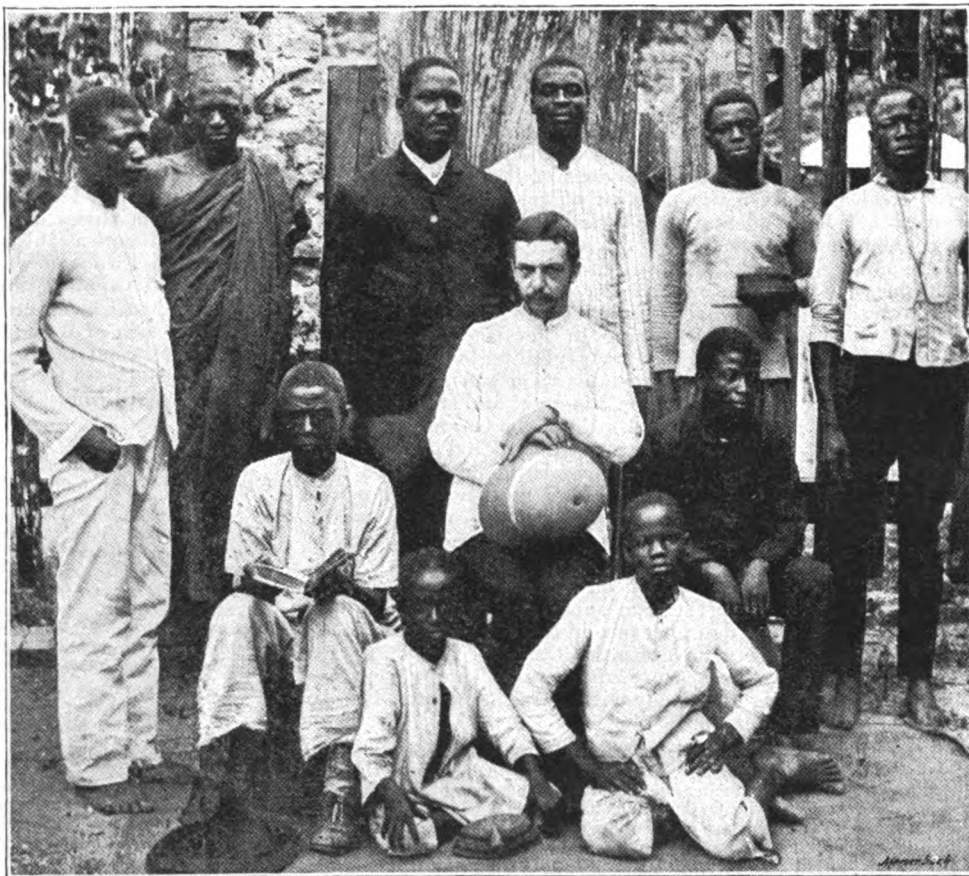
THE REV. H. TUOWELL, AND GROUP OF NATIVE EVANGELISTS.

all in such good order, so devout, and so attentive. O yes, that was a gleam of sunshine that lighted up our hearts with joy and gladness. But some there are who say, "Of what benefit is this training and instruction to these African girls?" Follow me to the homes of our Native clergymen and other teachers, where the wife and the mother is one who was brought up in this Institution, and is now a centre of influence for good to those by whom she is surrounded; not to speak of other homes outside the Mission and the Pastorate, and beyond the boundaries of Sierra Leone, where the former pupils of this Institution are to be found; or visit, as I did, the Bishop's schools, and see in that for girls one of Miss Sass' former pupils as head-mistress of this large school of nearly 100 girls, assisted by teachers who have been educated in the Annie Walsh School,—and you see the benefit of the education that Institution is giving. What an interest it was to see other schools, the result of efforts made by Bishop and Mrs. Ingham, one special feature of which is the *industrial department*. In that for boys some of the readers of the GLEANER have a particular interest, as the London Lay-Workers' Union provides the stipend for the master carpenter, whom I saw at work with his African boys, and he showed me, with much pleasure, in his own rooms, some articles of furniture made by the boys under his instruction. Here is hope for the future, and that made sunshine in our hearts. Or, again, to go to Fourah Bay College and the Grammar School in Sierra Leone, and to meet both there and also elsewhere on the coast, as I did, those whom I had known as boys, and some whom I had baptized as infants, now ministers and teachers among their own people, or to Africans in distant places, made our heart glad, and filled it with sunshine. Sometimes it was otherwise, and one was reminded of the parable which tells of some of the seed falling by the wayside, or on stony ground, or among the thorns, and one thought of St. Paul's words, and his experience, "Many walk of whom I . . . now tell you even weeping." This was perhaps more especially brought home to us when we visited Cape Coast Castle, and spent an hour with our friend and brother, Mr. Williams (known to many by his two visits to England), who spoke of the unfaithfulness of some of those in that place to their Baptismal vows to "fight against sin, the world, and the devil," but there was sunshine even there, and it gladdened his heart and ours also to kneel together, and lay it all—the sorrow and the joy—before our Father in Heaven.

On to Lagos, where we had a sunny Christmas, but where we also had strong easterly wind, which sometimes clouded the sun. Two hours after our arrival we were present at, and taking part in, a *Dismissal Meeting*. Seven young Africans were being sent out from our training institution to labour as schoolmasters in various parts of the Yoruba Mission. Weighty words of counsel and advice were given by Revs. J. Johnson and I. Oluwole, and the blessing at the close was pronounced by the venerable Bishop Crowther (his last public act). All this filled our hearts with gratitude and thanksgiving. It was sunshine on our pathway.

And surely it is cause for thankfulness when we look at the group on the opposite page, and think of some of this band of young men going forth on Sunday, under the leadership of Mr. Tugwell, who sits in their midst, to preach in the streets of Lagos, in the hope of reaching the ear of some of the large number of heathens always to be found in that place. That their work and their labour is not in vain I had evidence during my visit, in an

inquirer being brought by one of this band to the Mission-house. He had come from the interior and was arrested by the preaching one Sunday afternoon. He was wearing his charms, which he was asked to part with as an evidence of his sincerity, but he was not yet prepared to do that, but promised to come back again and do so. We saw in Mr. Tugwell's possession two idols which had been given up by a bigoted heathen chief a short time before, when he and some of his band were preaching in another place. This man died soon after putting his trust in Jesus. As there is joy in heaven over the sinner that repenteth, surely there may be sunshine upon earth. Will Gleaners and Young Men's Bands in England remember their African brothers, and ask that their words may be so blessed that there may be joy and rejoicing over many sinners brought to repentance? One of this band has been chosen to go to Ilaro as an evangelist, supported by the girls in the Seminary under Miss Goodall. As it was the Christmas holidays when we were in Lagos, we had not the



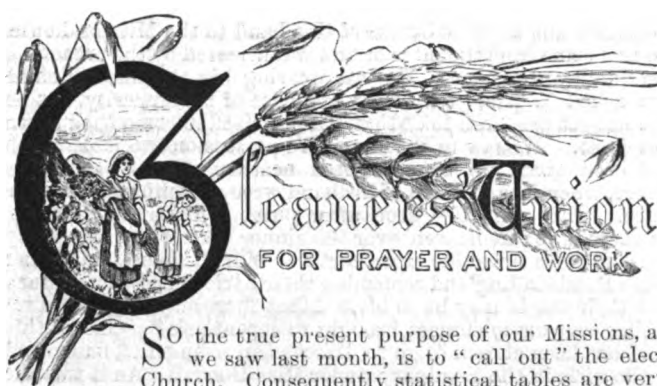
THE REV. H. TUGWELL, AND MISSION EMPLOYÉES AT LAGOS.

opportunity of seeing the girls in the Seminary, but we saw the Government Inspector's report of the work done there, and it was of a most flattering description, as was also his report of the work done in other schools.

In the group shown on this page, Mr. Tugwell is seen surrounded by some of those employed on the Mission premises. A special friend of mine in this group is old "Daddy Tom," the watchman, who is sitting in the front with his Yoruba Bible open on his knees—as I have seen him very frequently.

Space will not permit of our going to the Niger, but it is there as elsewhere—light and shade, cloud and sunshine. What is needed in this Mission at the present time is men, men with light and joy in their own hearts, to go and tell the glad tidings to those who know it not. J. HAMILTON.

"I wish they knew."—A lady missionary, at home on furlough from West Africa, writes in a private letter:—"If ladies only knew how lovely Abeokuta and these places are, and how lovable the women and girls, and how much in need of being raised and taught, crowds would be besieging Salisbury Square, begging to be sent out to them. I only wish they knew!"



Yet we must beware, in acting on this great and true principle, of going beyond the Word of God. First, the Gospel offer must not be limited. It is, "Whosoever will." "God commandeth all men everywhere to repent." Christ is the propitiation "for the sins of the whole world." Secondly, it must not be supposed that the preaching of the Gospel "as a witness" merely means the delivery of the message once to each town or district, or even to each village. An evangelist who addresses a gaping crowd in a Chinese street for half an hour, and then goes on to another street and does the same, and considers that in those two streets the work is done, because in them the "witness" has been borne, is following no Scripture example. St. Paul says that at Ephesus "by the space of three years" he "ceased not to warn every one night and day with tears" (Acts xx. 31). To quote Dr. Pierson again—

"Is 'witnessing' so superficial, so artificial a process, that we are to picture to ourselves some flying courier, galloping on horseback through village after village, announcing the good news, and then hastening away elsewhere? . . . However important the mere work of the herald, other forms of testimony are needful to confirm, corroborate, establish this witness. The conversion of souls, which witnesses that this Gospel is the power of God unto salvation; the out-gathering of converts from the world and their in-gathering into the Church, which witnesses both against the world by separation, and unto God by consecration; the erection of the Christian home, which witnesses to what Christ can do, not for man only, but for women and for children; . . . the setting up of Christian school, college, printing-press, and medical mission . . . the whole array of Christian institutions which are the peculiar product of the faith which works by love,—all these belong to that 'witness' for Christ which helps us to judge whether indeed He is 'able to save to the uttermost.'"

On the other hand, we do not know how much is really involved in this preaching "as a witness," or when, in the eyes of Him who knows all the past and present history of the Church and the world, the "witness" will have been borne, and "the end" be able to come (St. Matt. xxiv. 14). So that it is again true, as we saw last month, that the Advent "may come any time."

And when it does, what then? These little talks to the Gleaners are not intended to answer that question. It is not the part of our magazine to discuss the interpretation of unfulfilled prophecy. Godly and learned men differ about it, and we will not be tempted in these pages to indicate one view or another. What we have sought to do is this: to draw the

thoughts of our Gleaners to the certainty of the Lord's Advent; to show them that it is really true that "it may come any time"; to point out the true relation to it of our missionary work; and to emphasise our Gleaners' Union Motto Text for this year—"Like unto men that wait for their Lord"—"That when He shall appear we may have confidence, and not be ashamed before Him at His coming."

The above note closes the series of comments which Mr. Stock has been writing on the Gleaners' Union motto for this year. We hope ere long to have some Australian news direct from him for GLEANER readers. His telegram of May 2nd, telling of "great work opening," though warmly welcomed, was not needed to bring our absent brethren to mind. Frequent allusion to their mission was made throughout the Anniversary, and again and again petitions were sent up for them to the Throne of Grace.

The Gleaners' Union Conference at the C.M. House calls for thankful mention here. The "vacant place" caused by Mr. Stock's absence, to which Mr. Baring-Gould alluded, was truly a metaphorical one; every inch of space was filled. Eighteen bright informal speeches were given in an hour and a quarter, and we had a hymn and two prayers besides. Mr. Wigram's closing words were a very solemn challenge to the Gleaners' Union. He told us of the heavy burden which lay upon his heart—the burden of vacant posts in the Mission Field, and expressed his firm conviction that the Gleaners' Union could, if it would, roll this load away. He gave, perhaps, a deeper vision of the potentialities of the Union than most had seen before. Such a challenge as this must not lie unnoticed. Shall we take it up? Shall we make the filling of these vacant posts a matter of close and personal interest? Shall we seek, as Mr. Wigram asked, to thrust forth our best home workers to take them? Is not this season of Whitsuntide, when we are specially called to remember the outpouring of that Spirit Who said, "Separate Me Barnabas and Saul for the work whereunto I have called them," an appropriate time to give ourselves to united and believing prayer?

Do our readers realise the pathos which lies behind our Roll Call month by month? The bare line of record stands often as the sole public expression of some such letter as this:—

"Please enter among the Gleaners who have been called from the Field here, my dear brother. . . . He did love the C.M.S., and was on Tuesday in great weakness, yet looking forward to having the *Record* report of the Anniversary read to him. On Sunday he enjoyed reading the smaller magazines for May, which had just come, *Awake, Gleaner*, &c., and on Wednesday the last book he attempted to read was the *Intelligencer*. . . . Within twenty-four hours after he had entered within the veil. He found the work on earth sweet, and what must the glory be!"

Local Branches of the Gleaners' Union.

The following new Branches have been registered:—Birmingham, St. Martin's, Secretary, Mr. E. L. Onions, 95, Grant Street, Birmingham; Bristol, St. Clement's, Secretary, the Rev. G. E. Laws, St. Clement's Vicarage, Bristol; Gloucester, Secretary, Miss E. A. Playne, 2, Alexandra Terrace, Gloucester; Newcastle, Staffs., Secretary, Mr. F. W. Bull, Derwent House, Newcastle, Staffs.

Gleaners' Union Roll Call.

"They rest from their labours."

Mrs. J. Robson, New Southgate, No. 29, 051, Feb. 11th, 1892.
Miss L. Jolliffe, Poole, Dorset, No. 21, 214, March.
Mrs. Lash, Pallam, Travancore, No. 32, 741, April.
Kushon Mukerji, Normal School, Calcutta, No. 20, 352.
Hon. Mary Wales, Milverton, No. 38, 589, March 21st.
Miss Mary Moore, Kilbride, Bray, Ireland, No. 110, Sept. 19th, 1891.
Mr. Fleetwood, Kilbride, Bray, Ireland, No. 24, 812.
Maria Danner, aged 83, Walton, Aylesbury, No. 17, 760, March 19th, 1892.
Rev. W. H. Mackenzie, Vicar of Plungar, Notts, No. 27, 193, May 6th.

MONTHLY ESSAYS

On the C.M.S. Almanack Subjects.

Rules, &c., will be found on page 15 of the January GLEANER. The subject for June is—

"Zealous for the Glory of God."

The Essays must reach the C.M. House on or before June 30th, each packet being clearly marked outside, "Essay Competition." The following are the names of the two best writers on the April subject:—Miss Bulstrode, Wandsworth, and Miss C. S. Thory, Dublin.

THE LONDON UNIONS.

THE LADIES' UNION commenced the year with a Special Prayer Meeting, the usual monthly meeting being addressed by the Rev. A. E. Barnes-Lawrence, of St. Michael's, Blackheath, on "Necessary Qualifications for Missionary Work at Home." The February Meeting was taken by the Rev. W. H. Ball, of Calcutta, subject, "Mission Work in Bengal." In March, Mr. David Deekes spoke upon "My Life at Usambiro"; and in April the Rev. R. T. Dowbiggin gave "A Glimpse of Demon Worship and Buddhism."

THE YOUNGER CLERGY UNION had unfortunately to postpone their January Meeting. In February, a paper by the Rev. R. W. Atkinson, Curate of St. Paul's, Onslow Square, was read, on "The Lantern, and Lecturing with it," and a lantern lecture on "Ceylon," for criticism, was given by the Rev. J. D. Mullins; and in March the meeting was addressed by the Rev. A. T. Pierson, D.D., U.S.A., and the Rev. B. Baring-Gould, the Central Secretary. In April, Mr. Robert P. Wilder, also of the United States, described "The Student Volunteer Movement."

THE LAY WORKERS' UNION began the year with a New Year's Address by the Rev. T. W. Drury, M.A., which was followed by a discussion, opened by Canon Acheson, of Chester, on "Lay Work for C.M.S. in the Provinces"; the February Monthly Meeting was addressed by Mr. D. Deekes, of the Nyanza Mission, and Mr. Ernest Millar, B.A., shortly proceeding to the same Mission; that in March by Mr. Eugene Stock, who described his recent European tour; and that in April by Dr. R. N. Cust, on "The Missionary Occupation of Africa." Extra meetings included a lecture on "Mission Work in Mohammedan Lands," by Colonel C. E. Stewart; a Course of Three Lectures on Mohammedanism, by the Rev. W. St. Clair Tisdall, M.A., James Long Lecturer; a Lecture on "Mission Work in the Lands of Buddhism," and a Training Address to Children, by Mr. A. H. Caesar.

MONTHLY BIBLE QUESTIONS.

Questions on the Epistle to the Galatians.

Rules and full particulars as to this competition will be found on page 15 of the January GLEANER.

1. Give an account of "Missionary Work in Galatia." The country and people—the old religion—first arrival of Christian missionaries—their first reception—encouragements—later visit—the enemy sowing tares—disappointments—reproof.

2. Relate St. Paul's history so far as it is found in this Epistle. What incidents are peculiar to it? Point out the special purpose of this review of his life immediately after his conversion.

3. Illustrate and account for the "sustained severity" of this letter. What Epistles are most like it in this respect? What was the Galatian error?

4. Assuming the identity of the visit to Jerusalem recorded in Acts xv. with that which occurred fourteen years after St. Paul's conversion, show that it marked an important stage in the recognition of the duty of Missions to the heathen, and in the progress of the Gentile Churches towards Christian liberty.

5. Describe the use here made by St. Paul of the story of Hagar—the Book of Deuteronomy—"In thy seed shall all the nations of the earth be blessed"—Old Testament chronology—the custom of branding slaves—the education of the young—the process of fermentation—the foot-race.

6. To what other Epistles does this bear the closest resemblance in thought and teaching? From this and other evidence fix approximately the date and place of writing.

7. Explain:—(a) "Ye see how large letters I have written unto you with my own hand."

(b) "Bear ye one another's burden"—"For every man shall bear his own burden."

(c) "I have been crucified with Christ; yet I live."

Answers, addressed to the Editor of the GLEANER, and legibly marked outside "Bible Questions," must reach the C.M. House, Salisbury Square, London, E.C., not later than June 30th.

C.M.S. Reading Union.

MISS FRY would be very glad to enrol new Members. The Reading Union keeps on steadily, but more would join if they realised the advantage of regularly reading each week. The newest Books and *C.M. Intelligencers* are supplied for 1s. per annum, members paying postage on to other members. Members are required to read two half-hours a week about Foreign Missionary work. Present Members are reminded that the half-yearly reports of their reading are due June 30th, and that no Books can be changed during August and September. Rules of the Union and Catalogues of Books will be sent on application to Miss Fry, 55, Chepstow Place, Bayswater, W.

Waste Paper.

It is sometimes questioned whether the saving of waste paper is profitable. The following will, I think, answer in the affirmative. In 1887 the amount realised by us was £1 10s.; in 1888, £1 15s.; in 1889, £2 10s.; in 1890, £3 12s.; total, £9 7s. This is the amount sent to the C.M.S., the total received being £9 16s. 2d. The working expenses were not very large, considering that we were a long distance from the paper mills, which necessarily increased the carriage on the sacks. I have not yet heard the amount of 1891, but I believe it is an increased sum. When one realises this is all from what would otherwise be wasted, it does seem really worth while.

M. K.

HOME NOTES.

THE General Committee have, since our last issue, taken leave of the following missionaries *en route* to the Foreign Field:—Miss Dunkley (Sierra Leone), Rev. C. G. Wallis, Mr. B. Totty, and Mr. W. G. Walton (North-West America); Rev. W. E. and Mrs. Taylor, Mr. and Mrs. Deekes, Mr. E. Millar, Mr. R. H. Leakey, Mr. J. H. Briggs, Mr. J. P. Nickisson, Mr. A. McGregor, Mr. A. B. Fisher, and Miss E. M. Furley (all Eastern Equatorial Africa); the Rev. M. A. and Mrs. Dodds (Abeokuta), and the Rev. William Welchman (Ceylon). Of the above, Messrs. Totty, Walton, Briggs, Nickisson, and McGregor have been accepted since our last announcement, as also have Miss G. F. Tindall, Miss M. Nevill, and Miss E. Young.

The Rev. Pierre B. de Lom, Curate of St. James', Fulham, has been appointed Association Secretary for East Yorkshire, in succession to the Rev. A. H. Bowman.

Death has lately removed another Vice-President of the Society, Bishop Mesac Thomas, of Goulburn; also the Rev. Charles C. McArthur, Rector of Burlingham, formerly C.M.S. missionary in Ceylon, and afterwards Association Secretary for Norfolk.

The Committee have recently had interviews with the Bishop of Saskatchewan and Calgary, and the Bishop of Mackenzie River. They have also welcomed home the following missionaries:—The Rev. J. Blach of Santalia, and the Rev. G. H. Parsons and the Rev. Jani Alli of Bengal.

The Younger Clergy Union held their usual meeting on 25th April, when they were addressed by the Rev. Hubert Brooke of Reading, and Mr. R. P. Wilder of Princeton University, U.S.A., so well known in connection with the American Student Volunteer Movement for Foreign Missions. Mr. Wilder could report that some 6,000 men had joined that movement, of whom 450 were already in the Foreign Field; and that the appeal to the British Universities had borne fruit, sixty-eight men at Cambridge, twenty at Oxford, fifty at Edinburgh, thirty at Glasgow, and twelve at Aberdeen having joined the Covenant already; other signatures bringing the number for Europe up to about 300. At the close of the meeting five members of the Union signed the pledge that they are "willing and desirous, God permitting, to become foreign missionaries." Surely still there are more to follow.

The Hibernian C.M. Society held its Seventy-eighth Anniversary in Dublin, on 29th April. The Earl of Belmore presided at the annual meeting, and Sir John Kennaway and Dr. R. N. Cust went over on the special invitation of the Archbishop of Dublin as the Deputation from the Parent Society. The report showed that the total amount contributed in Ireland in 1891 had been £9,888, being an advance during the past decade of nearly £4,000. The annual sermons were preached in upwards of thirty churches, among the preachers being the Bishops of Ossory, Cashel, Kilmore, and Clogher. The Anniversary was indeed most encouraging and interesting.

A farewell service was held at St. Mary's, Whitechapel, on the 9th May, to take leave of Mr. D. Deekes, who sailed on that day for Eastern Equatorial Africa. There was a celebration of the Holy Communion at 7 A.M., at which there were eighty-one communicants. The address was delivered by the Rev. A. J. Robinson, Rector of Holy Trinity, Marylebone, formerly Rector of Whitechapel.

Islington has been lately busy with C.M.S. work. The Anniversary on 25th April was very successful. There was an afternoon meeting, addressed by Mrs. Pargiter of C.M.S., Agra, and Miss M. Phillips, of C.E.Z.M.S., Peshawur; and the usual annual meeting in the evening, addressed by local friends, by the Rev. L. G. P. Liesching of Ceylon and the Rev. W. R. Blackett, late of Bengal. Then, on the afternoon of Sunday, 1st May, seven sermons and fifty-one addresses were delivered in Islington, thanks to willing speakers and especially to the able organisation of the Hon. Sec. of the Islington C.M.S. Association, Mr. C. E. Caesar. It is interesting to note that the total amount paid to the Society by the Islington parishes through the local Association during last year amounted to £3,233, as against £1,320 in 1842.

At Newcastle-on-Tyne thirty-four sermons were preached on 24th April, on behalf of the Society. The offertories were somewhat affected by the late unfortunate labour strikes, but the attendances in churches and at meetings were good, despite rain and snow. At the Afternoon Meeting, the Archdeacon of Lindisfarne in the Chair, Canon Tristram described his late tour in Ceylon, China, and Japan. At the Evening Meeting, Mr. Henry Proctor, connected with one of the parishes, who is about to sail for the Niger, spoke a few earnest words of farewell. The Treasurer had the pleasure of reporting a substantial increase in the contributions of the Auxiliary.

Cambridge held its first Parochial Missionary Exhibition on 18th April, in St. Matthew's Parish School. One room was fitted up in Japanese style, and the ladies attending wore Japanese dresses. Members of the

Juvenile Missionary Guild also wore costumes of different nationalities, and a description was given of the habits of the Natives and what Christianity had done for them. The same children also sang some Hindustani and African songs. Altogether this first effort proved a great success, and deepened interest in missionary work.

The Carlisle Association celebrated its Seventy-fourth Anniversary on April 24th to 26th. Sermons were preached in all the City churches, the Bishop officiating in the Cathedral. On Monday, the C.M.S. Union for the Archdeaconry met; in the afternoon and evening the annual meetings were held, at both the Bishop presided and spoke. Previously to the evening gathering about 250 friends responded to an invitation to meet the Bishop, in the Temperance Hall, at tea, when his Lordship was cordially welcomed by the Association. A special meeting for children was a feature of the Anniversary, over 800 being present to hear a lantern lecture on "Japan."

Under the title of the Palestine Exhibition, Margate contributed its Twenty-seventh Sale of Work for C.M.S. on 5th and 6th April. A valuable collection of curios, illustrative of the Holy Land, and described by Rev. S. Schor, a native of Jerusalem, lent much attraction to the Sale. As a result £124 was obtained, and to this was added the amount collected by the 521 cards taken by boys and girls, the reading some of which created much interest. From the two sources the local Association was enabled to send £187 to the C.M.S. exchequer.

The Association for the City of Lincoln and neighbourhood could report to the meeting at its Annual Anniversary that £426 had been raised during last year for the Society. A letter was read at the afternoon meeting from the Bishop, expressing regret at his being prevented from occupying the Chair on account of unavoidable absence in Oxford. Mr. A. S. Leslie Melville presided, supported among others by Canon Blenkin and Precentor Venables.

A Sale of Work under the auspices of the Hove C.M.S. Association, in the Hove Town Hall, on 26th and 27th April, was highly successful, realising over £140. Besides the usual features of such a scene, there was the novelty of a vessel—the "May Queen"—in full sail, filled with toys of every variety; and one of the stalls was completely covered with the work of C.M.S. Gleaners, and surmounted by the scroll, "What hast thou gleaned to-day?"

Sheffield has not been behind in the Easter Sales of Work. On 3rd May, the Mayoress, accompanied by the Mayor, opened what proved to be a most successful Sale, the proceeds of which were devoted to Home and Foreign Mission Work. One feature was that the handsome hall was entirely furnished with articles contributed by the Bible Class of St. Mary's parish, which numbers 350 members.

At a meeting of the Eastbourne Auxiliary on 19th and 20th April, when the Rev. B. Baring-Gould and Mr. Deekes attended as Deputation, Mr. Hind Smith, Organising Secretary of the Y.M.C.A. gave an interesting narrative of a late foreign tour in connection with his Society, and bore hearty testimony to the value of the C.M.S. work in the countries which he had visited. The Hon. Sec. could report that £383 had been collected for C.M.S. during the past year.

Dr. Martyn Clark delivered a lecture to a crowded audience in the Freemasons' Hall, Edinburgh, on 28th April—the subject being, "Missionary Work in India," the proceeds of the lecture being for the benefit of the Amritsar Medical Mission. This was a good beginning of a campaign on behalf of the Medical Mission Auxiliary Committee of the C.M.S. to promote which Dr. Martyn Clark will devote the month of June.

We regret to have to announce the death, on Sunday, May 8th, of the Rev. John Lowe, F.R.C.S., the able Director of the Edinburgh Medical Missionary Society, and the author of a standard work on "Medical Missions." He was buried on the following Thursday, the C.M.S. being represented at his funeral by the Rev. E. C. Dawson.

PRAISE AND PRAYER. Topics from the "Gleaner."

PRAISE.—For the Society's Anniversary (pp. 81, 83–87). For the work of the Holy Spirit in the Annie Walsh Memorial School (pp. 82, 90). For the work of the Bible Society (p. 82). For progress among the Blackfoot Indians (p. 89).

PRAYER.—That this year's Anniversary may give a powerful impulse to missionary enthusiasm (pp. 81, 83–87). That "the Lord of the Harvest will raise up and send forth a vastly increased supply of duly qualified labourers" (p. 81). For the Annie Walsh Memorial School (pp. 82, 90, 92). That missionaries and converts in Africa may be preserved, and that the present tribal disturbances may be over-ruled for good (pp. 82, 90). For converts recently baptized (pp. 89, 90). For the Native workers in Lagos, and on the Niger (pp. 91, 92). For Mr. Horsburgh's party (p. 90).

HOME WORKER, KENSINGTON.—Will the writer of a letter under this *nom de plume*, dated last April, kindly forward name and address to the Editorial Secretary?

PUBLICATION NOTICES.

The following new Publications have been issued since our last Notice:—*Annual Letters of C.M.S. Missionaries*, 1891-92:—

Part V., containing Letters from Punjab and Sindh, South India, and Travancore and Cochin Missions.

Part VI., containing Letters from North India, Western India, and Travancore and Cochin Missions.

Price 3d. each Part, post free.

Sudan Mission Leaflet, No. 19. Single copy sent post free on receipt of a penny stamp.

Abstract of Report, 1891-92. Including the General Review of the Year, as read at Exeter Hall. Single copy sent free to any reader of the GLEANER, on application.

Seven Motives for taking part in the Evangelisation of the World. By B. B. G. 8-page leaflet. For free distribution.

The Church Missionary Society; Its Purpose and Progress. A new 8-page leaflet for enclosing in envelopes and for general distribution. Free for any number.

New Missionary Books published by the Religious Tract Society.

The following are supplied from the C.M.S. Book Room, Salisbury Square:—

THE AINU OF JAPAN	(6s.)	5s.	post free.
THE STORY OF UGANDA, &c.	(3s. 6d.)	3s.	"
INDIAN GEMS FOR THE MASTER'S CROWN (2s.)		1s. 9d.	"

Orders should be addressed to The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C.

Forthcoming Sales of Work.

Mrs. A. Kennion, Gerrard's Cross, Bucks. June or July.
Mrs. J. O. Gage Doherty, 7, Westland Row, Dublin. June 3rd. N.B.—A large quantity of North African goods, specially obtained from Morocco, will be offered.
Mrs. Rumpf, bluntingsham Rectory, St. Ives, Hunts. June 7th.
Miss Adams, 9, Felham Crescent, The Mall, Nottingham. End of June. (Contributions should arrive before 17th inst.)
Mrs. Dalton, Germain's Cottage, Chesham, Bucks. Early in July.
Mrs. Baskerville, St. Stephen's Vicarage, Walthamstow. July 5th.
Mrs. W. Eardley, Cautley Vicarage, Doncaster. July 7th.
Mrs. Streeten, King's Lynn. July 7th.

Contributions Received by the Editor.

From April 11th to May 10th.

Gleaners' Union.	
482 Membership Fees.....	£4 0 4
481 Renewals	4 0 2
111 For Union Expenses	7 17 9
165 For Our Own Missionary	17 5 11
5 For C.M.S.	0 15 1
Total	£43 19 3

Of these the following are the amounts of and above 10s.:—

Belfast, St. Thomas's Branch... £1 11 0	Gleaners Nos. 38,363, 43,468 and 43,469, Thankoffering ... £0 10 0
Miss Hudson	0 10 0
Sandown Branch	1 2 0
G. H. Cooper	0 17 0
Cork Branch	4 0 3
Gleaner No. 39,013, Easter Offering	1 0 0
Bath Branch	1 4 10
St. John's, Brockley, and Hatcham Branch	0 15 0
Miss A. E. Banks (Thank-offering)	£1 0 0
William Cragg	1 0 0
G. Conyers-Haycraft	0 7 6
E. W.	1 0 0
Gleaner No. 34,161	0 2 0
Gleaner No. 6,827, "A First Cheque"	£1 0 0
Miss E. Self	0 3 0
Miss E. Maggs, Thankoffering..	0 10 0
B. T. L.	0 13 4

General Contributions.

For purchase of Luganda Gospels:—Miss E. Braine-Hartnell, Competition Prize. £0 10 0	For Girls' Boarding School, Calcutta:—St. James', Clapham, Branch G. U. £1 0 0
For Zenana work:—S. B. S., Thankoffering	Per Miss H. J. Neele
5 0 0	5 14 0

The Editor has also been requested to acknowledge—

For C.M.S.:—From the Ladies' House, Frere Town, per Miss M. W. Harvey, £2 15s. 10d.; Mrs. R. S. Faber, £1 1s.; Miss N. Funnell, 2s. 6d.

THE CHURCH MISSIONARY GLEANER may be ordered through local Booksellers; or direct from the Church Missionary House, Salisbury Square, London, E.C. Price One Penny, or 1d. post free.

The Subscription for the GLEANER direct from the Church Missionary House, post free for twelve months, is as follows:—

One Copy, 1s. 6d.; Two Copies, 3s.; Three, 4s.; Six, 7s.; Twelve, 12s.; Twenty-five, 24s.

P.O. Orders to be made payable to General Clennell Collingwood, Lay Secretary. Communications respecting Localised Editions of the GLEANER to be addressed to Messrs. Jas. Truscott & Son, Suffolk Lane, Cannon Street, London, E.C.

All literary contributions and general correspondence to be addressed to the Editor of the CHURCH MISSIONARY GLEANER, C.M. House, Salisbury Square, London, E.C.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, General C. Collingwood.



The Church Missionary Gleaner

JULY, 1892.

EDITORIAL NOTES.

ON Thursday, July 14th, as most readers already know, it is proposed to hold special gatherings for "fervent, persevering, believing, and very definite prayer" that the Lord of the Harvest will thrust forth more labourers into His harvest. In Sion College and at the C.M. House (as announced on page 109) central meetings will be held, and we are trusting that throughout the country thousands who cannot be with us will either gather together in larger or smaller companies before the Lord for united supplication or singly plead this great need at the Throne of Grace. The "golden chain" of prayer on that day will be bound round the world. Letters have been sent to the Deputation in the Colonies and to our missionary brethren in Africa, India, Palestine, China, Japan, and North-West America, asking them to arrange for meetings amongst fellow-workers and Christians in their neighbourhood on July 14th. In the Mission Field, where the urgent need of labourers is keenly felt, we have no doubt of the response to our suggestion. But what about the Church at home? Will there be a deep and wide recognition of the true import of this call? Will other engagements be as far as possible set aside on July 14th? Will fathers press home the claim on their households, and clergy upon their flocks? Will Sunday-school superintendents and Bible-class teachers on the previous Sunday bring it into prominence amongst their scholars? Will each individual Christian reserve a time for private and fervent intercession? All this and more will be done if the need for labourers and the power of prayer are even partially understood.

As to the need for qualified labourers, what more can we say? Month by month it is the main topic of the GLEANER, until sometimes we fear its force will be lessened by endless repetition. As to the power of prayer, we will only say this:—we Christians, who have prayed for years, and had cause to praise God for thousands of answers to our prayers, are only on the very threshold of the mystery of prayer. Look at its place and power in the life of our great Example Himself; remember that intercession is His ceaseless ministry for us now; see the promises that God the Father will hear and answer, and that God the Holy Spirit will prompt and direct our petitions; trace not only the promises but the Divine commands concerning prayer, and the characteristics of true prayer as indicated in the Scriptures; notice the inspired record of men and women who prayed to God and were abundantly answered, and then, with one swift remembrance of the awful, pressing, growing needs of the unevangelised millions, hear the command of Christ Himself, "*Pray ye therefore the Lord of the Harvest, that He will send forth labourers into His harvest.*" How often a soul is bowed in shame for not having faced the command, "Go ye"; how seldom humbled before God because of the unheeded "Pray ye"! Yet the latter command more closely touches us all. True, we have prayed for labourers; but has it been "*fervent, persevering, believing, and very definite prayer*"? Our prayer for ourselves, and for the whole Church of Christ, as we face July 14th is this: "*Lord, teach us to pray.*"

Notice, it is not to hear of missionary work, or even to

hear of missionary principles, that we are invited to meet on July 14th. Any "addresses" will be apart from the purpose of the call. The meetings are distinctly for *prayer*. There will be hymns, of course, and such Scripture portions as bear on the subject, and such brief statements of needs or of encouragements as may seem desirable; but the "one great object" of each meeting, whether it be great or small, formal or informal, is simply prayer.

Our readers will welcome Mr. Stock's two letters on pages 102 and 103. Were it possible, we should gladly share with them the pleasure of the private journals and letters which now begin to reach us week by week, and make the Australian "mail day" red-lettered. It is of course too early to have any indication of the lines on which the missionary zeal of the Colonial Church will finally work, but it is abundantly clear that a hearty welcome is being given to our two brethren in every quarter, and that God has set before them many open doors. After a preliminary fortnight in Melbourne, Mr. Stock and Mr. Stewart were to go on to Sydney and work in New South Wales during June and July, returning to Victoria for August and September. Prayer for great wisdom and great strength, both spiritual and physical, is a continued need for those who have gone out to the long strain of this important work.

Uganda has always been a "popular" Mission, but of late it has been brought into a prominence unprecedented in the history of C.M.S. Missions. The French and German, as well as the English secular press, have given not only paragraphs but leading articles on the situation, which indeed is a grave one. No direct news from Uganda has, at the time of going to press, reached the C.M. House. Lord Salisbury informed the House of Lords on June 13th that news had been received by telegram from Zanzibar that Captain Williams of the I.B.E.A. Company, who was at Muanza, on the south of the Lake, at the end of March, reported that fighting in Uganda was ended, and that hopes were entertained of coming to terms with Mwanga and his adherents. Lord Salisbury stated further that he inferred from the telegram, which was not quite explicit apparently, that both the French and English missionaries were all well. The former, nineteen in number, were at Bukobi, the German station; the latter in Uganda. Meantime the charges against the Protestant Native Christians of being the aggressors, as well as those against the officials of the I.B.E.A. Company, though widely discredited, cannot, for lack of information, be disproved. The stress and tension of the whole situation is increased by the now public announcement that the I.B.E.A. Company has determined to withdraw from Uganda at the close of this year. But we can still say, "I will trust and not be afraid."

After long and prayerful consideration of the question of the Niger Episcopate, the Committee have nominated a European clergyman to the Archbishop of Canterbury, with whom the appointment rests. We are sure that prayer will be offered that he may be guided aright in the matter.

Once more missionaries in China have special need of God's protecting care. This time it is districts where our own missionaries and those of the C.E.Z.M.S. are working which have been the scenes of violence. Renewed outrages

are reported in the province of Sz-chuen, far up the Yang-tse-kiang river, at Chun-king, where the male members of Mr. Horsburgh's party were on Nov. 25th, and it is probable that Mr. and Mrs. Horsburgh and Miss Wells have since joined them there. Still more alarming intelligence comes from the Fuh-kien province, where Dr. Rigg, our Medical missionary, was attacked by a hired mob in the little Mission Hospital in or near the well-known city of Kien-ning (Kiong-ning-fu), and narrowly escaped with his life. Readers will remember how strenuous has ever been the opposition to Christianity in Kien-ning. The Reuter telegram also states that "after being exposed to insults for three hours, Messrs. Johnson and Newcombe were rescued by a mandarin and taken to the *yamen*." This refers, of course, to the C.E.Z.M.S. lady missionaries, Miss Johnson and one of the Misses Newcombe, whose names are well-known to our readers.

The last time (with the exception of Mr. Vernon Harcourt's letter in the March GLEANER) that we had occasion to make prominent reference to the little island of Mauritius was in January, 1891, when Bishop Royston was succeeded in the episcopate by Bishop Walsh. Now the attention of the public has been suddenly drawn to the island by tidings of the awful hurricane which devastated a considerable portion of it on April 29th. Some tidings of the extent of the disaster will be found under "The Mission Field," on a subsequent page. It is a matter for much thankfulness that no fatalities occurred among the C.M.S. missionaries and Native agents; and the Society's property also suffered but slightly as compared with the destruction wrought in other quarters. The C.M.S. has had a Mission in the Mauritius since 1856, and has now twelve European missionaries (including wives) connected with the work. The field is a difficult one, and there are many discouragements, but tokens of God's blessing have been by no means withheld.

The Medical Mission Auxiliary is already doing good service. Dr. H. Martyn Clark is not only forwarding the formation of local centres, but has also given a series of striking lectures at the C.M. House, on "How to take care of health in the foreign Mission Field." The large Committee-room was thronged with those going to be missionaries, or who were home from the Field, and a more appreciative audience it would not have been easy to find. It was a sincere pleasure to welcome missionaries connected with many other Missionary Societies, quite a large number of whom responded to the invitation sent. An examination was arranged after the last lecture, prizes being offered by the Medical Mission Auxiliary Committee.

Space does not permit of lengthy comment on the Lay-Workers' Conference held at the C.M. House from June 7th to 9th. The meetings, though not large, were distinctly helpful, and there is ground for hope that the lay work throughout the country will develop into a still greater power ere long. We should like to see many similar Conferences locally arranged.

The contents of this number, in addition to the serial matter and Mr. Stock's letters, centre round Indian Medical Missions. We are heartily glad to give prominence to the valuable work being done by the Zenana Bible and Medical Mission (the old I.F.N.S.) and the C.E.Z.M.S. These sister societies are bringing relief to thousands of India's women, and are ministering faithfully to souls as well as bodies. The able article by Dr. Martyn Clark, on Amritsar medical work, and the letters from Dr. Sutton, of Quetta, and from Dr. Jukes, bring forward the Indian medical centres of C.M.S. work not previously dealt with.

HOME PREPARATION FOR FOREIGN MISSIONARY WORK.

VI.—PREPARATION AS TO C.M.S. PRINCIPLES.

TO furnish a definition of C.M.S. principles would be a task beyond the writer's power, the Society itself has indeed never defined in set terms its most cherished principles. The position of the C.M.S. as an evangelical Church society results not so much from what it has said as from what it has done; the accumulated evidence of a line of work carried on without deviation for well-nigh a century is more conclusive than any official utterance could be.

In the preceding papers of this series, many, nay most, of the great principles and doctrines of evangelical Christianity have been touched upon. To these, though they are of paramount importance, we shall not now recur. Our object is rather to make such suggestions as will enable intending candidates to prepare themselves for missionary service in connection with the Church Missionary Society as loyal and intelligent members of our beloved National Church.

So much by way of introduction.

In the C.M.S. Monthly Cycle of Prayer, which I hope all candidates-in-waiting regularly use, different missionary societies are brought before us for special prayer, on the thirty-first day of the month. They have all one grand object—the evangelisation of the world—and believe that nothing can effect that end but the preaching of the Gospel of Jesus Christ, and the circulation of His Word. Yet there are certain features which clearly distinguish one society from another. In some cases this distinction is territorial: we are asked to pray for the *South American Missionary Society*, for the *China Inland Mission*, for the *North Africa Mission*, &c. Other societies are formed to reach women by means of women, as for instance the two *Zenana Societies*, and the *Society for Promoting Female Education in the East*. Others, again, draw their support from certain denominations at home, and send members of those denominations to represent them in the Mission Field; such are the *Wesleyan and Baptist Societies*, and many others. Then there are the undenominational societies, which, though they may have territorial limits as the C.I.M. has, or may work only amongst women, as the I.F.N.S. does, are willing to accept members of the various evangelical Churches for the Foreign Field. Therefore, broadly speaking, we may say that for every country open to the Gospel there is an organisation ready (as far, in some cases, as funds permit), to send out suitable workers, and no truly earnest man or woman is shut out from the Mission Field because of his or her attachment to any recognised section of the Christian Church. But it is true at the same time that candidates may sometimes be excluded, because of such attachment, from certain societies, and therefore from certain parts of the Mission Field. A man who was by conviction a Baptist could not go as a missionary to Uganda, nor could a man who was definitely a member of the Church of England go as a missionary to the Lower Congo, unless each went in independence of the societies now at work in these respective fields. But both Baptist and Episcopalian would have abundant opening for work in other districts where there is no less pressing need.

I want you to understand very clearly that a missionary society is bound, not only by the convictions of its members, but by its pledges to the public who support it, to be perfectly true and loyal to the line of work which it has taken up. No one would expect the C.I.M., for instance, to send a missionary to North-West America, or question the action of one of the women's missionary societies if they refused to accept a man. On exactly the same principle, the Baptist Missionary Society could not accept a candidate who held that "the baptism of young children is in anywise to be retained in the Church," though they might be heartily glad to see him sent forth by another section of the Church of Christ.

The Church Missionary Society (though bound by Law XXXI. to maintain a "friendly intercourse" "with other Protestant societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ") is unable to accept as missionaries those who, at the time of offering, are not *bona fide* members of the Church of England, and in hearty accord with the Protestant and evangelical principles which her formularies and Articles recognise. The Society's work in the Mission Field was

founded, and is still conducted on these lines, and it is essential for the comfort and harmony of the Missions that each member should not only be at one on radical doctrines such as those contained in the first eighteen Articles, but should also heartily and intelligently accept the statements set forth in the remaining Articles, especially those on Church constitution and government, and the Sacraments.

Perhaps you say, "Surely difference of view on these points would not involve difficulties in practical work? It would be easy to be silent about them; missionaries do not go out to preach infant baptism, for instance, but Christ." In one sense most true, yet if you think a little you will see what practical difficulties divergence of view on infant baptism would involve. Let us suppose a case. A lady missionary visits amongst Chinese women; her labours are blessed with success; the mother of a family is led to know and believe in the Son of God, and after due testing and inquiry is finally baptized. Then comes the question, What about her children—too young as yet for conscious faith in Christ? The C.M.S. missionary will, of course, wish them to be baptized, and he will naturally look to the lady missionary to help to instruct the mother as to the full meaning of so important a step. But if this missionary has strong misgivings as to the Scriptural grounds of infant baptism, her position becomes a very painful one. She must either stifle her misgivings or else dissent openly from her fellow-workers. You see, then, that such a question as that of infant baptism, which comes up whenever there is work amongst women and children, ought to be quietly and prayerfully faced at home.

Even if a candidate's own mind has never been troubled about such subjects, an intelligent understanding of their Scriptural basis is very important in the Mission Field, where much that has been a life-long habit to us at home, comes with all the force of novelty to intelligent non-Christian men and women inquiring into the meaning of Christianity; we need to give them practical illustration that worship, even in its external form, is not a mere matter of heredity but one of clear conviction.

Does it sound dull and uninteresting to study with care and prayer on these lines? If so, it is only because you have not yet begun. Make an effort, pierce a little below the surface of things, and you will not need to be urged to continue.

Some knowledge of the history of the Church of Christ will be of real value to you, and will link the Acts of the Apostles in the chain of the ages with the missionary enterprise of to-day. You will find how history repeats itself; in the triumphs of Christianity over the ancient Gauls and Celts you will find fresh encouragement for the modern warfare of the Cross, whilst the failures and hindrances of the past will be useful object-lessons for the present. The whole story of the Reformation will emphasise the need for purity in life and doctrine, and show the danger of many errors which were then faced in their full development, and are now among us in germ. Further, as you trace the severance of various bodies of Christians from the Church of England you will be better able to estimate their relative positions one towards another. You will see how the truths which (amid much that we cannot but deplore) were accentuated by such separation, have in turn had a frank and full recognition in the teaching of the National Church. Such study as this will not make us love our brethren who differ from us less, but it will make us love our privileges as evangelical Churchmen more.

Then an intelligent knowledge of the Book of Common Prayer is also very important. The history of its formation is blended with the stirring story of Reformation days, and the changes in its wording chronicle the successive tendencies of those unsettled times. Back through the dark Middle Ages into the early days of the Christian Church many portions of it reach, bringing to us the clear and limpid stream of primitive doctrinal truth. The names of many men well known in history are linked with familiar prayers, yet the greater number of those who use the Prayer Book week after week are entirely ignorant of all this interest which lies behind it.

It must ever be carefully remembered that we accept no statement as true because it appears in the Prayer Book, but only accept the Prayer Book because we believe it embodies truths which have been previously and independently found in the Word of God. Therefore, as we study its teaching point by point, we must ever bring it to that one and only standard of the Christian's faith.

You will find it helpful to notice the balance of truth which the services of our Church ensure. The great events of the life of our Lord, as well as such leading doctrines as that of the Trinity and the Second Advent, are brought before us in the Church's year, and illustrated by careful selections of Scripture. Then in the orders for Morning and Evening Prayer we have a broad and comprehensive scheme of worship. The opening "sentences" indicate the only attitude in which man can approach his God; the Exhortation acknowledges the Scriptural basis of confession to God both in private and in public, and calls upon all present to humble themselves before the Throne of Grace. The General Confession, with its unconditional acknowledgment of the sinner's guilt and helplessness, relieved at the close by the all-prevailing plea of the "promises declared unto mankind in Christ Jesu our Lord," leads up to the Absolution, in which the terms of God's pardon to all true penitents are declared, and the need of the Holy Spirit as the power for a holy life is emphasised. Then, after the Lord's Prayer and the Versicles, the true worshippers are invited "to sing unto the Lord," and the praises of the redeemed are heard. Then follow the Psalms, and a Lesson from Old Testament and New, interspersed with further songs of praise, until, based on the Word of God which has been read, the Apostles' Creed comes as the personal and audible expression of each worshipper's faith. Finally, having in true penitence sought and received forgiveness for which praise has been offered up, having been duly instructed in the Word of God and confessed a faith founded thereon, the congregation is invited to join in a service of intercession wonderfully varied in its remembrance of need. It must be remembered, too, that the idea of united congregational worship, in the sense of any intelligent approach to God, is entirely unknown in heathen lands. Again and again have missionaries testified to the great value of the Book of Common Prayer as a means of enlightening the understanding and guiding the united devotions of those but lately emerged from heathenism, who have not the smallest idea how fitly to approach the Throne of Grace.

It is possible some readers may never have noticed the beauty of the above sequence before. One no less helpful and striking is readily traced in the Communion Service, perhaps the most solemn and beautiful of any service in the Prayer Book.

Space does not permit us to take the Occasional Services one by one. Each of them is full of interest and embodies weighty truth. Each one will repay you for study—if such study be hallowed by prayer.

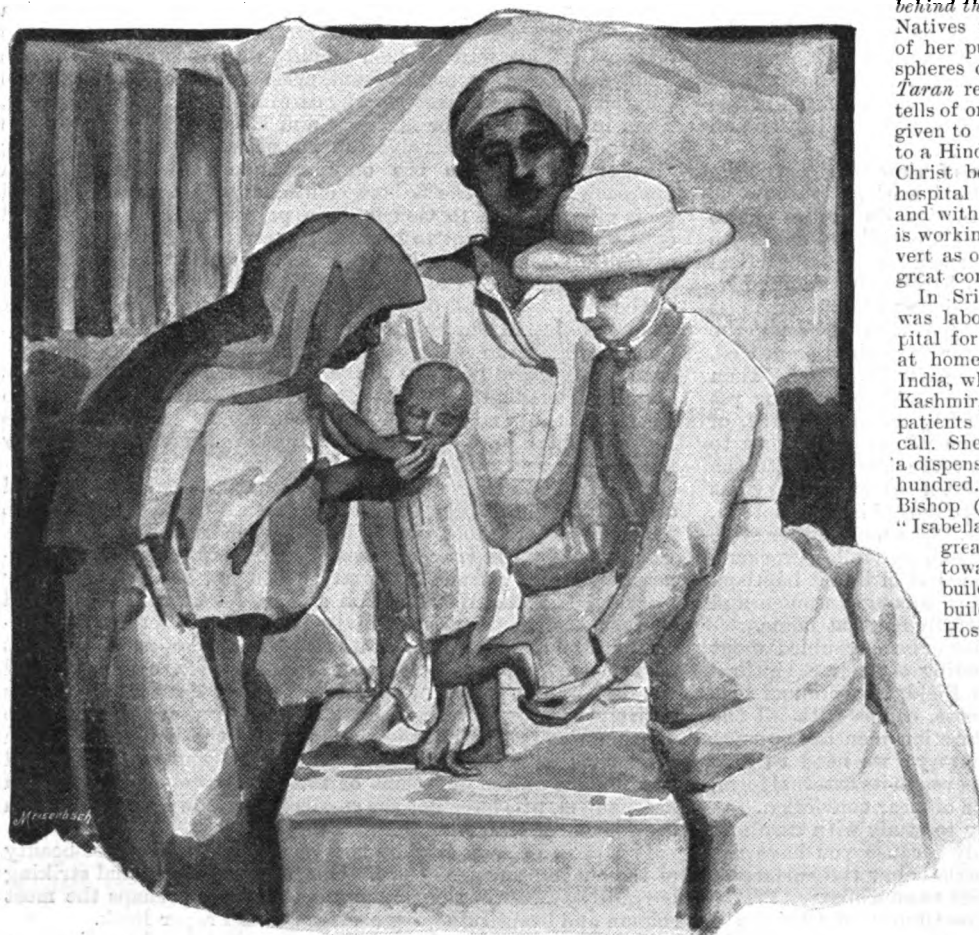
You will also do well to study the Nineteenth and following Articles, in addition to the earlier ones which deal more exclusively with questions of doctrine. The broad yet guarded definition of "the visible Church of Christ," the clearly-expressed subordination of the authority of that Church and its Councils to the Word of God, and the definition of those who be "lawfully called and sent" to minister "the Sacraments in the congregation" ought to be familiar to us all. Then come the Articles bearing upon the Sacraments, a fruit of the Reformation for which we have cause to thank God. Study them line by line, compare them with the Catechism, the Baptismal, Confirmation, and Communion Services, and the Eleventh Article, and then, not isolating a phrase here or there, which by such isolation favours an extreme of interpretation, compare, with humble prayer for the teaching of the Holy Spirit, their general tenour with the Word of God—the test which the Articles themselves set before us again and again.

It is important that the Church Catechism should be thoroughly mastered by every candidate, and that the meaning and scope of the Sacraments should be well understood. A list of books which will be found helpful to students is given below; of course we are not prepared to endorse all the views of each author.

BOOKS RECOMMENDED FOR STUDY.

Larger Works:—Harold Browne on the Thirty-nine Articles, Boulton on ditto, Pearson on the Creed, Proctor on the Book of Common Prayer.

Smaller Works:—Moule's "Outlines of Christian Doctrine" (Hodder and Stoughton), Maclear on the Creeds (Macmillan), Hole on the Book of Common Prayer (Hodder & Stoughton), Barry's Teacher's Prayer Book, Proctor and Maclear on the Book of Common Prayer (Macmillan), Notes on the Church Catechism by Bishop Rowley Hill (Nisbet & Co.), Maclear on the Church Catechism (Macmillan), Bishop Titcomb's "Gladus Ecclesiæ" (Church of England Sunday School Institute); Bishop Ryle's "Old Paths," "Knots Untied," "Principles for Churchmen," &c.



THE LATE DR. FANNY BUTLER, C.E.Z.M.S., AT HER WORK.
(From a Photograph taken in Kashmir.)

WOMEN'S MEDICAL MISSIONS IN INDIA.

IT was well remarked by one of the speakers at the last Anniversary Meetings at Exeter Hall, that Christ, when He was on earth, made use of a want felt by the people. The want of care and relief in the time of sickness and suffering is one deeply felt by all classes everywhere. The body is the door to the soul, and many a heart otherwise closed to the Gospel message has been reached by means of the helping hand and healing appliances of the medical missionary or trained Christian nurse. Agonies are endured by the women of India, shut up in the Zenanas which no male practitioner is allowed to enter, and numbers of them drop untended and un comforted into an untimely grave. A large field is here open to the labours and influence of women, and our two sister societies in India have been largely blessed in this department of their work, of which we here give a few particulars.

I.—THE CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY.

Besides one fully qualified lady doctor, this Society has at present on its staff eleven ladies who have had practical training, and others are preparing for a diploma. The principal hospital is that of St. Catherine, at Amritsar, where Miss Hewlett, who took up work on the ground prepared by Mrs. Robert Clark, has laboured since February, 1880. The hospital was opened in a Native house in October of the same year.

The Report for the year ending March, 1891, states that 217 in-patients and 25,421 out-patients had been treated in this hospital during the year, while 3,210 visits had been paid to the sick in their own homes. There is a Refuge for Women as well as a Blind School connected with the hospital; and Bible-classes are held for the nurses. Very encouraging have been the spiritual results of the work. Miss Hewlett quotes the remark of a young Hindu, when some Mohammedans, alarmed at what was going on, declared that could they have their way, they would pull down the chapel brick by brick till not one remained upon another. "You might do *that*, but you could not take away the power

behind the bricks." The Medical Training Class for Natives is carried on by Miss Hewlett, and some of her pupils are doing good work in independent spheres of labour. One who is labouring at *Tarn-Taran* reports 219 in- and 11,206 out-patients, and tells of one woman to whom grace and strength were given to break all the tender ties which bound her to a Hindu home, and to leave all and openly confess Christ before men in baptism. There is a small hospital here erected on a site given by the judge, and with money raised among the Natives. Another is working at Krishnagar, and the baptism of a convert as one of the first-fruits of her labours caused great commotion in the place.

In Srinagar, Kashmir, where Dr. Fanny Butler was labouring, the foundation-stone of a new hospital for women was laid in 1889. Miss Butler was at home on furlough, after many years spent in India, when she was asked to take up the work in Kashmir, and much as she was attached to her patients in Baghalpur, she felt she must obey the call. She reached Srinagar in May, 1888, and opened a dispensary, where the average attendance was one hundred. The little hospital was designated by Mrs. Bishop (the well-known traveller and authoress, "Isabella Bird") "a smelly hole," and seeing how greatly a better one was needed she gave £500 towards the erection of a more commodious building in memory of her husband. This building was called the John Bishop Memorial Hospital. But to the deep grief of her friends and fellow-missionaries, as well as of those among whom she laboured, Miss Butler was called in October of the same year, after a short and painful illness, to the home above. Her loss was deeply felt by the ladies who worked with her, as well as by the patients whom she had so tenderly nursed. Three women came weeping to one of the ladies, and showed the marks of the wounds Miss Butler had been the means of healing; and the heathen servants, putting aside all thought of the ceremonial defilement, usually thought so much of, begged that they might carry her to the grave. An hour before her death she said, "I am not very young to die; I have had a good long life." It had indeed been a life full

of blessed service, and of which the fruit shall most surely appear hereafter in many who first heard the Word of Life from the lips of the good "Dr. Miss Sahib." The Indian Female Normal School and Instruction Society most kindly spared one of their missionaries at Lucknow, Dr. Jane Haskew, to occupy temporarily the vacant post, while the Committee at home sought for a suitable lady to succeed Miss Butler. One was at length found, Dr. Edith Huntley, who has taken up the work, but the Mission has suffered a great loss in the destruction of the newly-opened hospital by the giving way of the bank owing to an exceptionally high flood of the Jhelum.

At Peshawar the Society has a small hospital bearing the name of H.R.H. the Duchess of Connaught, under the superintendence of two medical ladies. A larger building is much needed, and for such a one local funds are only sufficient to purchase the site. The sum of £1,000 would render it possible to erect the first portion of the hospital, the plans for which have been already approved.

At *Narawal* and at *Ajnala* there are also small hospitals, under the charge of ladies of the Society. At the former place the number of in-patients for the year ending March, 1891, was thirty-five, and of out-patients 11,298. The hospital at *Ajnala* was opened in October, 1890, when many Hindu and Mohammedan officials were present. *Batala* has also a well-worked Medical Mission.

Turning to Sindh we find Women's Medical Missions at *Sukkur* and at *Hyderabad*, while another dispensary has been opened in the neighbourhood of the latter at the invitation of an English lady who has undertaken to be responsible for the funds.

There are two stations in Travancore—*Trichur*, where there is a dispensary, and *Treerandrum*, where the erection of a hospital was commenced by the Rajah, proving how greatly the work is appreciated.

II.—THE ZENANA BIBLE AND MEDICAL MISSION, OR INDIAN FEMALE NORMAL SCHOOL AND INSTRUCTION SOCIETY.

This Society has at present five fully-qualified lady doctors on its staff, who are assisted by English matrons and Native trained nurses, as well as other Christian attendants. Lately a zenana lady missionary has been appointed at each of its stations for the purpose of following

up the work of the medical missionary by visiting those who have been patients in their own homes.

There are three medical stations—Benares, Lucknow, and Patna.

At *Lucknow* the work was carried on for some time in temporary premises at the *Zahur Baksh*, rented from the Church Missionary Society since 1883. This was an old palace which, at the conquest of Oudh, fell into the hands of Government, and was parted with to the C.M.S. on easy terms. Among the blessed fruits of the work here we may mention the case of a Begum, who was four times an inmate of the hospital, under the care of Dr. Alice Marston. She heard the Word of Life, and had an earnest desire to become a Christian, but when she returned home her husband was very angry to find her reading her Testament, and told her if she did profess herself a Christian she would soon be begging on the streets. He even threatened to poison her. Each time she left the hospital he persuaded her to go back to him, but eventually she summoned up courage to leave him in order to be baptized. Now all the timidity was gone. "I have given myself," she said, "to Jesus, and He has given me peace." It was feared she had incipient leprosy, but when told so, she said, "What was God's Will was her will also. But," she said to one of the ladies, "why didn't you come to me twenty years ago to tell me all this—when I was young and strong, and could do something for Jesus?"

On January 31st, 1891, the first stone of a new building in memory of Lady Kinnaird was laid by the Lieutenant-Governor, Sir Auckland Colvin, the cost of which has been defrayed by special subscriptions. The work is under the superintendence of Miss (Dr.) Mead, and Miss (Dr.) Haskew. During the year 1890 there were thirty-nine major operations performed here, with very satisfactory results, only two cases being followed by death. Real spiritual blessing has accompanied the work, and Dr. Mead writes:—"We have been much cheered by the interest many of the patients have taken in the reading of the Bible and prayers, and we hope much from the friendly intercourse between the Mohammedans and Hindus and their fellow-patients who are Christians."

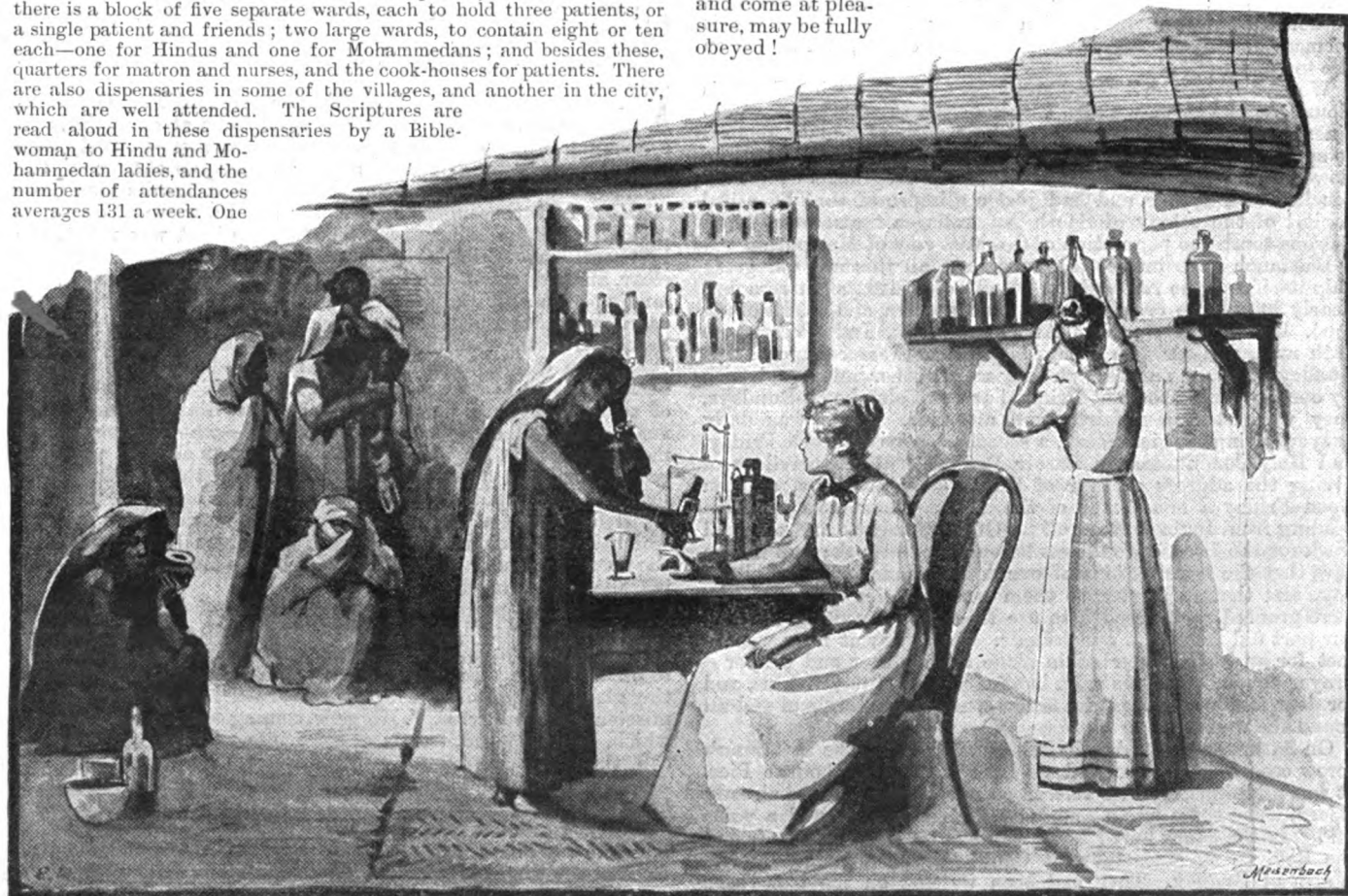
At *Benares* is the large and commodious Victoria Hospital, under the charge of Miss (Dr.) Pailthorpe and Miss (Dr.) Jenkins. From the report of the former we learn that the building consists of various blocks. The dispensary block contains a large waiting room for patients, consulting room, minor operation room, dispensing room, and store room, while over these are the rooms occupied by the ladies. Then there is a block of five separate wards, each to hold three patients, or a single patient and friends; two large wards, to contain eight or ten each—one for Hindus and one for Mohammedans; and besides these, quarters for matron and nurses, and the cook-houses for patients. There are also dispensaries in some of the villages, and another in the city, which are well attended. The Scriptures are read aloud in these dispensaries by a Bible-woman to Hindu and Mohammedan ladies, and the number of attendances averages 131 a week. One

of the first cases treated here was an old woman of sixty, who went by the name of *burtria ma* (old mother). "During the three weeks she was there," writes one of the ladies, "it was always a pleasure to go and sing and talk with her; nor did she, as so many do, let the Word pass away as an idle tale; she could nearly always tell me what I had taught her last, and would ask for more. On leaving she was told to come a few times as an out-patient, but we never saw her again."

The Medical Mission at *Patna* is comparatively young. It was opened under the most favourable conditions as far as the Natives themselves were concerned. Crowds of women, many with their children, flocked to the temporary dispensaries, and the lady doctor and nurse found themselves overwhelmed with applications for relief. There being no suitable house for the purpose, steps have been taken to erect a hospital, towards which nearly £2,000 have been already subscribed. Another £1,000 is needed before the buildings can be completed.

It is impossible to overrate the importance of these centres of Gospel light and of Christian influence in the strongholds of Hinduism and among a large Mohammedan population, such as is found at Lucknow. It is clearly understood that the doctor is never allowed to displace the evangelist. The main object of the work is the conversion of souls to Christ, and while the highest skill and pains are employed for the relief of physical sufferings, every means is made subsidiary to the great purpose of the Mission. From time to time the labourers are cheered by seeing those results towards which all their efforts are made to converge, and our suffering sisters find not only relief for the body but a Saviour for the soul.

The medical work of the Church Missionary Society is thus supplemented by that of the two sister societies, and the bond between the three is a close one. But the ground occupied by the C.E.Z.M.S. and the I.F.N.S. in this department is but a very small portion of the land that waits to be possessed. The same need exists everywhere. It is sad to turn to the map of India and note how comparatively few are the places where sick and suffering women can find help and comfort for body and soul. May the servants and stewards of Christ be up and doing, that His command to preach the Gospel to every creature, whether sick or whole, whether imprisoned in a zenana or free to go and come at pleasure, may be fully obeyed!



ATTENDING FEMALE OUT-PATIENTS IN AN INDIAN HOSPITAL.

OUR VOYAGE.

BISHOPSCOURT, MELBOURNE,
April 25th, 1892.

"BEATEN the record!" was the cry on board our good steamship, the *Britannia*, as, on Saturday night, the 23rd of April, a vast semi-circle of glittering lights ahead told us we were approaching the greatest city of the Southern Hemisphere. Yes, we had come from London to Melbourne in thirty-six days and a half, the fastest passage yet made. We thought of our many praying friends at home, and felt that such a voyage was indeed a token of the good hand of our God upon us. A prosperous voyage indeed it has been. The Bay of Biscay was almost like a sea of glass; the Red Sea gave us delicious fresh breezes; the Mediterranean and the Indian Ocean proved perfectly calm; and although the damp, heavy air of the Equatorial zone was unpleasant, and the swell of the great Southern Ocean not quite comfortable, the inconveniences were very slight; and I am not at all disposed to grumble at not having yet been in a storm!

So interesting, too, was the voyage. Of Gibraltar we saw nothing, as we were only there in the dark; but we had a brief visit to Malta, and an impressive distant view of Mount Etna, far above the clouds, and delightful glimpses of Greece and its islands—passing close to Ithaca, and thinking of Penelope and Ulysses; and then we ran, like St. Paul's ship, "under a certain island called Claudia," and saw the exact scenes of Acts xxvii. 7—17. Then came the Suez Canal and the Red Sea; a visit at Port Said to a real Mohammedan mosque; a glimpse of Bedouin tents and camels on the edge of the Arabian desert; and a sunset view of the mountains of Sinai. Of Aden we only saw the outline in brilliant starlight; but at Colombo we spent a night on shore, as recorded in a letter I have already sent to the GLEANER. From Ceylon we had three thousand miles of sea without seeing land; but then came in view the beautiful Southern heavens, with the Southern Cross and other brilliant constellations: the Pole Star and the Great Bear having altogether disappeared, and Orion nightly falling down (as it seemed) head foremost, quite an uncanny object, and Sirius on the top of him!

We first set foot on Australian soil at Albany, in King George's Sound, at the south-western corner of the great southern continent, where white one-storied houses with verandahs seemed to spring up out of the yet uncleared "scrub," and where the flowering shrubs filled the air with their fragrance. Then we touched at Adelaide, and had just a glimpse of that beautiful capital of the colony of South Australia—a town, however, of not one-tenth the population of this vast city of Melbourne.

But much more interesting even than all this was our great ship itself and the 700 souls on board—over 400 passengers and nearly 300 of the crew, &c.—English seamen and engineers (a few), Indian lascars, East African stokers, Indo-Portuguese bath men, and English stewards. Mr. Stewart conducted the Sunday services, and though they were rather interfered with by our happening to be at Brindisi and at Colombo on Sundays, they were otherwise fairly well attended. There was daily prayer during Passion Week, a second service on Good Friday, and Holy Communion on Easter Day. I had the privilege of giving the address on four of the Sunday evenings, and on Good Friday a missionary of the L.M.S. spoke who was proceeding from India to Australia. Of more private and personal work for the Lord it would not become me to speak; but we are sure that the intercessions of our dear friends at home did not flag, and that in answer to them opportunities of usefulness were granted, and strength to use these opportunities. We on our part did not forget our friends. Every day at noon we two met for an hour in our cabin alone for reading and prayer—prayer not for ourselves only, but for those sailing with us, and for dear fellow-believers and fellow-workers in England and all round the world.

On Saturday night, April 23rd, as I have said, the *Britannia's* screw ceased to revolve, and we lay alongside Melbourne Pier. It was midnight, and we retired to our berths. I was already asleep, when there was a knock at the cabin door, and a voice said, "Is Mr. Stock here?" It was our true and hearty friend the Rev. H. B. Macartney of Caulfield, accompanied by Mr. Walsh of Sydney. They had been waiting on the pier three hours for a chance of coming on board to welcome us to

Australia; and they had a two hours' journey before them to get home again that night, including a six miles walk! This was an Australian reception indeed. I need hardly say that Mr. Macartney is the ardent friend of every good work for Christ, Home, Colonial, and Foreign. His little monthly magazine, *The Missionary at Home and Abroad*, unpretending as it is, has been a real power for many years. By his own personal influence and efforts he raises £1,500 a year, contributed from all parts of Australasia, which is employed in aiding C.M.S. and C.E.Z.M.S. Missions, mainly in India. Mr. Walsh is the Lay Secretary of the Organised Auxiliary of C.M.S. in New South Wales, and a most devoted friend of the Society; and he has travelled 600 miles from Sydney to meet us here at Melbourne. We are stopping first in Victoria instead of going on, as we expected, direct to New South Wales, in pursuance of an arrangement made by the Bishops of Melbourne and Sydney.

Early on Sunday morning we landed, and by ten A.M. we were under the hospitable roof of the Bishop of Melbourne and Mrs. Goe. Before eleven we were in the Cathedral, and greatly did we enjoy that morning service. During the voyage I had often thought of the familiar words of the *Venite*, "The sea is His, and He made it"; but now, as never before, I felt how much lay in the succeeding clause, "*And His hands prepared the dry land.*" And then came the 116th, 117th, and 118th Psalms, just the most suitable possible, especially ver. 2 of the 117th (in the Prayer Book Version), "*For His merciful kindness is ever more and more toward us.*" True indeed, as we have experienced day by day. True indeed, as I am sure we shall continue to experience throughout our journey. The service concluded with "Now thank we all our God." If a hymn had been chosen on purpose for us, could it have been better chosen?

EUGENE STOCK.

MY FIRST GLIMPSE OF A C.M.S. MISSION.

LETTER FROM MR. EUGENE STOCK.

OFTEN have I read, and written, and spoken, about our Mission stations. But *seeing* one is a very different thing! Let me give a brief sketch of my first glimpse of a C.M.S. Mission.

On Saturday evening, April 9th, our splendid P. & O. steamship *Britannia*, guided by a brilliant red light at one point, and a dazzling white electric light at another, moved slowly into Colombo harbour, and cast anchor under the shelter of the breakwater. Boats manned by almost naked Tamils soon came round to take passengers ashore, and amid a scene of dire confusion, in which the marvel was that no boat was upset, the little craft into which Mr. Stewart and I had stepped deftly got clear, and was rapidly rowed by two brown-skinned lads to the landing-place. We expected to engage one of the funny covered carriages which we had seen in pictures of Ceylon, and were not looking for the jinrikishas of Japan; but these convenient "pull-man cars" (as a Yankee once called them) have lately been introduced into Ceylon, and we were quickly seated in two of them, and were being drawn by the nimble bare-backed runners to "Galle Face Mission House"—which name, on my mentioning it in an inquiring tone, instantly elicited a grin of recognition and a ready "Ya-a-s, sar." In the bright moonlight we sped rapidly along, until I began to recognise a sort of small lake with a wealth of tropical vegetation on its banks, which I had seen in photographs, and which has appeared in the GLEANER;* and suddenly I called out to Mr. Stewart, "There is Galle Face Church!"

Our runners pulled up at the verandah of a low one-storied bungalow, lying in deep shadow. I groped up a step or two, and tapped at what seemed like a large glass door. No lights were to be seen anywhere, but presently one appeared, and through the glass I recognised the white-bearded face of our veteran missionary, the Rev. E. T. Higgins, coming to unfasten the door, which, being opened, led us at once into what I suppose I may call the "drawing-room." He knew we were on board the *Britannia*, but she was only expected to arrive at midnight, so he and his family had gone to bed at nine, in order to be up before dawn and take a boat and bring us off. However, Mrs. Higgins and one of her daughters soon appeared, and received us with the kind and ready and unselfish hospitality for which

* See GLEANER, 1831, p. 75.

our mission stations are famous. After a refreshing dessert of bananas (we had dined on board ship), we were shown our rooms, and I, as a novice in tropical life, had explained to me the art of getting into a bed fast closed with mosquito curtains. All the rooms in the bungalow are large and lofty, and all open into one another, being separated not by doors, but by a kind of screen; but all was perfectly simple and plain, and gave no excuse for the stupid but common calumny that missionaries live in luxury! The Galle Face bungalow needs to be a commodious one, for passing visitors (missionaries to and from India and China, &c.) are numerous. Mr. and Mrs. Higgins entertained 162 in the course of last year.

It was a very hot night, with a damp, clammy heat; and although a thunderstorm at midnight (with intensely vivid lightning) cleared the air a little, the atmosphere in the morning was just that of a hot-house. At seven A.M. we sat down to the "little breakfast" (*chota hazri*), tea and toast. Nothing like hot tea, after all, when one is uncomfortably hot!

I was already intensely moved at finding myself at last in a real mission station. It was like a dream, but it stirred one to the depths of one's soul. But what can I say of the sight that I beheld at eight o'clock? That was indeed a memorable moment in one's life. Galle Face Church has often been mentioned in missionary speeches (my own included) as illustrating the unity of our worship in diversity of language. In it and its adjoining "schoolroom" there are held, every Sunday, services and classes in four languages—English, Singhalese, Tamil, and Portuguese. The principal Tamil service is at eight A.M., and it was this to which Mr. Stewart and I were taken. It was just an ordinary service, and hundreds of similar ones in Tamil alone were being held about the same time in South India and Ceylon—not to mention hundreds more in many other tongues in all parts of the world. But to see it for the first time was a moving experience indeed; and I need not be ashamed to own that the whole hour and a half was a struggle with one's emotion. There were about 150 Tamil Christians present, of all classes, men, women, and children: handsome looking men in good positions in Colombo, with their graceful white garments; humble women in their gay-coloured cotton *saris* (the upper cloth or veil drawn over the head); little girls with shining black hair, and glittering armlets, ear-rings, and nose-rings; men and boys, too, of the same class as had rowed us the night before, naked to the waist, their dark skins smooth and glossy as polished rose-wood. Mr. Stewart opened his little *Daily Light* (I had left mine on board), and showed me the leading text for that day, April 10th, "*I am black, but comely*" (Song Sol. i. 5)—what a coincidence!

The officiating clergyman was the Rev. J. D. Thomas, one of our most experienced Tamil-speaking missionaries, who has known the language from his childhood, his father having been the great Tinnevely missionary, John Thomas of Mengnanapuram. In Ceylon we have to supply two bands, one for the Singhalese population, and one for the Tamils. Mr. Higgins belongs to the former. There are several Native clergymen of both races, but not one at present for the Colombo congregation. The service was our own Morning Prayer, of course in the Tamil version. How one values our precious Prayer Book, when one finds the very same prayers and praises rising up in all languages! Close to where we sat were two old women: one of them had a big Tamil Prayer Book, and turned up all the places with perfect familiarity; the other, I suppose, could not read, as she did not use one, but to see her rapt attention as she stood or sat or knelt was a lesson in public worship. And then the responses—so hearty—so different from those of an ordinary congregation at home! I daresay there were half-hearted and inconsistent and merely nominal Christians in that Tamil gathering. It would be a miracle if there were not. But without question there were many true children of God there, and one longed to know them individually, and assure them of the loving sympathy of their fellow-believers in far-off England.

The singing, too, was deeply moving. First, the *Venite* was sung to one of our simplest and most familiar chants. Then there was a "Tamil lyric." These "lyrics" are genuine native music and native words—very weird and plaintive and (if one may say so) quaint. I asked afterwards if by chance this one might be the lyric of which Mr. Horsley, another Ceylon missionary, gave a translation in the GLEANER some time ago,*

* See GLEANER, 1890, p. 38.

entitled, *Christ's Invitation to Sinners*. Yes, it was the same, chosen specially for Passion Week (it was Palm Sunday); so I hope my readers will look it up. Then there was "Rock of Ages," of course also in Tamil, but sung to the Redhead tune now generally used.

In the middle of the service, Mr. Thomas left the desk and stood near a side door, which stood wide open, and through which was an exquisite view of Ceylon vegetation, tall and graceful cocoanuts, and all manner of bright green shrubs. Then I saw that close to that door stood the font; and soon it appeared that I was to have the additional privilege of witnessing an adult baptism. Two persons, a man and a woman, were admitted to the fellowship of the Church. Both, I was informed, were servants in English families in Colombo. Connected with Galle Face Church there is a Mission to Servants. The English congregation support a Tamil catechist to go in and out and instruct their Tamil *employés* (a good example!); and these two converts were fruits of his work. I ought to explain that while the Singhalese are Buddhists, the Tamils are Hindu in their religion, with a mixture of devil-worship. The great hideous devil-dancer's mask which many readers of the GLEANER have seen at missionary exhibitions was given to me some years ago by a Ceylon missionary.

Mr. Thomas preached the sermon, his text being Matt. xxvi. 1, 2, in view of Passion Week. One would like to have understood it! But I could watch with deep interest and thankfulness the attentive faces of the listeners.

After the service we went back to the bungalow for regular breakfast, and met Mr. and Mrs. Thomas, and their newly-married daughter and her husband, the Rev. E. A. Douglas, of Tinnevely, who had come over for his wedding only a week or two before, and was sailing that very day with his young wife for India. Also Miss Young, our lady missionary to the Tamil women. Miss Beatrice Child, a recruit from the last Keswick Convention, who had joined her only two or three months ago, was absent.

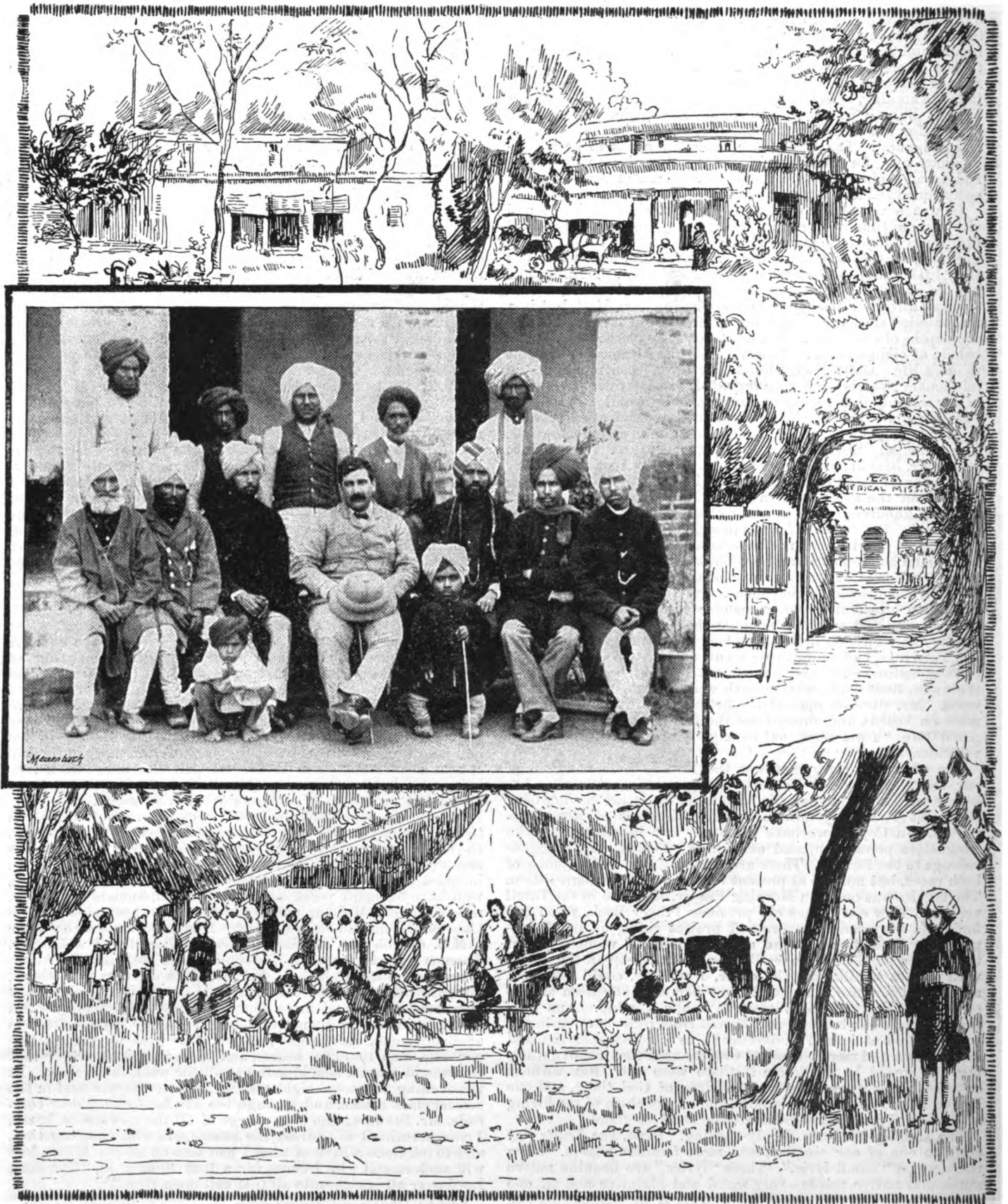
At ten o'clock we went to the "schoolroom," a building with large open windows on one side, and none at all on the other, on that side no wall, but only pillars to support the roof, and a deep verandah projecting far beyond, to keep off the sun. A bright-looking Sunday-school was assembled, consisting of English-speaking children, some of them really English, and some of them what are called in Ceylon "Burghers," that is, of mixed European and Native descent. Among the teachers were two or three English gentlemen who would, I am sure, if they were asked, tell frankly how their zeal in the Lord's service had been quickened by Mr. George Grubb's Missions in Ceylon. It was a pleasant surprise to find that the lesson-book now being used in the school was *Steps to Truth*.* Mr. Stewart and I were kindly invited to address the children briefly.

It was then, alas! time to hasten back to our ship, which was to sail at noon; so we could not see the English service at eleven, the congregation of which supports all the church ministrations and evangelistic work in the different languages, and which includes the gentlemen forming our C.M.S. Local Committee, who have for many years been the strength, humanly speaking, not only of our Mission, but also of evangelical principles in the Church of England in the Island. Nor could we see the other C.M.S. church in Colombo, St. Luke's, Borella, of which Mr. Thomas is the incumbent. Nor could we see the Girls' Boarding-school and other agencies. Nor could we drive over to Cotta, six miles off, where the Mission, which is to the Singhalese, is on a much larger and more complete scale. Nor could we run up by train to Kandy, nor visit the still more distant stations at Baddegama, Kurunegala, Jaffna, &c. But we returned to our ship with thankful hearts, and then united in prayer that God would grant a rich blessing to all the work in Colombo. In the evening the usual eight P.M. Sunday service was held in the second class saloon, and through the kindness of my dear comrade, Mr. Stewart, who is in charge of all the services on board, I was permitted to address the passengers who came together, and to tell them a little of what I had seen on shore. My readers will understand why I chose for a text Rom. x. 12, "The same Lord over all is rich unto all that call upon Him."

INDIAN OCEAN, April 13th, 1892.

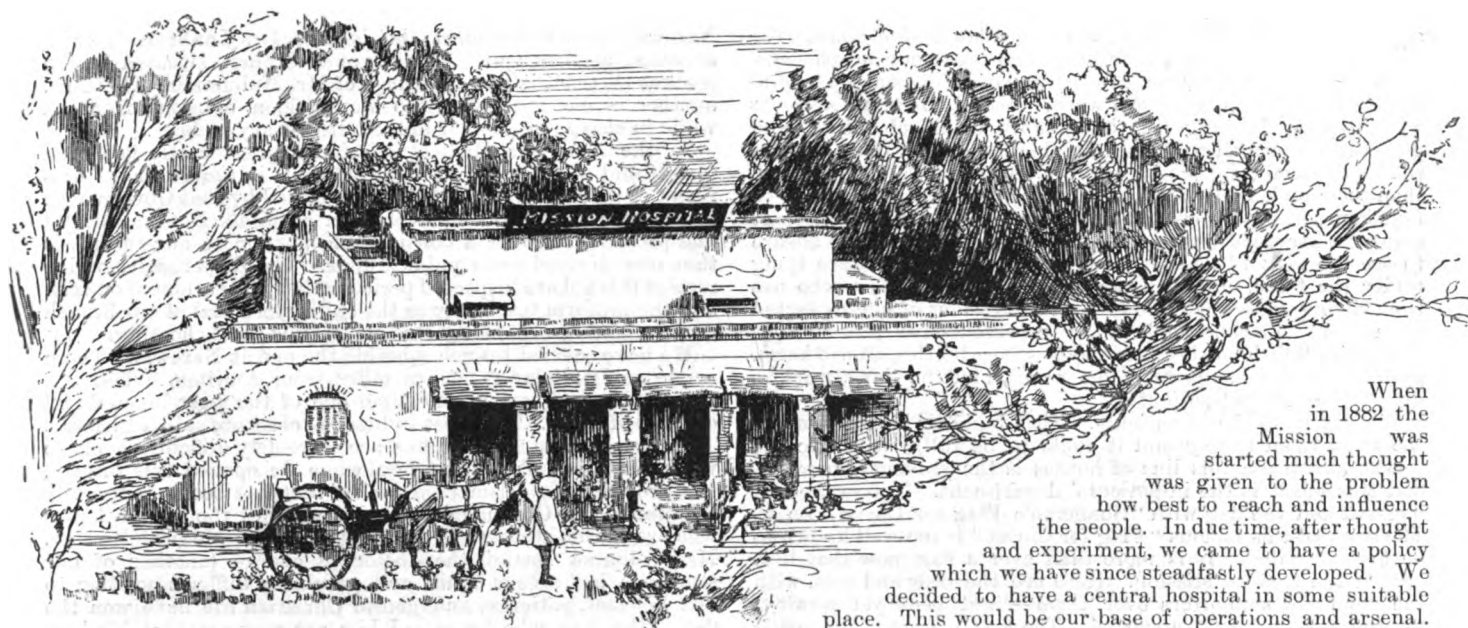
EUGENE STOCK.

* *Steps to Truth*. A First Course of Teaching for Sunday Schools. By Eugene and Sarah Geraldina Stock. London: Church of England Sunday School Institute.



THE AMRITSAR MEDICAL MISSION.

Our Artist has depicted in pen and ink the Medical Mission House at Amritsar, from various aspects. In the right-hand top corner we have a front view of the Out-Patients' Department. The sketch at foot of page shows the Medical Mission as it itinerates in the villages, with patients and listeners attracted by medicine and curiosity. In the central picture, reproduced from a photograph, we have Dr. Martyn Clark with his staff of Hospital assistants, Christian and heathen, and two of his patients.



THE AMRITSAR AND DISTRICT MEDICAL MISSION.

BY H. MARTYN CLARK, M.B.C.M.ED.,
Amritsar Medical Mission.

THE work of this Mission comprises the city and district of Amritsar and a portion also of the adjacent district of Sialkot. The term "district" in India is equivalent to shire in England. Our lot is cast in the Central Punjab: we work amongst some of the finest specimens of the grand races of that land. The population to which the medical missionary ministers comprises about three million souls, and his medical skill brings him into contact with and makes him acceptable to Hindu and Mohammedan, Jain and Sikh, to High-Caste, Out-Caste, Low-Caste, No-Caste, to Christian and non-Christian alike. Wherever he goes a welcome awaits him; he does not seek his congregations, they seek him. "One touch of nature makes the whole world kin." In the hour of trial lordly Brahmin and bigoted Moulvie alike seek him; they sit side by side with those whose very shadow at other times they would consider defilement. The medical missionary further has not to conciliate his audience; they are intensely in earnest how best to conciliate him. Sorrow and suffering withdraw also the veil that hides man from man. It is given to the medical missionary to see men and women, not as they seem to be, but as they are; the everyday mask is cast aside, and the life laid bare in all its real good and ill. And it is no small advantage to a missionary to find himself in a position to deal with realities and actualities instead of possibilities or probabilities. Above all it is the blessed prerogative of the medical missionary, while giving the message of Christ's love to the perishing, to give it in Christ's own way; while he treats the body which must one day perish, it is his high calling to labour for the salvation of the soul, and thus to evidence the love and pity, the compassion and tenderness, of the Lord Jesus.

Other things being equal, as an evangelistic agency a Medical Mission is of the highest value. It is second to no other agency; it is superior to most; it is the ally of all. The medical missionary in the Central Punjab may well magnify his office. He works in what is perhaps the most Christ-like of all ways—amongst some of the choicest specimens of the bravest, most manly, least bigoted, most intellectual, and most accessible of all the peoples of India; and in the Amritsar Medical Mission, while we have been permitted to sow much and to water the seed sown, God has also most graciously granted us to see the green blade spring, and to garner many a ripe sheaf unto the harvest of the Lord.

Since the Mission was begun in 1882 each year has given us the gladness of seeing men and women baptized into the Church of Christ, while as the years have gone by we have seen the influence and effects of the work widening in all directions.

When in 1882 the Mission was started much thought was given to the problem how best to reach and influence the people. In due time, after thought and experiment, we came to have a policy which we have since steadfastly developed. We decided to have a central hospital in some suitable place. This would be our base of operations and arsenal.

Then our endeavour has been to have smaller hospitals or branch dispensaries in various parts of the district. Each dispensary is in charge of a Christian Native doctor. Each is so situated as to be a centre of light for a certain definite portion of the district. The advantages are obvious. Instead of going to a village and preaching there, say once in the course of the year, we have the medical evangelist steadily at work in his portion of the district, week in, week out. When we go into the villages around it is not as strangers, but as friends, and when we preach we are listened to by the people as to men for whom they have a regard. Inquirers can be taught, impressions deepened, converts strengthened. Each dispensary becomes a centre round which to itinerate. This policy of a base hospital, with branch dispensaries, is the best for evangelising alike in town and country. The results have been great. Spiritually we have had much cause to rejoice. Medically, as regards out-patients, we are the largest Medical Mission in the world, though as regards in-patients we are far behind a number of others. During 1891, when Dr. Charles Martin was in charge for ten months, and Dr. Arthur Lankester for two, no less than 59,762 visits were recorded, and somewhere about 2,500 operations were performed, and about 250 in-patients were treated. That work, grand as it is, would be at the best a splendid failure from the missionary point of view, were it not that these people have been brought under Christian influences and had the Gospel preached to them, for it is our aim to let no one who comes to us for healing go away without hearing of the Saviour.

Our Central Hospital is situated in the City of Amritsar, than which there is no more important place in the Punjab. It is the holy city of the Sikhs, and the commercial capital of the country. The largest city of the Punjab, besides its own inhabitants, it periodically receives accessions of a very large floating population drawn to it by business, religion, or pleasure. Men of many races and divers tongues are to be met in its crowded bazaars, and the good seed of the Gospel sown here beside all waters, is carried to many a remote district where missionaries have not gone, and to many a village in Afghanistan and Central Asia where missionaries as yet may not go. It was a matter of difficulty to find a suitable house in which to begin work. We were shown one—"not ventilation enough" was our objection. The one next shown had holes in the roof and walls, "plenty of ventilation," as was remarked; "too much" we thought, and went to look at another. Thereafter we saw numbers of houses in every stage of dilapidation, windowless, doorless, roofless, built originally for warehouses, for dwellings, or for cattle,—each and all were introduced to our notice with the formula, "Now this is the very place for a hospital." Finally a suitable house was found and taken, and next day we began our professional career by extracting a very large grain of Indian corn from the ear of a very small youth. We spent two years or so in this place,

and then moved. We now occupy a nice home of our own. The pastor's house was made over to us, and forms our out-patients' department, waiting room, consulting room, dispensary, operating room, dark room for eye work, dressing room for patients who require dressing (in the strictly technical sense), and private room are all comprised in this building. Here you see the sick assembled, the message of mercy is proclaimed to them, then their various ills are attended to, and after some three or four hours of hard work, the crowded waiting room has become empty; a stray patient drops in now and again. We have leisure to see the sick who have been brought on beds and are lying under the trees, and then the Christian bottle-seller, who has been sitting under that tree with an assortment of glass selected from many quarters and widely representative (ink bottles, Yorkshire Relish bottles, scent bottles, beer bottles, all are here), gathers up the remnants of his wares, and the day's work is done as regards out-patients.

We now go to the in-patients. That building in the corner is the store room (*empty and it ought to be full*); here are the servants' houses; this line of houses is the students' quarters, and this block is the in-patients' department. Notice the tall flagstaff and the flag with "Shamaun's Flag for Christ" on it. The story of this famous "Flag for Christ" is too well known to be here repeated. It is more than ever a flag, now that it is part of the Medical Mission. Here are the beds and cots, with the names of supporters over them—eight beds yet await a heading—they are unsupported. The first cot ever supported in our hospital is this one, "Highland Laddie." A very touching story is connected with it, which I cannot now tell, of a little lad laid aside by sickness, and who in his own time of suffering, thought of the diseased, and helpless, and perishing, in other lands. He worked for them, thought of them, interested others in them. His small friends joined him as he worked, and the proceeds of that work party were sent to soothe the sorrows and relieve the pains of suffering ones in the Punjab, and so to many far away, through the weakness and pain of that little lad, health and relief came. God called him home, but the work goes on; the comfort to father and mother is to carry on the work their lad began, and the friends who worked with him work still, and now the Secretary of the Children's Medical Mission tells me the ambition of these friends in Birnam is to raise £200, and therewith to endow the bed in the Amritsar Hospital, that come what may, the "Highland Laddie" cot may remain, a worthy and blessed memorial of the loving-hearted medical missionary lad, who in Scotland worked and prayed for the Punjab, and whose works do follow him, though now he is at rest. The wards are bright with texts, pictures, flowers, plants; many a hard battle is fought within these walls between life and death, and many another between light and darkness; and of some now walking in the light we can say, "This man was born here." He came in, sick in body, sick in soul, and here the Lord Christ met him and has made him whole. It is a great joy to see the shadow of death removed from a brother man, though it be but for a season, and it may mean traversing some more miles of a rough and mayhap cheerless road, but no words can describe the strange gladness, the deep holy joy that comes into the heart, when one is privileged to see the light breaking upon a soul, and to watch its development from absolute darkness through twilight into the clear day.

Here is the bath room, with quite an elaborate arrangement of big bath, little bath, shower bath—the "Order of the Bath," I may add, is the first we usually bestow upon our patients—and at the far end of the compound is the "last scene of all"—the mortuary. Not only do we heal and preach in our Central Hospital; it is also our training institution. With, I think, two exceptions, our assistants are Christians, and with scarcely an exception they are fruits of the work of the Medical Mission. It has been no small addition to the work of the solitary medical missionary to train these young men for Medical Mission work; the results have been worth all the labour. They do the work of the hospital, they are the doctors in charge of the branch dispensaries. The principle followed has been that every man in connection with a Medical Mission, from highest to lowest, should be a medical missionary, and we have much to be thankful for in the spirit of these children given to us, and now true yoke-fellows with us. The first pupil trained was Mr. Fakhruddin Lahiz, eldest son of Moulvie Imaduddin, D.D. For seven years he has done excellent service in charge of our

Narowal Branch Hospital; he is now Dr. Lankester's chief assistant at Amritsar. The Narowal Branch, situated in the Sialkot District, is now in charge of Mr. Muhummud Ali Zahir, another of our students, who won golden opinions from all while in charge of another branch dispensary at Beas.

In the Amritsar Medical Mission a great battle has been fought and won for all Medical Missions in the Punjab. As a result of that victory rules have been issued by that Government to regulate grants in aid to Mission hospitals from municipal and provincial funds: a considerable portion of our income is thus now derived from public funds. The dispensaries which receive this aid are inspected periodically by Government officers, and the uniform testimony to the ability and zeal of our branch doctors, and the efficiency of their work is most cheering.

We have several branches beside the one at Narowal. There is one at Jandiala, about ten miles from Amritsar. This is a Hindu city, and was at one time one of the most bigoted and difficult of fields. The most influential class are called Bhabras. They are Jains in religion, and are extremely difficult people to work amongst. Ten years ago, when we opened this branch, the prospect was dismal. Now all that has been changed by the blessing of God upon the noble work of the village ladies who are at this station and our branch of the Medical Mission. Mr. Yuhunna Imami, the doctor in charge (another of our students), had a very uphill and peculiarly difficult position to fill: his tact, patience, and gentle Christian life have won the day. The men who boycotted him are now amongst his best friends; the proud Bhabras, who shrank from his very touch as pollution, now actually take him to doctor their sick women-folk. The apparently barren place has blossomed and given its fruit. Several people have been baptized, and there are a number more who are only hindered from open profession by the fear of man. In one of my later visits to the town, as I entered the city gate, my eye fell upon three Hindus—all of them secret believers—and this in a place of which it was said, "the whole of the Punjab may become Christian, but Jandiala never will." Another branch is at Sultanwind, a village some four miles from Amritsar. It is notorious as being one of the wickedest villages in the whole district, as well as being the largest. The story of three years' work in this place reads like a romance. Here, too, opposition has been disarmed, friendship won, hard hearts melted; and here, too, God has signally blessed the work of the Medical Mission. A place of worship, a catechist's house with dispensary have been built, a Christian Church gathered in, and it is the joy of Mr. Abdul Ghani, another of our students, and himself a fruit of the Medical Mission in Amritsar, to report a widespread awakening as the result of faithful labour in the villages around.

The last branch is at Beas. The latest child of the Medical Mission it is in some ways the most interesting. Here there is neither town nor village, but a railway station the centre for a densely populated district. Through the liberality of Mrs. Bishop (*née* Miss Bird) an old hotel adjacent to the station has been purchased, and work begun. This branch is named the "Henrietta Bird Memorial Hospital," in memory of a sister of Mrs. Bishop's. The field is a most interesting one. The villages are not only those of Sikhs, but of the flower of the Sikh people. The friendliness of the people is something wonderful, they welcome the preacher as a dear friend, listen with intelligent interest to his message, and treat him with considerate kindness because of the hospital which has brought "life even into this wilderness," as they say. A curious feature of the work here is that while the low-caste people will, in matters religious, as a rule, have nothing to say to us, though friendly in the extreme, the land-owners, farmers, and people of the higher classes welcome us and gladly receive our message. "Stop!" said a stalwart Sikh in a village one day, as the preacher began, "we have that book of Christ's, but we do not understand it, do not preach but read it with us." They ran to their houses, and returned with several New Testaments, and the preaching in that heathen village resolved itself into a Bible-reading. An intense interest and spirit of inquiry is abroad, and, God willing, I expect this corner of our district to blossom as a field that the Lord hath blessed. In another village, after some very happy preaching, a fine Sikh said, "Look here, brothers, we must know about these things; there is a lad here who can read. We will get this book of Christ, and in the evenings he shall read to us, when the day's work is done." Short as has been the time this

branch has been at work, Beas has already given its first fruits to the harvest of the Lord. A holy man has been baptized with his wife and family, five souls in all. We found him outside his village, sitting, as holy men sometimes do, in ashes—greatly respected. He had dived into Pantheistic philosophy, and believed himself to be God. He was almost naked, he had not washed, it seemed, for ten years—a proof of his extreme sanctity. The poor weary heart had, nevertheless, never found rest. After some talks, the holy man became a disciple. We washed him; after repeated scrubbings we reached the real man through the accretions of years—no bad type this of what was going on in the inner man—the darkness of Pantheism melted away, in due time he saw himself as a sinner, and he accepted as his Lord and God Him who came to save the lost. He and his are now happy in the light. Beas stands by the river, on the highway to the South. Our hospital adjoins the station and fronts the great Trunk Road from Lahore to Calcutta. Trains are infrequent, the traffic is always heavy on the road, at certain times immense. When the river is swollen, it sometimes happens that five hundred people spend the night around us; very often great crowds sit for hours waiting for the trains. The opportunity for religious work amongst them is as unique as it is constant. I long for funds to enable me to build a rest-house for these people—a *serai* or inn, according to native plan. The advantages it would give us for work would be incalculable. Managed by Christians, it would be a centre of good to the passing multitudes; and alike in moral effect and direct evangelistic work, it would be invaluable. If we only had it, we should be able to evangelise in the best of ways, both the people of the district and the way-farers through it, to all parts of the Punjab, and much further afield. This rest-house is our great need now.

In town and country, despite many difficulties and much that has been lacking, God has done great things for us and by us, whereof we are glad; and in view of the recent great advances made by the C.M.S. as regards its Medical Missions, we may reasonably look forward to a time of greater blessedness, and to much happy work. During the absence of Dr. Martyn Clark on furlough, the Mission was under the care for ten months of Dr. Charles Martin. It is now superintended by Dr. Arthur Lankester, who went to it in October of last year.

MEDICAL MISSIONS ON THE NORTH-WESTERN FRONTIER OF INDIA.

FROM Dera Ghazi Khan and from Quetta come urgent appeals for help, especially for more labourers. Dera Ghazi Khan on the right bank of the Indus was occupied as a Mission station in 1879 at the suggestion of the Rev. George Maxwell Gordon, who gave Rs. 10,000 towards the founding of it. The Medical Mission, under charge of Dr. Andrew Jukes, is partially supported by special contributions of friends. It includes a small hospital and Mission house at Fort Munro (sixty-five miles distant, among the hills, a good centre for reaching the Belochis in British territory), and a Zenana dispensary under the charge of a Christian Native woman.

Quetta is situated in a remarkable valley in the midst of the mountains which separate Afghanistan from Belochistan, and commands both the Bholan Pass on the south, and on the north the approach to Khandahar. It is a Government station of the greatest political importance, and not less so from the missionary point of view, as will presently be seen. It was first occupied by the Rev. George Shirt, of the Sindh Mission, and Dr. Sutton in 1886, but Mr. Shirt died a few months later. The languages spoken here are Persian, Pushtu, Brahui, Urdu, and Punjabi.

I.—EXTRACT FROM ANNUAL LETTER OF DR. A. JUKES.

DERA GHAZI KHAN, Nov. 18th, 1891.

Again we must render thanksgiving and praise to our God for the mercies of another year, and truly there is cause for praise. I think we may fairly report progress in the case of many of our Christians. Great efforts have been made to build them up in the faith, and our daily Bible-class for all workers at the hospital, and daily instruction for all Christians in the Mission compound, have not been fruitless. What pleases me is to see that they try in private reading to prove the points brought out in the exposition of God's Word or Sunday sermon, and I think a real growth in grace is in progress; but the work goes on under great difficulties, owing to the scarcity of workers.

Our Native evangelist, the Rev. M. Ishaq, has spent all possible time this year in itinerating. In June we were joined by Dr. T. Solomon, the son of an Israelite from Syria. His father was a Christian catechist in Delhi. He was educated at the Medical College, Agra, under Dr. Valentine, and, notwithstanding his being very ill at the time of his examination, came out fourth on the list. He refused a Government appointment and a premium of Rs. 600 in order to take up Mission work. He will do, and is, I hope, doing good work now, itinerating, and in the hot season had charge of the Fort Munro Hospital during my absence in Dera Ghazi Khan, superintending building operations, and when I went itinerating through the Khetian country with the assistant political officer in September. This country is not yet open to itinerations, but I was again requested by the Khetian chief, Sardar Mehrab Khan, to open a dispensary at Haji Kot, his chief town. His father had preferred a similar request in 1886 when I was there, and it is much to be hoped that means may be found for taking up this work, as the Khetians are the least bigoted of any tribes hereabouts.

The work of the Zenana Mission still progresses. Mrs. Ghulam Qadir Shah, our Bible-woman and Zenana visitor, and who is also in charge of the Zenana dispensary, has more work than any man or woman can properly carry on, and both medical and Zenana ladies are urgently needed. She visits about fifty houses, and sees women from the surrounding neighbours; 186 visits were made, 1,591 attendances recorded, besides some 5,000 to whom she gives instruction in the Zenana dispensary. Three women who wished to become Christians were removed from Dera Ghazi Khan by their relatives on that account.

We have for some months only had one colporteur at work, but the library and reading-room is fairly well attended and religious discussions held.

I am still hoping that some one of the missionaries not located may be sent to our aid; if not, one of two things must, humanly speaking, happen: either the missionary in charge will break down, or the work will be neglected. Working as I do till my head gets too confused to do more, much of the work I would do if I could I am obliged to let go. Visiting Native gentlemen, bazaar preaching, discussions in the library, itinerating, and much medical work I am obliged to leave for the most part in the hands of Native agents, and I can rarely indulge in them; while attendances at the hospital, preparation for daily teaching and Sunday sermons, correspondence, report, accounts, making plans and estimates, measuring up work done by builders, inspecting their work, daily classes, confirmation candidates, and a hundred interruptions in each and all more than occupy my time.

"Forward!" should be our watchword, but, unless supported, even a Gordon will fall or fail. All I can do at present is to "hold the Fort." When will help be sent?

Dr. Jukes writes further on April 18th, 1892:—

"We urgently want a clerical missionary and a second medical missionary. . . . We cannot work long or well at the temperature we are having. It has registered 115° in our south verandah; our rooms are happily not yet much above 90° at ten P.M., but we are told our house is cooler than others in the station. . . . Should any suitable person offer from St. Bartholomew's Medical Missionary Association, or should any ladies or clergy offer for Dera Ghazi Khan, we beg you earnestly to help us in this time of need, and send them without delay."

II.—EXTRACT FROM LETTER OF THE REV. R. CLARK.

QUETTA, 4th November, 1891.

I arrived here from Amritsar on the evening of the 30th October, and have been the guest of Mrs. Elliott, Dr. Sutton's house being quite full, he having taken in Mr. and Mrs. Shaw, with their whole family of nine children, when their house was made uninhabitable by last winter's rains. On Sunday I held a service in Urdu in Dr. Sutton's hospital, and preached to the English in the evening. I have twice visited the Mission house and hospital, and the grave of our dear friend George Shirt, with the beautiful text inscribed on it, "I hold not my life of any account, as dear unto myself" (Acts xx. 24).

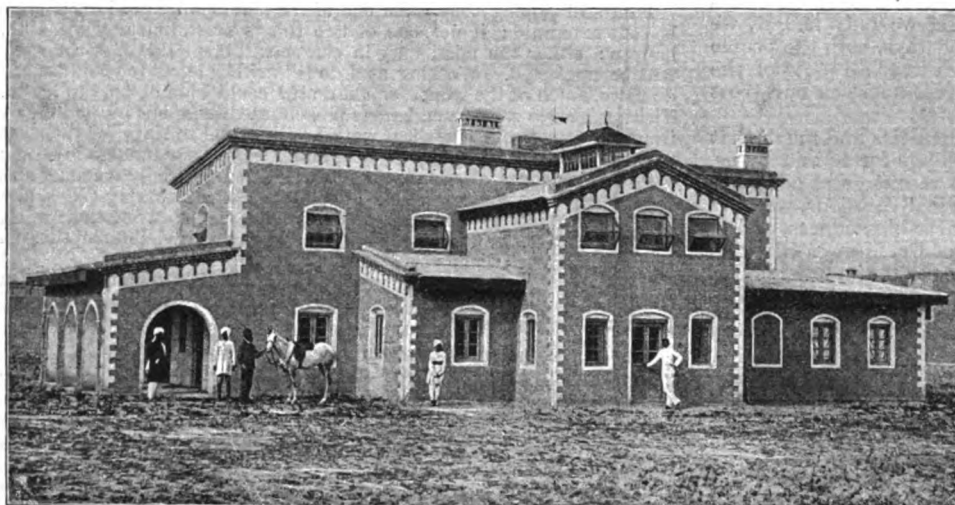
The site on which the Mission house and the hospital have been erected is an excellent one. It contains about four acres of land, on high ground, in a healthy locality, close to the Native bazaar, just outside the cantonment. All the buildings are substantial, and now that the repairs are nearly completed after last winter's rains (which had reduced the place to a ruin) they are all of them well built. The house has two large centre rooms and four smaller bedrooms, and can well accommodate three bachelor missionaries, or one bachelor with a married missionary. The hospital wards can contain twenty-eight in-patients. In a contiguous building there is a large waiting-room for outdoor patients, in which Church services are held, and a consulting-room and a dispensary. A house has been built for an assistant surgeon, who is not yet found, and a second house for Theophilus, son of the Rev. Qasin Khan Nehemiah, of Sukkur, who is a useful general assistant and dispenser. The building containing the waiting and consulting room was erected by Dr. Sutton at a cost of about Rs. 8,000, without any expense to the Society. The cost of all the buildings connected with the hospital has been about Rs. 20,000, of which the Society

has given only Rs. 3,500, and afterwards Rs. 3,000 for repairs of the damage caused by excessive rain. The hospital buildings we owe almost entirely to Dr. Sutton's energy, and to his great liberality and that of his personal friends.

The average number of patients in the hospital is from thirty to thirty-five a day. Occasionally there have been as many as fifty and fifty-five. On the day when I visited the hospital, one man was there from Peshawar, one from Gujrat, one from Gujranwala, one from Amritsar, one from Allahabad, one from Candahar, and one from Ghazni. One woman was there from Candahar, one from Cabul, one from Jubbulpore. During the last few days patients have come to the hospital who belonged to Jullunder, Ferozpor, Mirat, Dera Ismail Khan, and Bombay. Baluchis and Brahuis avail themselves of the hospital, a good number coming from the villages all round Quetta. We see here how missionary work which is carried on in one place, far distant from other places, interlaces itself with that of many other Missions. They all of them act and react upon each other. No in-patients have as yet been received, for the wards have not yet been fitted up, although twenty-eight iron beds from England have been provided through the generosity of ——— and other friends. The site now requires levelling and planting, and a fence should be put round it.

The chief need of Quetta is that of *workers*. Dr. Sutton requires a second medical man. For want of necessary helpers important operations sometimes cannot be performed.

It is useless for us to wait for the precious fruit of the earth, or to be patient over it, or to expect the early and the latter rain, *unless we cultivate the ground*. The ground in and around Quetta is not cultivated. It is the most advanced of our Indian Mission stations—the connecting



HOSPITAL AT QUETTA (BACK VIEW).

link between India and the enormous and as yet untouched fields of Central Asia. We live here amongst Afghans who, when once won for Christ, may prove the best missionary soldiers of the Cross in Asia. We live also here under a settled English Government, which gives protection to all. Afghans and Mohammedans may here become Christians, and may be trained for Christian work. The railway to Quetta, made at an enormous expense through a most difficult country, and then the Chappar Rift has been formed by our Government for political purposes; but we have not yet made in this wilderness a highway into Central Asia for our God.

As your travelling agent it is my happy duty to tell you where you may make the most profit. If you will send out a good assortment of your precious wares to Quetta, you would find, I think, that they would make you rich. There are many buyers of the truth in these frontier stations, if only they knew who Truth is, and where He may be found, and the whole market of Central Asia, yet almost untouched in a spiritual point of view, lies before you. No great commercial house at home could neglect such prospects in worldly matters, and the children of light should not be less wise in their generation than the children of the world. No commercial traveller could point out to his firm at home a road to greater wealth and profit than this. May the good Lord give us faith to engage in this enterprise without hesitation and without fear. But *where are the agents?* May the Lord send them in His own good time.

Our picture represents a portion of the Hospital at Quetta before the disastrous floods of February, 1891, briefly alluded to in Mr. Clark's letter. Dr. Sutton sent us photographs showing the damage done, which was truly heartrending.

THE MISSION FIELD.

AFRICA AND MOHAMMEDAN LANDS.

Yoruba.—We referred last month to the arrival of the Bishop of Sierra Leone at Lagos, for the purpose of holding a Visitation. The Rev. H. Tugwell writes:—"Our highest expectations and hopes have been more than realised; the Visitation has been a time of great spiritual blessing. The Bishop has been enabled to carry out the heavy programme in every detail with singular power, and with the manifest presence of the Holy Spirit. Our intercourse with the candidates for ordination, the gathering together daily for prayer and communion in the Spirit, hallowed each day's service and brought us into very close union with Christ and one another. The Confirmation Services and the Ordination Service were also times of great delight. I am convinced that the results of this Visitation will be great, far-reaching, and permanent."

A British force was sent against the Ijebus in May, in consequence of their breach of treaty in again closing the roads to the interior. After several engagements the British troops occupied Ijebu Ode, the capital of the country, and the king, who was all through opposed to the policy of fighting the English, which the younger chiefs forced on, surrendered, and is reported to have expressed a hope that the expedition would have a salutary effect on his people. Prayer should be offered that now at length the opening up of the whole Yoruba country to the Gospel may speedily be realised.

Eastern Equatorial Africa.—The Rev. J. E. Beverley sends from Kisokwe some particulars of Mr. Pratley's death. Mr. Pratley arrived at Kisokwe at the end of February, having travelled up-country as far as Mamboia with Mr. Günther. Almost immediately after his arrival Mr. Pratley returned in the company of the Rev. J. C. Price to Mamboia, to offer to take the Rev. A. N. Wood's place during his approaching furlough; but it was agreed that Mr. Günther should do this, and Mr. Pratley arrived a second time at Kisokwe on March 4th, apparently in good health. Two days later he was suddenly seized with fever, and continued ill more or less until his death on the 16th.

Palestine.—The Rev. Evan Hopkins, of Richmond, Surrey, while on a visit to Palestine, held a little "Convention" at Jerusalem, from March 8th to 11th. In a private letter the Rev. C. T. Wilson says, "It was a very solemn time, and one which will mark a crisis in the life of many of God's people in Jerusalem."

Persia.—The Rev. H. Carless visited Kirman in April, from Julfa. The journey—he travelled *via* Shiraz—occupied two months, and Dr. Bruce says that no missionary has previously visited the place.

INDIA AND THE FAR EAST.

Sindh.—We deeply regret to announce the death by misadventure of Mr. G. R. Campbell, who went out to Hyderabad in January last. Mr. Campbell was teaching one of the boys connected with the Mission school to swim, when the lad, imagining himself in danger, clutched his teacher. Both were in great danger, but the missionary kept the boy above water till help came. No thought, however, seems to have been given to Mr. Campbell, the rescuers thinking he had dived, but he did not rise again. In giving an account of the sad accident the Rev. J. H. Redman says, "Had it pleased God to spare him he would have made a very valuable worker."

Mauritius.—The dreadful hurricane in Mauritius on April 29th, unequalled in that island in the memory of any living person, proved very destructive to life and property. Over one thousand persons are reported to have been killed, and we regret to read in a private letter from Bishop Walsh that a Native

pastor of the S.P.G. was among them, and that another S.P.G. pastor was badly wounded, his wife more seriously so, and three of his children were killed. A C.M.S. catechist and a Bible woman were severely wounded. The Protestant cathedral, which was badly injured, proved an invaluable refuge for the sick and homeless, and hospital for the wounded. Bishopthorpe, the residence of Bishop Walsh, was much damaged. Several Mission churches were unroofed, and the C.M.S. Orphanage at Plaisance was much shaken. The Rev. V. W. Harcourt writes:—"All the lads were gathered in my study, the girls in their dormitory, and were rescued at some risk. The wind blew at more than a hundred miles an hour, and hit our hands and faces like shot. Our massive stone school wall was cracked and blown in, and its substantial roof shifted some three-and-a-half or four feet. After a short prayer standing together we just made the best of it we could, trying to keep dry and quiet. The morning after I walked into Rose Hill. The town was wrecked, and in the ruins of one house I counted five dead bodies."

South China.—On Easter Day Bishop Burdon admitted three Natives to Deacon's Orders in the College Chapel at Fuh Chow. The sermon was preached by Archdeacon Wolfe from 1 Tim. iv. 15, 16. After the service was over one hundred men and women and young people from the Boys' and Girls' Boarding Schools, who had been just confirmed, partook of the Holy Communion. Two of the ordained men are brothers, the younger having been a Taoist priest, but was brought to Christ by his elder brother. The wife of one of them was in Miss Cooke's School at Singapore, the other's wife is a daughter of the Rev. Ting Sing Ki; both are well qualified in every way, Archdeacon Wolfe says, to help their husbands in their work of the ministry. These three now ordained make fifteen Natives who have been admitted to the ministry since this Mission was commenced.

MISSIONARY OBJECT LESSON.

XIV.—A WIND INSTRUMENT: WORKERS TOGETHER WITH GOD.

SHOW children a wind instrument—concertina, organ, flute. What is it for? Let us make some music then. (Touch keys without putting any wind in.) What, no music? Oh, it's for want of wind, is it? (Now blow without touching keys.) Still no music? You see we must have two things—wind, and the player's fingers on the keys.

Do you know what is the music of heaven? Glory and praise to God. Rev. v. 13. And you see this same verse tells us that it is to be the music of all earth as well. It isn't so yet. Not by a great deal. Nearly two-thirds of the world has never even heard of the true God. So of course the music of praise to Him can't go up from those parts. (Show C.M.S. "Plea for Missions.") See that great dark mass at the bottom. *They* can't join in the heaven-song, for they don't know "Him that sitteth upon the throne." See all those green squares, and the little dark patch in the middle. (Mohammedans and Jews.) *They* can't sing it either, for they don't believe in the Lamb. And of the rest (Romanists, Greeks, Protestants) many are so ignorant or so sinful that they can't or won't join in it. Oh, what a poor broken faint sound must rise to heaven from earth!

How can we help on the time when "every creature that is on the earth" shall join in that song? The world ought to be one great instrument, sounding out God's praise. How can we help to make it so?

Be good? be kind? These things quite right and most necessary, but not enough. If we try to make the heavenly music of God's glory that way, it will be like playing organ, &c., without wind. You may try as hard as you like to be good of yourself, but it won't do. If I don't blow organ or concertina, does it matter how hard I thump the notes?

But do I *make* the wind by blowing? No, I only let it into the instrument and make it move. Air, which is wind quiet, is all round us everywhere, waiting to enter. Wind, which is air moving, comes wherever space is made for it.

So with the Wind that makes God's music—the Wind of His Spirit (or Breath, Ezek. xxxvii. 9, 14). The blessed Holy Spirit is always close by, waiting to enter into our work. How get Him in? As we get the wind into the instrument, there must be an empty place and an effort. Our hearts must feel the need of Him, and be empty of self, and then we must make the effort of earnest prayer. Luke xi. 13.

Then, if we pray, will He come in and do all the work?

When I blow the organ does the wind make all the music? No, my fingers wanted, every one of them.

So in God's music all the fingers are wanted, even the little ones. We are the fingers. 1 Cor. xii. 27. Can a musician play well if one finger, even a little one, is sore or broken?

So the heavenly music wants each little finger. Don't ever think, "I

am too small to glorify God; time enough for that when I am older." You have your part in the music, as surely as the fourth finger has in every piece we play. And if you don't play your note, or play a false one, the music is spoiled so far as you are concerned. A. E. N.

A CALL TO HUMILIATION AND PRAYER.

Issued by the Church Missionary Society.

"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."—St. Matt. ix. 37, 38.

IT will be remembered that nearly two years ago warm-hearted friends of the Church Missionary Society, gathered together at Keswick, deeply impressed with the inadequacy of the staff in the field, addressed to the Committee a stirring letter calling for large additions. They wrote: "We feel that a large part of the world has yet to be evangelised; India's needs are pressing; China is asking . . . for one thousand missionaries; Africa is rapidly opening. . . . These things constitute a call to the C.M.S. to put forth fresh efforts, and perhaps to adopt new methods."

"The harvest truly is plenteous"; doors in all directions lie wide open;—in addition to the recognised urgent needs of Eastern Equatorial Africa, the following "immediately pressing instances" were referred to in the "General Review of the Year": "The dearth of men on the Niger; the depletion of the Santhal Mission, necessitating the premature return from his furlough of the Rev. F. T. Cole; the cry for reinforcements for Bombay and the North-West Provinces; the inadequate occupation of the Frontier Missions of the Punjab; the continued lack of men to supply several very important posts in different parts of the world;—these constitute a loud call to the Church at home to enter on fields whitening for the harvest. For extension into new districts contiguous to those already occupied, the calls are incessant. From three only out of eighteen of the Society's Missions requests for over 300 additional missionaries have been received." Probably at no time in the history of the world has there been so urgent a demand as now for men and women, equipped by God the Holy Spirit, and able to consecrate their service to the Lord in the Foreign Mission Field.

At the recent Anniversary of the Society, both in Exeter Hall and in St. James's Hall, the meeting solemnly pledged itself "to be instant in prayer to the Lord of the Harvest that He will raise up and send forth a vastly increased supply of duly qualified labourers."

Assuredly at no time have there been such widespread and encouraging signs of awakening interest in missionary work as at present. The Lord appears to be rousing the consciences of many of His people, specially in England and America, to a sense of personal responsibility with respect to the evangelisation of the world.

The Committee have publicly announced their readiness to send forth into the Mission Field ALL who offer (provided they possess the spiritual, intellectual, and physical qualifications which the Committee regard as essential for the work), assured that if God supplies the men and women, He will also furnish the means.

And yet, in spite of the urgency of the demand, the growing interest, and the avowed purpose of the Committee, offers of service—though, thank God, on the increase—are not being made in anything like the number which, humanly speaking, the exigencies of the case imperatively demand.

Perhaps the warning, "*Ye have not, because ye ask not,*" may indicate the reason of the lack of supply. Hence this very earnest and affectionate invitation is issued, not merely to the friends of the C.M.S., but to all who yearn for the time to be hastened when the Gospel shall be proclaimed as a witness among all nations, *to unite in fervent, persevering, believing and very definite prayer* for a mighty working of the Holy Ghost among us, and that He may stir many whom He has qualified to respond promptly to this appeal for personal service.

Under these circumstances it has been resolved to hold special meetings for friends of the Society during the afternoon and evening of **Thursday, July 14th**, to plead with God for a large and immediate accession of labourers for the Mission Field. The special Day of Intercession for Foreign Missions (the eve of St. Andrew's Day) falls too late to affect the question of this Autumn's reinforcements.

A meeting of men and women will be held at 2.15 P.M. on July 14th at Sion College, and at the same hour another of women only at the Church Missionary House, to be followed by a united gathering, into which the ordinary weekly meeting for prayer will be merged, at Sion College, from 4 P.M. to 5 P.M. An Evening Meeting has also been arranged at Sion College, beginning at 7.30 P.M.

It is hoped that simultaneous meetings, with this one great object in view, will be held in very many parts of the Foreign Mission Field and in the colonies, as well as throughout our own land. An urgent invitation to this effect has already been issued to friends abroad.

We therefore would ask you personally to unite with us in prayer, and to take such steps as may be possible to organise simultaneous gatherings for united supplication on the above-mentioned date.



AS the Gleaners' Union exists primarily for prayer, and as each member is pledged afresh to this office every year, we are naturally looking to our G.U. secretaries to take a foremost place in organising meetings for prayer on July 14th. and to our G.U. members for cordial co-operation. But perhaps our thoughts specially go to the *invalid* or isolated Gleaners—and they are not a few—to whom the ministry of intercession is a lifelong service, and who, continuing instant in prayer, are the very strength of all the work. They will rejoice in this fresh call to supplication, and from their quiet couches or country homes will arise many a prayer for labourers, which will bring abundant answer. A letter which recently reached us from a Yorkshire village is so touching an illustration of this service of prayer that we pass it on here, though we know not whether the writer is a member of the G.U. If it were possible to reproduce the quaint uneven handwriting and the faded brown ink, readers would realise how much the mere writing of it must have meant. Our old friend writes:—

"BRETHREN,

"Allow me just to say that it is my unspeakable privilege to be allowed to unite in the Thursday Prayer Meeting, but why not have a daily Prayer Meeting. The need is great and there is a sound of abundance of rain diney ye hear it diney ye hear it look up and will see the cloud of blessing. Only an old woman who has prayed for half a century and now begins to see I have not prayed in vain.

"To the Brethren."

"Yours in Christian fellowship,

"ANN W.—

In reference to C.M.S. publications, there are one or two matters we should like to lay before GLEANERS. The approaching holiday time gives willing workers opportunity for making the publications more widely known. Thankful as we are for largely increased circulation last year, there are still thousands who only need a specimen copy and an invitation to become regular subscribers. A small, tasteful, illustrated hand-bill referring to the GLEANER has recently been prepared for distribution at meetings or amongst friends; a packet of these, and also of specimen copies as elsewhere announced, will gladly be sent free on application.

The papers on "Home Preparation for Foreign Missionary Work," which have been appearing in the GLEANER, will be reprinted, with considerable additions and a preface by Mr. Wigram, under the title of "Candidates-in-Waiting," in July. The price will be 1s. From many and unexpected sources testimony to God's blessing on the simple practical teaching of the series has reached us, and we bespeak for the little book a hearty reception from our friends.

LETTERS FROM GLEANERS ABROAD.

Gleaner 5,330 has been enabled to carry on a little special work as a Gleaner in Tinnevely, and hopes, if spared this year, to do more. For two years past the Native Christian women around have had a monthly meeting of a decidedly missionary character, which has been well attended and much blessed. During the coming year, with the help of *Awake!* and *The Children's World*, a juvenile monthly missionary afternoon is contemplated, D.V. Gleaner 5,380 has recently had two pleasant surprises in connection with copies of the New Testament and young people. Amongst good caste heathen a few weeks ago an urgent request for a New Testament and Psalms was received from a young heathen woman who had learned to read in a Christian day school. On a proposal being made to her to give her a copy of one of the *Gospels* first, she promptly and respectfully declined it, saying she wished to buy the whole book at once, and sent 2d. to pay for it!! The second encouraging instance was in connection with a young heathen man who had also received his education in a Christian day school for boys. Being now employed as an out-door servant and watchman at night, he received as a

Christmas present a copy of the New Testament. Instead of lying down on the verandah to sleep all the evening till required to shut up the house, he places the lantern on the step ladder and quietly and eagerly spends a good time in reading his new book. Both cases go to show the immense influence for good our C.M.S. day schools for heathen children under Christian teachers are becoming. "Cast thy bread upon the waters: for thou shalt find it after many days" (Eccles. xi. 1).

"Gleaner Number Eight."

I thought you would like to hear that one of the first Gleaners enrolled is now working in the Mission Field. It is now nearly a year since I left England—a year of mingled trial and blessing, for during this time it pleased the dear Lord to bring me through the valley of the shadow of death. With the exception of the time I was ill, this first year has been spent in attempts at the language, and in trying to get to know the people, their ways and thoughts. This is a very hard part of the Mission Field, for Nasik is a "holy city," and consequently priest-ridden. More than half of the inhabitants consist of priestly families, whose main object is to extract money from the numerous pilgrims who visit this city. They are therefore jealous of attempts to enlighten the minds of the people.

As yet my husband (a C.M.S. missionary) is not in full work, not having yet passed his final language examination, but we are doing any little work that comes to our hand. We have several Brahmins who come to read the Bible, and although they are not willing to be known openly as inquirers, yet we have good hopes of one or two. One of them, the other day, said that he felt very sad because his little boy was growing up without any knowledge of God, for he was unable to teach him in the way of the Hindu religion, since he did not himself believe that God was to be found there, and as he was not a Christian himself he could not teach him about the Christian's God. We have prayers in Marathi every evening, and my husband gives a short exposition of Scripture.

One of our servants has recently been baptized, and another one now seems anxious about his soul. He was first impressed by the words "Everlasting Life." May God's Holy Spirit soon lead him into the truth!

GLEANER No. 8.

The Gleaners' Union in Egypt.

We are glad and thankful that Cairo has now a Branch of the Gleaners' Union—a very young branch, it is true, for it only started into existence on February 25th, but we are trusting that it will, sooner or later, grow into a strong and healthy tree, bearing abundant fruit. Mr. Connor kindly invited all the workers, missionaries, evangelists, and school-teachers to a meeting at his house. He, in true Gleaner fashion, gave us tea, and was himself our chairman for the meeting which followed. He spoke to us very solemnly and earnestly on, "Where hast thou gleaned to-day?" showing us each one our personal responsibility as Gleaners. Mr. Packer, who was unanimously appointed Secretary, next explained the objects and aims of the Union, and described it as a large tree, whose stem was in Salisbury Square and whose branches spread throughout the world, and he urged upon us the great importance of unity in our work. We are hoping to have monthly meetings, where each member in turn can take part. We shall be very glad if our fellow-Gleaners at home will pray that we may all be very earnest in gleaming souls for the Master's kingdom.

EVA JACKSON, C.M.S., Old Cairo.

Local Branches of the Gleaners' Union.

The following new Branches have been registered:—In London:—St. John's, Paddington, Secretary, Mr. F. H. Foster, 21, St. Mary's Terrace, Paddington, W. In the Provinces:—Birmingham, All Saints', Hockley, Secretary, Miss C. Burns, 24, Richmond Road, Soho Hill, Handsworth, Birmingham; Kidderminster, Secretary, Miss Meredith, 52, Comberton Road, Kidderminster; Northampton, All Saints', Secretary, Miss A. H. Griffin, Cromwell House, Marefair, Northampton; Southsea, St. Paul's, Secretary, Mr. W. Duke Baker, Springvale, Green Road, Southsea; Stockport, Secretary, Miss S. C. Lloyd, Areley Hall, near Stockport. In Ireland:—Holywood, Co. Down, Secretary, Miss Charley, Clermont, Holywood, Co. Down.

Gleaners' Union Roll Call.

"They rest from their labours."

Miss Dora Glendinning, Newcastle-on-Tyne, No. 17,248, May 10th, 1892.
Miss E. J. Crump, Colchester, No. 27,194, March 27th.
Mrs. Fell, Bournemouth, No. 11,204, May 8th.
Miss Bunch (not Bruce, as announced in May), Blackheath, No. 3,852, Jan. 8th.
Miss Ruth Stuart, Dublin, No. 38,230, Feb.
Mrs. Russell, Bournemouth, No. 22,357, April 30th.
Miss Louisa H. Mason, Weston-super-Mare, No. 618, April 30th.
Mrs. Thomas, Armagh, No. 12,899, Feb. 10th.
Mrs. Daysh, Woking, No. 27,096, Dec. 13th, 1891.
Mr. John Clerk, Baxenden, No. 7,918, May 24th, 1892.
Mr. Henry S. Gill, aged 87, Tiverton, No. 8,538, May 29th.
Mr. Henry I. Donaldson, Midway Park, No. 29,218, April 22nd.
Miss Ellen A. Keele, Highfield, Southampton, No. 18,609, April 27th.
Mrs. English, Bath, No. 984, Jan., 1892.
Mrs. W. de Veat, Hollyhurst, Bournemouth, No. 7,309, June 10th, 1892.

The Ladies' Church Missionary Work Depot will be closed from July 30th to September 19th. Ladies wishing for boxes of work for sales, must apply before the former date. Letters addressed, 5, Wellington Terrace, Bayswater Road, W., will be forwarded to the lady who takes charge of the depot.

CONFERENCE OF LAY-WORKERS.

A CONFERENCE of London and Provincial lay friends of the Society, arranged by the London Lay-Workers' Union, was held at the Church Missionary House on June 7th, 8th, and 9th. Proceedings commenced on Tuesday evening with the reception of the members by the Rev. F. E. Wigram, Hon. Secretary of the C.M.S. After a social cup of tea, a meeting of a devotional character was held, to press "the spirituality and urgency of missionary work, and our personal responsibility." The Chair was taken by Mr. Wigram, and addresses were given by the Rev. D. J. Stather Hunt, of Stratford (late of Sprowston, Norwich), and the Rev. Prebendary E. A. Eardley Wilnot, of St. Jude's, South Kensington. On Wednesday, at eleven o'clock, the Conference considered "Laymen's personal work at home for the C.M.S." General Hutchinson, formerly Lay Secretary of the Society, took the Chair, and the subject was opened by Mr. D. Marshall Lang, of the C.M.S., and Canon Acheson, of Chester. The afternoon was devoted to a visit to the C.M. College, where addresses were given on "The Need and Supply of Candidates for the Mission Field," by the Rev. F. E. Wigram, the Rev. Dr. Dyson, Vice-Principal of the College, and the Rev. C. W. A. Clarke, of the Robert Noble College, Masulipatam. In the evening the Conference took up "Lay-Workers' Unions and Missionary Bands," the openers being Rev. A. J. Robinson, Rector of Holy Trinity, Marylebone, Mr. G. Denyer, of Manchester, and Mr. A. H. Caesar, of London. After a lively discussion, the Rev. B. Baring-Gould, the Central Secretary, closed with a short devotional address. Thursday began with Holy Communion at St. Dunstan's, Fleet Street, with a short address from the Rev. T. T. Smith, Association Secretary for the North-West District. The closing sitting of the Conference was devoted to "Missionary Work among Children," the subjects—Systematic Sunday-school Addresses, Juvenile Associations, and Sowers' Bands—being opened up by Mr. R. J. Powell, of Liverpool, Dr. J. H. Kinsey, of Bedford, and Mr. E. M. Anderson, of the C.M.S. After lunch a Missionary Address was delivered by Dr. H. M. Clark, of the Punjab Mission, and a pleasant and profitable gathering was brought to a close.

HEALTH LECTURES.

AT the request of the Medical Missions Auxiliary Committee, Dr. Henry Martyn Clark, of the C.M.S. Hospital, Amritsar, delivered in the C.M.S. House a Course of four lectures on "How to take care of health in the Foreign Mission Field," on June 2nd, 3rd, 10th, and 13th, followed by an examination by set papers. The attendance was large, reaching 130, invitations not having been confined to the missionaries and candidates of the C.M.S., but extended to those of other foreign missionary Societies. Representatives were present from the C.E.Z.M.S., L.M.S., C.I.M., S.P.C.K., Y.W.C.A. Training Institute, the East London Institute, the Wesleyan, Moravian, and Congo-Balolo Missions. At the opening lecture the Rev. H. P. Grubb, in the unavoidable absence of the Rev. F. E. Wigram, presided, and expressed the pleasure felt by the Secretaries in welcoming friends from other Societies. The Rev. B. Baring-Gould, Dr. Lankester, and Mr. D. Marshall Lang presided on the other occasions. Dr. Martyn Clark devoted the two first lectures to "Malaria," the means of avoidance and cure; the third, to the dangers of poison from bites of snakes, insects, mad dogs and other animals, and the remedies; the fourth, to the management of health in diet, clothing, housing, and exercise; pressing strongly the duty of thoughtful care by missionaries in all matters connected with their physical life, in order that they might be more and longer useful in the great work for Christ to which they were devoted—as he expressed it, "Be careless of life, but careful of health." It is intended to publish a Manual giving the substance of the lectures.

MONTHLY BIBLE QUESTIONS.

Questions on the Epistle to the Ephesians.

Rules and full particulars as to this competition will be found on page 15 of the January GLEANER.

1. What views have been held as to the *destination* of this Epistle? Give the reasons alleged for them.
2. Collect passages from the New Testament in which the word "mystery" is used, and draw from them its general meaning. What special meanings does it bear in this Epistle?
3. Note all the personal allusions to himself or to any of his companions which St. Paul makes in this Epistle. What light do they throw on his condition at that time? Does any particular section of the Epistle seem to have taken its shape from the surroundings of the Apostle?
4. Compare as far as possible the Epistles to the Ephesians and Colossians as to the main subject treated, and contrast the different aspects of it which these two Epistles present.
5. Concisely explain the "whole armour of God," with special reference to a church recently rescued from heathenism.
6. Examine the following passages in their contexts:—
 "Redeeming the time."
 "Ye have not so learned Christ."
 "In the heavenly places." (Notice the *five* places where it occurs.)

Answers, addressed to the Editor of the GLEANER, and legibly marked outside "Bible Questions," must reach the C.M. House, Salisbury Square, London, E.C., not later than July 30th.

HOME NOTES.

ON May 31st the Committee accepted offers of service from the Rev. John A. F. Warren, M.A., T.C.D., Curate of St. Andrew's, Dublin, and from Messrs. G. H. Davies, J. F. Hewitt, R. W. Peachey, and T. Jays, Students of Islington College; and on May 17th the following candidates were accepted:—Mrs. Harvey (of Exeter), Miss E. A. S. Hühold, Miss W. B. J. Wilkinson (of Bristol), and Miss Eleanor S. Wigram (daughter of the Hon. Clerical Secretary C.M.S.). On the day last named, the Committee saw Rev. C. W. A. Clarke (Noble College, Masulipatam), Rev. J. H. Knowles (Kashmir), and Revs. S. S. Farrow and R. Kidd (Yoruba); all lately returned on furlough.

Three of the Islington students mentioned above, viz., Messrs. Hewitt, Peachey, and Davies, were ordained by the Bishop of London on Trinity Sunday. Mr. Hewitt was the Gospeller at the Ordination.

The Lay Workers' Union mustered in force on May 16th to hear the Rev. Thomas Turner's "Impressions of Missionary Work in India," received during a late tour in that country.

The South London L.W.U. Auxiliary arranged a very complete series of 101 simultaneous addresses to Sunday-school scholars on Sunday, May 29th.

Under the auspices of the Sussex C.M. Prayer Union, a Conference of friends of Foreign Missions was held at Brighton on May 16th, the Vicar of Brighton occupying the Chair. A large number of clergy and laymen from all parts of the country attended. It was mentioned that more than 100 members had lately joined the Prayer Union. A lady was careful to "entertain strangers," providing luncheon for about sixty friends in the Pavilion.

Cambridge had its usual C.M.S. Anniversary in May; sermons on 8th, meetings on 10th, and sale of work on 11th and 12th. The Master of Trinity presided at one meeting and the Master of Corpus at the other, the amount of contributions being reported as £1,410 for the year. The Sale of Work, at which the Master of Pembroke supported the Chairman, the Rev. John Barton, represented an Indian Bazaar in the Palace of the Moguls, and round the walls were depicted scenes of the Society's work in Northern India.

A Conference on Foreign Missions was held at Cambridge from June 7th to 10th, the object being, not to press the claims of any Society, but to urge the need for men to carry the Gospel to the heathen.

The Bishop of Durham presided at the meeting of the Sunderland Auxiliary on May 17th, and Professor Pearce at that of the City of Durham Branch on the 18th. In the former case annual contributions were reported to have been £704, the largest yet received; and in the latter £962.

The Liverpool Auxiliary met on May 9th, the Bishop of the Diocese presiding. His Lordship was able to say that the report submitted "had beaten the record completely," the ordinary receipts of the Branch having been £528 more than last year, besides a legacy of £4,050, raising the local contributions to the Society to £8,811, as compared with £4,232. On the day previous, sermons were preached in several churches, the Bishop of Liverpool, the Bishop of Sodor and Man, and Bishop Royston being among the preachers.

The Manchester Missionary Exhibition and Sale of Work, from May 20th to 23rd, on behalf of the C.M.S., the C.E.Z.S., and Missionary Leaves Association, was a distinct success. The arrangements were complete, the weather favourable, the financial result beyond expectation. A commodious hall set out to great advantage the 3,000 exhibits, displayed in courts for each country, and the contents of the six stalls loaded with beautiful work; while periodical lectures by missionaries imparted both interesting and profitable information. Sir Thomas Fowell Buxton opened the Exhibition on the first day, and the Dean of Manchester on the second, the Mayor of Oldham presiding. The Sale realised over £1,200, and the net proceeds, after deduction of expenses, will be divided between the societies. Better still, much new interest in missionary work was evoked, and some offers of personal service have been received and promised. The example of Manchester will, it is hoped, be followed elsewhere. Very excellent photographs of the courts in the Exhibition have been published by Mr. Barlow, of the S.P.C.K. Depot, John Dalton Street, Manchester, which might be a useful guide to promoters of any similar efforts.

The Sheffield Anniversary opened on May 14th with a grand meeting of about 1,200 children. Sixty sermons were preached on the 15th, and two meetings were held next day under the presidency of Archdeacon Blakeney, that in the morning being addressed by the Bishop of Ossory. Canon Favell was able to report that the Sheffield churches had last year contributed £2,188 to the parent Society.

On May 24th the Archdeacon of Southwark preached in the Cathedral, in connection with the Sixty-third Anniversary of the Winchester

Auxiliary; the Dean presided at the meeting in the afternoon, and the Earl of Northbrook at that in the evening.

The Bishop of Beverley presided over the Seventy-eighth Anniversary of the York C.M. Association on May 30th, and announced that the Archbishop of York had cordially accepted the office of President and would preach for the Society on Advent Sunday evening. The report stated that the ordinary sources of income had increased by £98, but there had been a decrease of £480 in legacies and special donations. At an evening meeting, the Dean of York occupied the Chair.

It is gratifying that the many anniversaries throughout the country during May are reported to have been successful, tending to deepen interest in missionary work. Among others, reports have reached us from Gloucester, the Dean presiding; from Derby; from St. Mark's, Wolverhampton, which could report four agents contributed to the Foreign Field; from Cheltenham; from the Sevenoaks District; from the Blackheath Association; from the Reading Auxiliary, at one meeting of which the Dean of Windsor presided; and from the North-East London Association.

The Association Secretary for Wales has lately remarked, "That amongst the many signs of new life in the Church in Wales there are not wanting unmistakable signs of more missionary zeal." The four Welsh Dioceses contributed last year to the C.M.S. £2,820, many new parishes appearing on the list.

Ireland is again well to the front in Anniversaries. At Belfast the Bishop of the Diocese presided over the Annual Meeting of the Down, Connor, and Dromore Association on May 9th; and the Archdeacon, who read the report, could state that there had been an increase on the year of £390, the total contribution being £1,907, closing his address by his resignation of the office of sole Honorary Secretary after thirty-nine years of service. At Cork, the Cork, Cloyne, and Ross Auxiliary met on May 11th, the Bishop presiding, supported by the leading clergy of the Diocese. A steady advance on the previous year's income was reported.

For several years a ladies' working party in connection with a church in Hackney has sent to the Mission Station at Badawaga, in Ceylon, a box of clothing valued at £50 or £70. Might not such gifts be multiplied?

We are pleased to note that the £383 reported in our last number as collected by the Eastbourne Association during the year should have been credited to the Ladies' Association alone. The total of the auxiliary was £1,135.

The first Sale of Work in connection with the Gleaners' Union and Sowers' Bands of Redhill was held on June 6th and 7th in St. Matthew's Schools. The amount taken at the Gleaners' stalls was about £65, and at the Sowers' Band stalls about £25. The net proceeds go partly to a C.M.S. Church in Japan, a Bible-woman in Ceylon, work among the Todas, and the balance to the General Fund of the Society.

The Boscombe (Bournemouth) Gleaners have lately gleaned 300 ears of corn, viz., 300 attractive helpful pictures, which go to brighten the dreariness of many a zenana in India. Now they are preparing to glean 100 dolls, more pictures, and other such gifts so precious to their Indian sisters and their children.

"A Heavy Collection."—On Friday, May 27th, the Annual Meeting of the C.M.S. was held at Fleet, Hants. At the close the Vicar announced that he had a "heavy collection for the plate"—twelve cartloads of earth—the value of which, 12s., had been given to him to put into the plate.

PRaise AND PRAYER. Topics from the "Gleaner."

PRaise.—For the safe voyage of the Deputation to Australia (pp. 97, 102, 103). For the blessing attending the labours of the C.E.Z.M.S. and I.F.N.S. Medical Missions (p. 100). For the success of Medical Missions as evangelising agencies (p. 107).

PRAYER.—That simultaneous gatherings for united prayer on July 14th may be organised throughout the country (pp. 97, 109, 110). Continued prayer for men (p. 97). For the Niger (p. 97). For the missionaries in China (p. 98). For Women's Medical Missions in India (p. 100). For a rich blessing on the work in Colombo (p. 102). For the Amritsar and District Medical Mission (p. 105). That God will raise up labourers for Dera Ghazi Khan and Quetta (p. 107). That the whole Yoruba Country may speedily be opened to the Gospel (p. 108).

MONTHLY ESSAYS

On the C.M.S. Almanack Subjects.

Rules, &c., will be found on page 15 of the January GLEANER. The subject for July is—

"A Mind to Work."

The Essays must reach the C.M. House on or before July 30th, each packet being clearly marked outside, "Essay Competition."

The Editor would be glad to receive name and address of "M. K.," the writer of the letter on "Waste Paper" in our last number.

PUBLICATION NOTICES.

The following new Publications have been issued since our last Notice:—*Annual Letters (Extracts) of Missionaries, 1891-92*:—

Part VII., containing Letters from Ceylon, South China, and Mid-China Missions.

Part VIII., containing Letters from Japan, New Zealand, N.-W. America, and North Pacific Missions.

Price 3d. each Part, post free.

Children's World Picture Leaflets:—No. 7. A Journey in West Africa. No. 8. By Boat and Road in China. No. 9. Where the Nile comes from. Price, to C.M.S. workers, 1s. per 100, post free. (Specimens free.)

Anniversary Sermon preached at St. Bride's Church, Fleet Street, on May 2nd, 1892, by the Very Rev. THE DEAN OF NORWICH. Free.

BRIEF SKETCHES OF C.M.S. WORKERS, by Emily Headland. Designed for use in connection with the C.M.S. Cycle of Prayer.

Now ready.

Rev. Henry Venn, Hon. Sec., C.M.S., 1841 to 1871.

Bishop Russell, of China, 1847 to 1879.

Price 2d. each, post free, from C.M.S. Book Room. [Published by Nisbet & Co.]

Magazines for distribution during the Holidays:—

Packets containing copies of the "Gleaner," "Awake!" and "Children's World," will gladly be sent, free, to friends desirous of making known the C.M.S. Magazines in places they may visit during holiday time. A limited number of copies of the "Intelligencer" can also be had for the same purpose. When ordering, will friends kindly state how many copies of each Magazine they can make use of in this way?

The Children's World Picture Leaflets will also be found valuable for distribution at the Sea-side and other places, to interest Juveniles in Missionary Work. 1s. per 100, post free. Specimens on application.

Forthcoming Sales of Work.

Miss Galbraith, Powerscourt Rectory, Enniskerry. June 30th.
Walmer. Miss M. A. Sharpe, 11, Walmer Beach. Beginning of July.
Mrs. Dalton, Germain's Cottage, Chesham, Bucks. Early in July.
Mrs. Mills, Orton Waterville Rectory, near Peterborough. Early in July.
Mrs. F. Baldey, St. Simon's Vicarage, Southsea. Early in July.
Mrs. Hussey, Pimperne Rectory, Blandford. Middle of July.
Mrs. A. Kennion, Gerrard's Cross Vicarage, Bucks. Middle of July. Contributions before 10th.
South Creake Vicarage, Fakenham. Third week in July.
Mrs. Baskerville, St. Stephen's Vicarage, Walthamstow, July 5th.
Mrs. W. Eardley, Cantley Vicarage, Doncaster. July 7th.
Mrs. Streeten, King's Lynn. July 7th.
Combe St. Nicholas, Chard (Rev. A. Cornfoot). July 19th.
Mrs. Elliott, St. Paul's Vicarage, Tavistock. July 20th.
Danbury and Little Baddow. Miss Pierce, Danbury, Chelmsford. July 20th.
Miss Badger and Mrs. Wenham, The Lickey Hills, near Bromsgrove. July 20th.
Misses Patrick, Hill House, Dovercourt. Early in August.
Tea and Sale of Work, St. Paul's Vicarage Garden, Stockton-on-Tees (Mrs. F. A. Dorton). Sept. 6th and 7th.

Contributions Received by the Editor.

From May 11th to June 10th.

Gleaners' Union.	
607 Membership Fees.....	£5 1 3
347 Renewals.....	2 17 10
100 For Union Expenses.....	11 8 0
50 For Our Own Missionary.....	5 5 7
8 For C.M.S.....	2 5 5
Total.....	£26 18 0

Of these the following are the amounts of and above 10s.:—

St. Mary's, Hornsey Rise, Br. ...	£1 14 8	Islington, St. Mary, Branch.....	£0 10 0
Coll. M. A. West, per Mrs. Percy		Brockley, St. John's, and	
Brown.....	0 10 0	Hatcham Branch.....	4 0 0
Gleanings from Clifton and		Rev. J. V. Dermott.....	1 1 2
Bristol Branch.....	1 12 6	Gleaner, No. 18,012, Thank-	
Mrs. Compton.....	1 0 0	offering.....	1 0 0
Charlotte Town, P. E. Island, Br.	1 8 9	St. Silas', Loxells, Branch.....	2 2 7
Douglas, Isle of Man, Br.....	1 0 0	Brighton, St. Mark's, Branch...	0 14 10

General Contributions.

A Gleaner.....	£0 10 0	"J. B.".....	£0 2 0
"Of Thine Own".....	0 10 0	Anon.....	0 2 6
Miss L. Shaw, First Fruits,		Two Worcester Gleaners.....	1 0 0
Sowers' Band.....	3 10 0	F. Winch.....	0 10 0

Appropriated Contributions, &c.

For Bishop Tucker's Fund:—		For China:—"Luke xvi. 8".....	£0 6 6
G. W. Cartmel.....	£0 1 9	For Mackenzie River Mission	
"S. B. S." (for Zenana Work).....	5 0 0	Fund:—Brockley, St. John's,	
For Sz-Chuen:—Mrs. Lake,		and Hatcham Branch.....	9 0 0
Folkstone (coll.).....	1 7 0		

The Editor has also been requested to acknowledge—

For C.M.S.:—B. T. L. 12s., "Punch," Sale of Jewellery £2 2s., Gleaner, No. 6,401 24s. 6d., Box, per C. H. Wood 24s. 2d., Ditto, per Georgiana Hayes 16s., Sale of portraits of Rev. G. C. Gorham, per Miss Gorham 20s. For Hannington Hall Memorial Fund:—E. P. D., 5s.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, General C. Collingwood.

The

Church Missionary Gleaner

AUGUST, 1892.

EDITORIAL NOTES.

WE have cause for much thankfulness to God about the special meetings for Prayer on July 14th. In the meetings themselves there was nothing remarkable, at least so far as those connected with headquarters were concerned; of the country meetings there has not been time for us to hear. The large Committee Room at the C.M. House was thronged with ladies for an hour and a half, during which time a stream of earnest prayer arose to God. Simultaneously a large gathering was being held at Sion College, which, when augmented by the ladies from Salisbury Square at four p.m., was over-filled. This united meeting broke up at five o'clock. Again, at half-past seven, a goodly number met in Sion College. At the close of this meeting there was a moment of solemn stillness, and a quiet consecration of life and service to God. The impressiveness of the gatherings lay in the fact that they were vocal with world-wide petition to a prayer-hearing God. The wave of prayer began, we doubt not, in distant Australasia, whilst most of us were still asleep, and rolled on westward over Japan, China, India, Persia, Palestine, Egypt and East Africa, until, some ten hours after the petitions had first begun, the wave touched us and our brethren in West Africa simultaneously, and ere our appointed prayer-time had passed away, it may be that our far-off friends in North-West America were lifting up their voices to God. Now it is for us to *continue* instant in prayer, expecting an answer according to the will of God, who bade us pray.

The long-looked-for news from Uganda has at last begun to arrive. We have not, indeed, at the time of going to press, had letters from our missionaries (though a Reuter's telegram says that such are on their way), but information received by the I.B.E.A. Company from their officials has been made public immediately on its receipt. Captain Lugard's letter, dated February 11th, furnishes a direct contradiction to the charges promulgated by Bishop Hirth against the officials of the Company and the Protestant party. This contradiction is the more emphatic because it is written by a man who had no knowledge that statements made by the opposing party had already created a widespread feeling at home, and was quite unaware that there was anything to contradict. Captain Lugard's letter gives a calm and detailed account of the origin of the civil war. He dates the recurrence of strained relations between the parties from the return of Bishop Hirth, who had gone to meet some newly-arrived priests. These latter, he thinks, had brought with them the news of the Company's probable withdrawal from Uganda—that is the withdrawal which was mentioned and partially averted at the Gleaners' Union Meeting on October 31st. It gives one a fresh idea of the remoteness of Uganda when we find that a matter which was publicly mentioned in the English press in the end of October was not known in Uganda till the following January, and the tidings of the consequent action in Uganda—if Captain Lugard's conjecture be correct—did not reach us here in England until the middle of July! But from some cause or other the French or Roman Catholic party became aggressive. The king refused any redress for the cold-blooded murder of a Protestant in the streets of Mengo; the power of Captain Lugard was openly defied; the French

party beat their war-drums, got under arms, and finally, while negotiations were still being conducted with the king, they advanced upon the little fort. They were driven back and fled to the islands, taking with them the king, whose presence in Mengo was most essential. Even then Captain Lugard thinks some arrangement for Mwanga's return might have been made but for the French Bishop's counsels to him. At length Captain Lugard attacked the islands, and with heavy loss drove out the opposing party, who then concentrated in Budu. When he wrote, the situation was critical in the extreme. The Mohammedans were to the north-west, in the region towards the Albert Nyanza; the French party in great force to the west in Budu; and the heathen party, powerful and armed, to the east in Busoga, blocking the passage of the Victoria Nile and so causing serious delay in the mails. Captain Williams' letter from Bukoba, on the west of the Lake, at the junction of British and German territory, dated March 7th, gives news of the safety of all European missionaries, and a more hopeful account of the prospects in Uganda. This letter gives the same information as the telegram announced in the House by Lord Salisbury on June 13th. Still later news is reported through Reuter's agency at Lyons, evidently based on more recent despatches from the French Bishop, which points to the fact that peace has been restored by the conclusion of a treaty with King Mwanga, who is stated to have started on his way to Mengo.

It is not often that we deal in the GLEANER with wars and rumours of them. We make no further comment on the political problems of the situation in Uganda, the Prince of Peace is our leader, and we long to see peace after this painful strife, that His Word may have free course and be glorified. Let us be instant in prayer for our brethren in and near Uganda, for the officers of the I.B.E.A. Company, for the Native Christians—both Protestant and Roman Catholic—and perhaps especially for those who, bearing the name of Christ, *seem*, at all events, to have been tempted to depart from the simple purpose of a missionary's commission, and to use their high and holy office as a means of intrigue.

A very tangible result of the Deputation to the Colonies was brought before the General Committee of July 12th, in the shape of a draft of the proposed constitution for "The New South Wales Church Missionary Association, in connection with the C.M.S." This draft had been carefully prepared by leading workers in Sydney, in conjunction with Mr. Stock and Mr. Stewart, and after having been unanimously adopted by the committee of the pre-existing local Church Missionary Auxiliary was sent home for general approval, whilst the details of the scheme were still under consideration in Sydney. This approval the Committee, after careful consideration and discussion, were able most heartily to give. They do thank God for the wisdom granted to their Colonial brethren, and for the unmistakable evidence given by the able document before them that, whilst on certain lines a considerable degree of liberty was felt to be expedient, on every point touching the essential and cherished principles of the Society there was not only a verbal assurance of unity but every possible safeguard for the continuity of the same. To comment further on the proposals of the Constitution would be premature. But it gives us good

ground for hope that, whilst the present missionary projects of the Australian Church will receive new stimulus through the Association, our brethren there will be linked with us in closest union for the evangelisation of the world.

The story of the party of four young men who started within a week for East Africa in response to the appeal which Mr. Douglas Hooper sent home at the time of the Anniversary Meetings in 1890 has never been forgotten. It stirred hundreds of hearts. The Lord has dealt mysteriously with that little band. The first "called home" was the Rev. J. W. H. Hill, who left England on May 10th, was ordained by Bishop Tucker, at Frere Town, on June 22nd, and died at Zanzibar on July 20th. Four months later the Rev. J. W. Dunn, who had sailed with Mr. Hill, and been ordained also with him at Frere Town, laid down his life on the southern shore of the Victoria Nyanza. Now a telegram, dated June 24th, reaches us from Zanzibar, "Dermott died April 24th, Nassa." The third has been taken, and of the devoted four only Mr. F. C. Smith, who, when last we heard, was in Kyagwe, the extreme eastern province of Uganda, is left. Truly it was the Lord who gave us those ready, earnest men, and no less truly is it the Lord who has taken three of them away. "Let Him do what seemeth Him good."

A large proportion of our autumn reinforcements for the Mission Field will be ladies. Why is it that those who are naturally most closely tied to home and least fitted for the endurance of physical discomfort, should be the most ready to offer for the Foreign Field? At one Committee this summer no less than fifteen ladies were accepted as missionaries of the Society, and at a subsequent Committee, twenty recently accepted lady missionaries (including the fifteen mentioned above) were introduced. Whilst heartily thanking God for His grace which has called these sisters to His high and holy service, we cannot but ask longingly—Where are the men? Work is waiting to be done which no woman can attempt; there is need for women workers, wide-spread, growing need; ten might be placed in the Field for every one who is there at present, but missionary work must develop in due proportion, and just now the special need is men. We have heard it said lately "the C.M.S. does not want more women"; that is wholly a misapprehension, we do want "more women," but we also want a great many more men.

One of the twenty newly accepted missionaries was Miss Eleanor S. Wigram, eldest daughter of the Hon. Sec. of the C.M.S., who is to be located at Lahore with her brother, the Rev. E. F. E. Wigram, who went out last year. Miss Wigram has been through a long and careful training (including a course at the Home and Colonial School Society). Her offer was dealt with in the ordinary course by the Ladies' Candidate Committee. We mention this because some candidates are rather distressed at the close sifting which they undergo, as if it implied a personal distrust. Miss Wigram will be accompanied to India in the autumn by Mrs. Wigram, who will thus have an opportunity of seeing her son in his work at Lahore.

This number of the GLEANER is a miscellaneous one. But our readers will find good things in it, and will enjoy the varied fare. Africa, Australia, Japan, Persia, and Baghdad, are brought before us, and the Rev. T. Walker, of Tinnevely, whose second series of Bible notes begins in this number, gives us a touch of India as well. Next month we hope to have an Indian number of special interest, and several well-known missionaries have promised articles for the ensuing months.

HOME PREPARATION FOR FOREIGN MISSIONARY WORK.

VII.—THE MISSIONARY CALL.

WHAT is a "Missionary Call"? With conscious weakness and humble dependence upon the guidance of the Spirit of Truth let us seek to consider this question for a little to-day.

First, look at the Missionary Call in its universal aspect. The command—the great commission—recorded in each of the four Gospels, and also in the opening chapter of the Acts of the Apostles, was not addressed to the Apostles only, but to the whole body of believers. Nor did it refer only to "the uttermost parts of the earth," it included Jerusalem and Judaea. The command was put into practical effect when the Apostle Peter began to preach in Jerusalem on the Day of Pentecost, and it was further acted on after the persecution following the death of Stephen, when the whole Church was "scattered abroad," and the members of it "went everywhere preaching the Word."

As in the beginning of the Dispensation of the Spirit, so we find it to-day. The Field is still "the world," not only the distant portions of it; the "called" to direct and active service are still not a few only, but the body of those who know and love the Lord, and are in living union with Him by the Holy Spirit. Therefore, in its primary and universal aspect, this call is simply the direct and personal pressing home by the Holy Spirit of the claim of a risen Lord upon His servants for consecration to His service, with no limitation or intimation as to what the nature or place of such service shall be. This is as simple and as fundamental as the great Christian doctrines which we all accept and love: would to God that it were definitely and practically recognised by every member of His Church! If it were, every Christian would realise that, by the terms of his enlistment, no soldier is "exempt from foreign service," and that to say, "I will not go," or, "I cannot give up home work or friends to go," is to cherish a spirit of rebellion against Christ's rightful claims. "A good soldier of Jesus Christ" is called to be in readiness to march behind the colours *anywhere*, and to look on such following as part of the allegiance due to the great Captain of the host of the Lord.

Are there not many amongst us who have scarcely realised this, many who regard themselves as "exempt" without the least ground for so doing, many who look on missionary work as an extra thing, not included at all in their own covenant with God, many who could not say from their hearts, "By God's grace I am willing to serve 'in the place which the Lord shall choose,' whether that place be at home or abroad"?

This is a question which, when first it is faced, touches far down in many a heart. It comes as a deep and searching will-test—a tender, sacred questioning of the soul's allegiance to God. Oh, how can it be, when He has surrendered all for us, that it should raise such a tempest within us when He claims this surrender of our wills? How it shames and humbles us that we should be so slow, so reluctant to realise the obligation of such consecration of service to our Lord. The question once raised must be answered. The soul that has seen the Lord high and lifted up, and has therefore, humbled before His Holiness, been bowed in conscious uncleanness to the dust, and has been cleansed by the living coal from off the altar, must hear the voice of God, "Whom shall I send, and who will go for us?" and must surely answer, as did Isaiah of old, "Behold me; send me" (Isa. vi. 8, *margin*).

It will readily be seen that the Missionary Call, in this its universal aspect, deals mainly with the will, which is yielded to Christ, and with the conscience, which is enlightened as to the extent of responsibility. It implies no fitness for foreign missionary work, and involves no definite direction to "go." It is as essential for those who stay at home as for those who go abroad, for until a man is willing for service anywhere at the bidding of his Lord, he will be in bondage himself, and will be unable to stir others to set forth for distant lands.

We have said that willingness on a man's part to go—even when such willingness is the result of the influences of the Holy Spirit within him—does not always imply an intention on God's part to send. There is an individual missionary call, analogous to the "go" with which God followed Isaiah's prayer to be sent. A great deal of mystery has centred round this individual missionary call. Some have so magnified it as to degrade it

into a mere work upon the emotions, others have so minimised it as to make it a compulsory acting on a mere sense of duty to the heathen world.

But after all the call is very simple to him who, in child-like faith, has prayed, "Send me." In one of the many ways in which His sheep hear His voice, the Divine Shepherd can speak to the listening soul. Sometimes the call will come through a human messenger, sometimes through His Word; sometimes it will be heard only in the inner chamber of the heart, sometimes it will come through outward circumstances and opened doors. Sometimes it will be a ringing call to press through seeming impossibilities to some special work beyond, sometimes it will be a quiet guiding to take "the next step" towards the Mission Field, with no clear conviction as to what the following step shall be. But whatever the varying form or force of the call, the essence of it is this: "The sheep hear His voice, and He calleth His own sheep by name and leadeth them out, and when He putteth forth His own sheep He goeth before them, and the sheep follow Him, for they know His voice."

But if it is all so simple a matter as this, whence come all the bewilderment and tangle which so often surround "a Missionary Call"? Ah! they come not from the Shepherd but from the sheep. We come so seldom with the childlike prayer for *God's sending*, and so often with complex wilful plans about *our going*; we forget so often that the choice must lie to the last in God's hands, and that it is terribly easy to rebound from the one extreme of not being willing to go abroad, into the other no less dishonouring one of not being willing to stay at home.

A difficulty often arises as to the reality of a Missionary Call. Men and women not infrequently come forward with fervent willingness to go to the Mission Field, and with a deep conviction that God wants them there, and are grievously disappointed at being rejected by some society to which they have applied. It seems to them as if the voice of God said, "Go," and the voice of man said, "We cannot send you." It is well calmly and thoughtfully to face this point. It is quite certain that missionary societies have made many mistakes—for no collection of fallibles can make an infallible: if each member of committee is only an ordinary man or woman, liable to errors of judgment to the very end, how can fifteen or twenty or a hundred of such men or women be exempt from errors in such weighty work? But it is equally certain that candidates have made many mistakes too, and, from their inevitable ignorance of many of the underlying problems of the work, they are more open to error than those who have had long experience of the practical working of things. Two things it is well to remember: first, that missionary societies are generally as sincere in seeking to do the will of God as the candidates, and just as anxious to send a fit worker to the Field as he can be to go; and second, that if God is truly calling a man to Foreign Service, not all the societies in the world can hold him back. If he is willing to go where God wills, He will put him there in His own good time.

But it behoves each one, because of the danger of impure mixed motives, and the possibility of mistaking God's will, to make quite sure that the call is real. A call will stand every test and be all the stronger for them. An emotion will fade if it is not put on paper an hour after it is felt; a true call, heard and answered, will ring on through a lifetime, a deep, sweet undertone to the very end.

Suitability is the first touchstone to apply to the conviction that we are called to the Mission Field. It is a test which all Missionary Societies will apply to those who offer, but it is also well for a candidate in waiting to apply it to himself. If we are honestly willing to serve God anywhere, we can safely use our common sense, under the guidance of His Spirit, to help us to judge where we can serve Him best. Though no one is too good or too gifted for the Mission Field, it is manifestly unwise to throw away a useful life. If it is God's will to take a young and noble worker away at the threshold of his missionary service, we know "He doeth all things well," but that is no reason why we should send out to a trying climate a man or woman who in all probability cannot exist in it more than a few months at most, but who might be spared for years of useful service at home. Physical fitness is a matter which a would-be missionary ought therefore to consider. We have in a previous chapter discussed the importance of this, if there is any ground for question about it, a doctor familiar with the constitution and family history of the candidate could throw light on it directly.

Then mental fitness should be considered, though the test here is not so easily applied. Character fitness is very important; perhaps our comments in previous chapters are sufficient index as to that. Capacity to endure trial and hardship with cheerfulness is essential, and an excess of nervous morbidness is an effectual barrier to useful missionary work. As to spiritual fitness, let the candidate humbly and honestly face the matter alone with God. What are the motives from which the desire for missionary labour springs? Have all thoughts of earthly advancement, of self-exaltation, of desire to escape from home friction or monotonous engagements been brought in confession to God, and grace sought to set them aside? May the Holy Spirit show whether there is an honest desire that the one motive should be the constraining love of Christ, the one aim the glory of God in the salvation of precious souls! Far be it from us to do more in this matter than lovingly and earnestly to urge each one who believes he is "called" to pray with the Psalmist, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

Again, it is wise to use our outward *circumstances* as a further test of the Missionary Call. In the present day, if there be spiritual fitness, no consideration of humble origin or lack of means, or even lack of advanced education, need bar the way to training for the Mission Field. But there may be clear home duties, binding family ties in the way. There are "candidates-in-waiting" who may always have to wait. Bring God's call side by side with your circumstances and ask Him to interpret both to you by His Spirit. You cannot reconcile them; He can. There are some who cannot accept the call because of their circumstances; and others who cannot accept the circumstances because of the call. Avoid the danger of this. Welcome the whole of His Will, and as you wait His time He will either show you that His call had a meaning which you did not see at first—a meaning deep and sacred, to be lived out at home—or He will work out one of those miracles of His Grace by which two impossibilities become one great possible in His mighty hand.

As you weigh and test the reality and meaning of the call which has aroused you, it will no doubt occur to you to consult friends and fellow-workers amongst whom you may be placed. Give little weight to difficulties put forward by those who do not themselves fully recognise the claims of the Lord on the personal service of His people, and great weight to hindrances pointed out by all who know His mind and will about this. But always remember that the Lord may choose to guide and direct you through an earthly counsellor, and listen with respect and humility to all that those more experienced than yourself may have to say. If you take all such counsel to God in prayer, with an honest desire only to follow it if it be His Will, He will guide you, according to His promise, into all truth, and keep you from being in any way drawn out of the path of His holy Will.

Once more, remember that an individual missionary call does not of necessity mean bodily presence in the foreign Mission Field. It seems as if some were called to China, or Africa, or India, *for God*, and others were called, no less truly, *to God* for China, or Africa, or India, or rather for the world. Their place is *at home*, their work is *for the world*, and they are kept here to kindle the flame of love and longing in other hearts. They are the instruments of God the Holy Ghost in His great work of calling out missionaries; they are the intercessors on the mountain-top, strengthening the warriors in the field. They are truly called, not only as the whole Church is called, but in a special sense, and they have a special and glorious service of their own. These words may come as a light to some one whose heart God has touched, but whose way He has completely closed. Be not cast down; pledge yourself fearlessly to Him for the evangelisation of the world, and He will not only use you *in* the work at home, but *for* the work abroad.

[The series of "Home Preparation" papers will be concluded by an article on "Spiritual Warfare" in our next number. In response to many requests the papers have been reprinted, with considerable additions, and a Preface by the Rev. F. E. Wigram, in book form, and can now be had on application to the Publication Department, C.M. House. The book, which it is hoped may prove useful, is issued in cloth boards, with silver lettering. Price 1s.—Ed.]



SIDE-LIGHTS ON WORK IN EAST AFRICA.

NOTES BY THE REV. A. G. SMITH.

[Many readers will recall Mr. Smith's description of an East African missionary's varied duties given at the Evening Meeting in Exeter Hall, on May 3rd. We have asked him to jot down some such experiences for us, for it is well to realise the many-sidedness of missionary life, and the need of practical preparation for it.—Ed.]

AS many eyes are eagerly scanning the papers day by day for news of Africa, and especially for news of Uganda, we trust that this interest may speedily hasten the day when we shall be able to write an article on "Our experiences on the 'Uganda express.'" At present we must be content, as a means of transit, with that invaluable article, the African porter.

Making up the Caravan.

Our difficulties, when we want to move inland, begin with the re-packing of our goods. We find that our home boxes are too big, as each man can only carry from 60 to 64 lbs. There is no comfortable van, in which you can pack your valuables or crockery with safety, but in its place a number of empty sugar boxes or paraffin oil cases. It goes to our heart to disturb the goods so beautifully packed by agents at home, but it must be done, and then, woe betide you if you have no knowledge of packing, and of packing thoroughly well! Sometimes the weight and shape of the goods cause us a good deal of thought and time before we can fit them into 60 lb. loads. At last the happy moment comes when your provisions, bedstead, blankets, clothing, cooking pots, rice, beads, wire, &c., are quite ready. The next thing, of course, is to secure porters to carry them, and on the fact being made known, you receive applications from men of various tribes, shades, and sizes. Having chosen the number you require, and taken their names, you make an engagement with them for a certain day and hour. The latter comes round in due course, but the men do not! Some trivial excuse, such as toothache, is offered; even the best of them seem to find it impossible to be quite punctual. This is the beginning of the trial of our patience, for delays are proverbially dangerous, but especially so in Africa, where a two hours' delay, owing to the distance between the camping-places, often means a disarrangement of all one's plans, and one has to dine where one meant to have slept, or call a halt in a place where there is no water. A delay on the part of the porters once obliged us to spend the night in a place where there was no water. My wife and I had a cup of water between us, for cooking, drinking, and washing!

A Case in Point.

Leaving Frere Town, we proceed by boat up the creek to Rabai, and arriving at the landing-place we find that our porters, on the principle of "A bird in the hand is worth two in the bush," have taken up the baggage of a traveller who preceded us about two hours. It is getting dusk, and there is not time for the porters to return for our luggage. Here is a vexation! no chance of a "change" after our hot walk from the landing-place to Rabai. It is not a comfortable beginning to a journey to spend the first night in the clothes you have worn all day. Next day, with the full quota of porters, each having carefully chosen and marked his load, which he keeps to the end of the journey, we start on our way, in Indian file, to our station up-country. Uncomfortable though this slow mode of progression may be, it is undoubtedly picturesque. The long line

of dusky figures, on the narrow winding footpath, over an undulating country, the motley costumes, and loads of almost every conceivable shape, produce a striking and ever-varying effect.

An Unsought Helper.

Sometimes a hitch occurs in the matter of porters, such as the following: Before starting, a man had begged me to engage him as porter or headman, but having my list completed, I was obliged to say him nay. Judge then of my surprise, when on the third morning of the march, on inspecting men and loads, I discovered this man in charge of a load. On inquiry, I found that he had slipped in under cover of night, had made an agreement with another porter to divide his load into two to suit his convenience, and hoped to reach the end of the journey without discovery, when he would claim his money. Once again I convinced him that he was not required, and sent him back to his home. This double-dealing cost him fifty miles' walk for nothing, and also cost us much valuable time—in argument and prevarication.

Kindness of African Porters.

Of late, a good deal has been said for and against the African porter. There is, doubtless, a natural inclination to laziness; but what Oriental nation is wholly free from this lassitude, arising, to a great extent, from the climate? Despite this, however, we can truthfully say, from personal experience, that we have received much thoughtful kindness from our porters. My wife particularly noticed it, in little details, such as selecting a shady spot for the tent, running ahead and bringing back a welcome draught of water, and in the careful way in which they handled her hammock, when she was weak with fever. The ordinary rate of march would be about fifteen miles a day, but when we were ordered home on account of sickness, they covered a distance of about twenty-two miles in six-and-a-half hours. In all the vicissitudes of the march, amid light and shade, we need to be, as in more definitely missionary work, "stayed upon Jehovah." Then only we find that—

"Not a surge of worry,
Not a shade of care,
Not a blast of hurry
Touch the spirit there."

On Camping Out.

If the moving caravan of human figures on the march looks picturesque, equally, if not more so, does the camp when settled down for the night. Here you find men clearing a space for the tent, a little further away is a party collecting firewood, the cook is searching for the pots and pans, and comes to us with a pitiful face to say that they, with the box of provisions, have not arrived. While waiting for supper we look round to see who has arrived, or who is missing. By the time we are ready to retire at night and the place is lit up by the numerous watch fires, the last stragglers arrive, thoroughly tired out, and the headman comes to report affairs, and very probably tells you of one or two men really on the sick list, and unable to proceed. This means a re-adjustment of loads, as we desire to leave behind the least important, and also there is the difficulty of providing for the sick men. We had, on one occasion, to travel very slowly on account of two disabled porters, and left them at the next village, having paid the chief a sufficient sum for their keep.

A Trying Predicament.

Once, on account of the shortness of water, we pressed on some distance ahead of our porters, who were heavily laden, and then we found ourselves in a predicament. We arrived at Mwaiba at six o'clock with only two or three men, and after having patiently waited until nine P.M., we were informed that the rest were camped some distance off at the foot of the hill, and were too weary to face the steep climb that night. We should have done well if only our tent had reached us, but we had to be content with such things as were at hand. There was a very small rest-house, *minus* half the roof, and a bedstead was lent us, sadly needing repair. These two things being provided, we managed to sleep very well, and we were not aware, till next morning, that I had been soaked through by a gentle rain which had fallen during the night! I had cause to remember that night, for a bad attack of bronchial asthma was the result. Several of the porters demurred at starting next morning, pleading that the rain, which was but slight, would make the roads heavy. On the contrary, it rather improved their condition, but they only consented to start after I had effectually proved to them that the food supply would run short if we delayed another day. Before we had walked for a quarter of an hour, the rain ceased, the sun shone brightly, and the men were obliged to admit that the right thing had been done. Sometimes one learns by experience that the natives will deceive one in order to get longer rest. I was, in company with another missionary, on my way to start a new station, and at four o'clock in the afternoon, the headman told us we could not reach our destination that night, so the camp was formed. The next morning we started at five A.M. and reached our journey's end by eight o'clock. I have since walked it several times in six or seven hours. One of our missionary brethren may be often heard to exclaim, especially when things go wrong, "In everything give thanks!" and it is possible to do this in the truest sense of the word when on the march and in the camp, for are not trials simply "stepping-stones to grace"?

Until the natives are impressed with the value of time and property, forbearance and cheerfulness will be daily requisites in our lives, if we would commend our religion to the natives in indirect as well as direct missionary work.

A SPECIAL MISSION IN JAPAN.

LETTER FROM THE REV. W. P. BUNCOMBE.

TOKUSHIMA, JAPAN, May 25th, 1892.

I THINK I mentioned to you that we were hoping (D.V.) to hold a special eight days mission here in May. By the good hand of the Lord our God upon us, we have just concluded this, the third special mission in this town. You will remember the two former special mission weeks, February, 1889, and February, 1890, the latter especially; what times of storm and trial they were, how with fear and trembling we went on, not knowing what turn events would take next, and how "out of all the Lord delivered us." Last year the storm of opposition was so continuous that we felt that we could not hold a special mission. But in the autumn opposition grew less; a number of inquirers came asking for teaching, and we were constantly hearing that many people here were feeling that Christianity was true, and that they ought to believe, but the power to make decision, and to break with sin and the world and relations was absent. We felt therefore that a special mission with the purpose of bringing people to a definite decision for Christ was the course the Holy Spirit was pointing out to us.

We asked the Lord to direct us specially in regard to the speakers at the mission. We invited Mr. Evington and Mr. Jacob Watanabe (who is well known to the readers of the *C.M. Intelligencer* through Mr. Hutchinson's letters). In writing to ask them, I told them our hope and prayer was that souls might be saved directly as the result of the mission, and asked them to direct all their preaching to the bringing of souls to a decision for Christ. We also invited the Rev. T. Makioka, of Osaka, who was for 3½ years catechist here in Tokushima. For the women's meetings at the church (Mission Room) we invited Mrs. Edmonds of Osaka and her mission-woman, and Mrs. Takamatsu (Miss Hamilton's mission-woman) for the meetings at Sako, to help Mrs. Buncombe and Miss Hunt. Miss Ritson it was arranged would help Mrs. Edmonds at the mission house.

The Christians of their own accord, that is without any prompting on my part, set apart the first fourteen days of April for special prayer, meeting every morning from five A.M. to six A.M., and again from the beginning of May we had special prayer-meetings every day till the mission began (May 15th).



MARCHING WITH AN EAST AFRICAN CARAVAN.

We were much cheered too by learning that Christians in other parts were praying for us.

Seeking the guidance of the Holy Spirit, I wrote a short letter, of which the following is a translation, inviting all who were troubled or had fears about the future, or had anxiety on account of their sins—all who wished to be saved—to come to the mission and hear of Christ.

Translation of Letter of Invitation.

"We purpose holding a series of special meetings in this town from May 15th to the 22nd inclusive, which we earnestly invite all our brothers and sisters who read this letter to attend.

"The object of these meetings is not merely to set forth Christianity, not merely to prove that it is a good way, nor to compare it with other religions, nor to show that the teaching of Christ ought to be received and believed by all men,—but to proclaim that the Gospel of God is of the utmost importance to each individual, and to endeavour, as far as possible, to persuade multitudes to accept the gift of God and the mercy of God, now and here. That gift of God, that Gospel is *Jesus Christ His Son*, as revealed to us in the words of Scripture, 'God so loved the world, that He gave *His only begotten Son*, that whosoever believeth in Him should not perish, but have everlasting life.'

"This Gospel intimately concerns *you*, as you will understand, if you will quietly think and ask your own heart the following questions—

- "(1) Have I true joy in my heart?
- "(2) Am I satisfied with my present condition?
- "(3) When I ponder over a future state, is there true peace and joy in the prospect?
- "(4) Are you never troubled about sin, that is, such things as unholiness, lying, impurity, &c.?

"If you can truthfully answer to these questions that you have true joy, are perfectly satisfied, can look forward to a future state with peace, and that your conscience does not reproach you for sin, you are indeed one of the most happy people in the world. To you the Gospel of Christ has no special message, only I entreat you, knowing as you do that the multitudes of mankind are not in the same happy state as yourself, that you would go and tell men whence you derive that peace and joy and power and purity of heart.

"But to those who cannot answer 'yes' to the above questions, the Gospel of Christ is verily and indeed the very best of tidings. If you accept Him you will, first, receive peace of heart; secondly, whatever your circumstances may be, knowing that God is now your Father, you will be satisfied; thirdly, knowing well what is before you in the next life, you will always have peace and true happiness in the prospect; and fourthly, not only will you know that your sins are forgiven, and so have peace of conscience, but as Christ is a Saviour *from* sin, you will cease doing evil and be able to do that which is good.

"At any rate, if from any cause you have unrest, or sorrow, or fear, or anxiety of any kind in your heart, believe and receive Jesus Christ, and you will have rest according to the promise of Jesus, 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest.'

"There is none other name under heaven given among men, whereby we must be saved."

"Therefore we entreat you to come to the meetings, and bring others with you."

Five thousand copies of this letter were carefully distributed by the Christians. Of these we enclosed one thousand copies in envelopes with a copy of a simple tract I wrote at the end of last year. In this way we hoped and prayed that the hearts of many would be opened by the operation of the Holy Ghost. In this we were not disappointed, for we met and heard of several during the mission week who were much impressed by the letter and tract, and many came asking for copies of the tract.

The Mission Week.

On Saturday, May 14th, the little band of six who were going to speak at the meetings arrived, and in the evening we had a prayer-meeting, which was full of hope of coming blessing and victory. Remembering the stormy times two years ago, I felt very much like a soldier might feel before the beginning of a battle. We had, however, good grounds for expecting quiet meetings, for we had specially asked God for this, and as the whole preaching was to be directed to entreating men to be saved and flee from the wrath to come, debatable matter would be absent, and we should not come into direct collision with Buddhist teaching, the addresses appealing to the hearts and experiences of men, rather than to their heads and their preconceived ideas. Besides this, at the beginning of the year a very stringent law of public meetings was promulgated, and two or three of the worst disturbers had come under the provisions of the law.

And so it came to pass that the meetings were really very

quiet, only a few of the schoolboys here coming every night and making a slight disturbance.

During the eight days we held in all 34 meetings, and upwards of 70 addresses were given. The aggregate attendance was from 5,500 to 6,000.

At some of the evening meetings after the noisy students had gone out, while Mr. Evington was speaking, there was a stillness which reminded us much of "after meetings" in connection with a Special Mission at home. Especially was this the case on the last Sunday night. Mr. Watanabe spoke, and Mr. Makioka followed with an earnest address, exhorting the hearers not to be deceived by the devil. One after another, but very quietly, those who did not wish to hear more went out, but about 150 to 200 were left to hear Mr. Evington's appeal for decision. The stillness was most remarkable for a Tokushima audience, and we all felt that the Spirit of God was working among the people. We have reason to believe that several decided to take Christ as their Saviour then and there.

FIRST IMPRESSIONS OF AUSTRALIA.

SYDNEY, May 23rd, 1892.

ALTHOUGH I have written for the *Intelligencer* a detailed summary of our doings during our three weeks at Melbourne, I must write also for the *GLEANER*; but I shall not repeat myself more than I can help, so I hope the readers of the *GLEANER* will also see the *Intelligencer*.

Mr. Stewart and I reached Melbourne on April 24th. We stayed there till May 14th, and then came on to Sydney. In this Colony of New South Wales we are to work until the end of July, and then return to Victoria for August and September. Tasmania and New Zealand will probably follow after that.

Let me say a word about these Australian Colonies, for the benefit of unlearned readers. There are in Australia five separate colonies, viz., New South Wales, capital Sydney; Victoria, capital Melbourne; West Australia, capital Perth; South Australia, capital Adelaide; Queensland, capital Brisbane. This is in order of age. For their geographical position readers can look at any Atlas. When Queen Victoria came to the throne, New South Wales was the only country at all settled, and with any considerable population, its capital, Sydney, having been founded in 1788. Melbourne was founded in the year of the Queen's Accession, 1837, and began with 177 inhabitants. Now it has about half a million! Both Sydney and Melbourne are wonderful cities, larger than any I have seen except London and Paris, and with suburbs stretching all round for miles, connected by local railways and tramways radiating in every direction. These colonies are quite independent of each other, and are practically self-governed, with Parliaments, Ministries, and Oppositions, and so forth. Each has a Governor, sent out from England, who represents the Queen, and who, in her name, stands towards the Ministry and the Parliament very much as Her Majesty does at home. I was present at the opening of the Victoria Parliament, following on a General Election, and the Governor, the Earl of Hopetoun, sitting on a throne, with a cocked hat on, read a speech written in the first person—like a Queen's Speech at home—announcing the measures which the Ministry proposed to bring in. In New South Wales the Governor is the Earl of Jersey, whom I remember in London as a member of the Central Council of Diocesan Conferences, and (I think) of the House of Laymen, and also as a good friend of philanthropic effort. He once presided at a charity dinner in aid of my sister-in-law Miss Mann's Industrial Home for Boys, Copenhagen Street, and has two or three times signed petitions to the City companies on its behalf, and Lady Jersey re-opened the Home after it was destroyed by fire a few years ago. In the Church services here there is a special prayer for the Governor, following the prayer for the Royal Family.

Next, as to the dioceses. There was a "Bishopric of Australia" established just before the Accession of Queen Victoria, but only one Bishop bore that title, as ten years later the sub-division began. There are now twelve dioceses, viz., six in New South Wales—Sydney, Newcastle, Goulburn, Bathurst, Grafton and Armidale, Riverina; two in Victoria—Melbourne and Ballarat; one in South Australia—Adelaide; one in Western Australia—Perth; two in Queensland—Brisbane and North Queensland.

These twelve, with the Diocese of Tasmania (a neighbouring island about as large as Ireland), form the Ecclesiastical Province of Australia, of which the Bishop of Sydney is "Primate and Metropolitan." All the Bishops except one have been sent out from England. Two or three of them, like Bishops Moorhouse and Barry, have gone back, are now in England again, and are well known there. Some of them I knew as fellow-workers in Sunday School Institute and C.M.S. work before they became Bishops. Bishops Thornton of Ballarat, Stanton of Newcastle (late of North Queensland), Goe of Melbourne, Montgomery of Tasmania, and Saumarez Smith of Sydney, were all well-known Sunday School Institute men, and Bishop Goe was a regular member of the C.M.S. Candidate Committee. The late revered Bishop Perry, who was twenty-six years Bishop of Melbourne, was a C.M.S. leader, in his old age, at home.

The Church arrangements are very interesting. The Church of England is neither established nor endowed, and the clergy feel the disadvantage. Still it has taught the laity to work for the Church, and to give to it on a scale almost unknown at home. At a church I attended yesterday, the average weekly offertory is over £20. Melbourne Cathedral has "lay canons" as well as clerical canons, who act as churchwardens, and take week and week about, each attending *every day* during his week. The parishes have lay "guardians," who form a kind of parochial council. Lay-readers are numerous. The "stipendiary" ones answer to our Scripture-readers at home. The "honorary" ones answer to our "Lay-readers," but they are licensed to conduct services in churches, with wider liberty, in Melbourne, at least, even than the new "Diocesan Lay-readers" in London. In virtue of my being one of the London Diocesan Lay-readers, both the Bishops of Melbourne and Sydney have given me a special license to preach in any church at the invitation of the vicar. In Melbourne the archdeacons have an interesting position. They have no parishes, as in England, but act like Suffragan-Bishops, moving about their districts, and superintending the whole work. This is especially valuable in a vast, half-settled country, only partially supplied with clergy, and with much done by lay-readers.

All here agree that Australia needs to be stirred up about Foreign Missions. But more is being done than I had known of before. There are Missions to the Australian aborigines, "blackfellows" as they are called, who are few in number but not to be neglected on that account; also to the numerous Chinese immigrants. These may be called Home Missions to the Heathen. Then the Australian Church gives much pecuniary support to the Melanesian Mission which Bishop Patteson founded; and there is a Board of Missions which has lately started a Church Mission to New Guinea. New South Wales has a C.M.S. Auxiliary, which sends to London about £350 a year. In Victoria, the Evangelical Churchmen give their money, not direct to C.M.S., but to that devoted friend, the Rev. H. B. Macartney, who raises nearly £2,000 a year, and uses it to support various agencies in the C.M.S. Missions in India. Mr. Macartney has also sent eight or ten missionaries to India and China, mostly women, and these are now associated with the C.E.Z.M.S., which has lately started a Melbourne Branch. A visit from Mr. Hudson Taylor two years ago has awakened great interest in the China Inland Mission, and no less than thirty-four persons have since joined that Mission. The Nonconformist societies also have colonial branches. I do not hear of S.P.G. It gave largely to Australia for many years, as one of its colonial fields; but Australia has not yet recompensed it by supporting its Missions in the heathen world. Churches here which are not likely to join C.M.S. certainly ought to take up S.P.G. We intend to tell men of all shades of opinion, High and Low, Churchmen and Nonconformist, that every Christian ought to help to make known Christ to the heathen. Let each choose his own agency, but let him do *something*.

It is now proposed to establish, both in Victoria and in New South Wales, a Church Missionary Association, not (or not chiefly) to collect funds to remit to London, but to select, train, and send out missionaries to work in C.M.S. fields under direction of C.M.S., and to support them with Australian money. Everything is most promising. Evangelical clergymen and laymen are enthusiastic about it; the Bishops of Melbourne and Sydney are in cordial sympathy; and I do not doubt that other colonies will presently join in. Candidates are already coming forward. Of course they are of all sorts, some, as in England,

not fitted for so high a calling; but some would at home be regarded as very promising. Still, there is much work to be done before all the arrangements are matured. How are they to be examined? where and how to be trained? how is information to be circulated? how is money to be raised? The great C.M.S. machine at home has taken years and years to build up, and is constantly being improved; and here, where everything has to be begun afresh, one feels staggered by the amount of careful planning and working out to be done. Besides which, *the men to do it* have to be found. There are splendid and devoted workers here, but men, and women, for particular functions, have to be provided. So that our many dear praying friends at home have plenty to pray about. Mr. Stewart and I feel deeply the need of every step of Divine grace and wisdom.

Concerning our own doings in Melbourne I must refer my readers to the *Intelligencer*. I will only say that in seventeen days we gave forty addresses between us, of different kinds, and that a full programme is now being arranged for Sydney and New South Wales, as well as for Melbourne and Victoria on our return thither, by-and-by. A course of lectures on the various Mission-fields is arranged to be given on Friday afternoons at the Cathedral Chapter House here in Sydney. Notice of this was given at the Cathedral yesterday; and the Bishop in his sermon specially commended us and our work to the prayerful interest of the congregation. Our reception here has been kind and cordial beyond all expectation. A deputation of six gentlemen boarded our steamer on its arrival, and held with us a little prayer-meeting in our cabin; and the Bishop's carriage was waiting on the quay, and drove us to his house. Next day, Tuesday, May 17th, 200 friends, clergymen, laymen, and a few ladies, gave us a most hearty official welcome at the Chapter House. On Wednesday the Bishop and Miss Snowden Smith had a garden party of 400 to meet us; and among the guests were some notable people mentioned in Froude's *Oceana* (see especially page 161). On Thursday there was a public meeting in the Y.M.C.A. Hall, which was crowded, some 600 being present, including many clergy. And now, almost every day, we are speaking in various parishes, and three engagements for each Sunday are allotted to each of us. So again, we need prayer for strength of body and mind and spirit, and that the Lord Himself will give the words to be spoken, and then bless them to the hearers.

There is a demand for publications. We brought a good quantity out, and shall soon get rid of them. I am writing a new C.M.S. tract or booklet, and revising the Cycle of Prayer for Australian use; and these will be printed by thousands on the spot. It is pleasant to find the GLEANER known and valued here and there. There is a Branch of the Gleaners' Union, worked by a sister of our devoted and untiring friend, Mr. C. R. Walsh, Registrar of the Supreme Court, who is the Lay Secretary of C.M.S. here, and who is arranging everything; and Parochial Branches will soon multiply. One very interesting thing is that the Bishop of Sydney uses the Gleaners' Union Prayer and the Cycle daily at his family prayers, and says he has done so ever since he came out. Surely that prayer is being answered now!

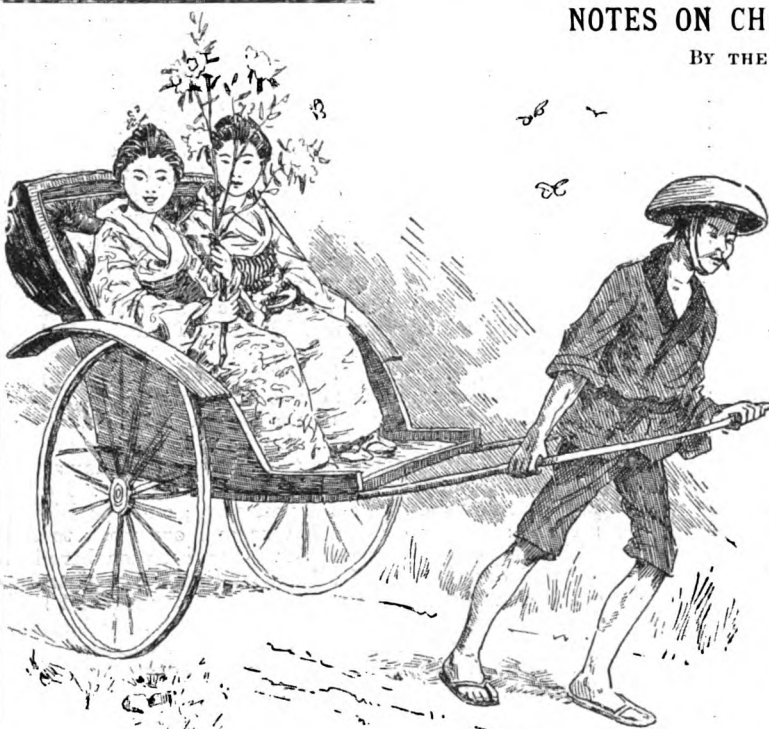
Specially cordial, naturally, is the welcome from Sunday-school teachers. Certain Lessons that are pretty well known in England are almost universally used in Australia, and the consequent greetings to the writer of them are as humbling as they are a cause of thankfulness to God. By far the largest meeting we had at Melbourne was one of Sunday-school teachers, arranged by the Victoria Church Sunday-school Association; and a similar gathering is to be held here.

There are many interesting things I should like to refer to, but what will "the Editor" say to the demand upon the GLEANER's space? Let me only say that the scenery of Sydney is indeed lovely. Its harbour is the grandest in the world, and the view over it from the Bishop's house is simply enchanting. Our weather just now is splendid; and be it remembered that although to-day is May 23rd, that is equivalent to Nov. 23rd in England. What they call "winter" here is fast coming on. June 21st is the shortest day. The sun goes round the wrong way!—and is due north at noon. Everything is topsy turvy, especially the stars! Yet all is very home-like, and the distance from England, now we are here, seems quite small! Above all, we offer the same prayers, sing the same hymns, and look up to the same God—Father, Saviour, Comforter. Brethren, pray for us!

EUGENE STOCK.

NOTES ON CHURCH MISSIONS IN JAPAN.

BY THE REV. A. B. HUTCHINSON.



JAPANESE LADIES IN JINRICKSHA.

THE two pictures reproduced from photographs taken last year (1891), and which we now place before our readers, serve admirably to indicate the great progress and growing solidity of the work of Church Missions in the Empire of Japan. That at the bottom of the page represents the *Staff and Students of the Divinity School*, or Theological College of the C.M.S. at *Osaka*, with a few of those who have been ordained after passing through the prescribed course of study. In front is seated the Ven. Archdeacon Warren, the three on his right being the Revs. Stephen Koba (Tutor), T. Makioka of the Kiu Shu, or Church of the Saviour (Osaka), and W. P. Buncombe, of Tokushima. On his left are the Revs. Y. Nakanishi (Osaka), B. Terasawa, Holy Trinity Church (Osaka), D. Terata (Tokushima), and Mr. Tomi-naga San, catechist at Gifu. Behind Mr. Koba is the Rev. C. T. Warren, B.A., and in the rear the Rev. G. Chapman on the left, and near the centre the Rev. P. K. Fyson, M.A., the present Principal. Besides these there are several other old students doing good work as catechists or evangelists, and others, who, having completed the first two years' course of study, are not included in the group, being absent at various places for a year's work as assistant catechists. The Divinity School was opened in 1884, and the Rev. G. H. Pole, M.A., was appointed Principal that year, a post of very great responsibility, which he held until his return on furlough in 1889.

The efficiency of the system pursued is tested by the annual examination held every July by examiners appointed each spring at the C.M. Conference. The



STAFF AND STUDENTS OF THE DIVINITY SCHOOL, OSAKA.



MEMBERS OF THE THIRD SYNOD OF THE JAPANESE CHURCH.

In the centre of the front row Bishop Bickersteth will be readily recognised, and on his left (our right) is Bishop Hare, of the American Episcopal Church, with a book under his arm. In the second row, between the two Bishops, is seen Archdeacon Shaw, of the S.P.G., and beyond Bishop Hare, in the first row, sits Archdeacon Warren, of the C.M.S. In the back row, to the right of the picture, is the Rev. A. R. Fuller, next to him is the Rev. J. B. Brandram, and beyond Mr. Brandram is the Rev. J. Hind—all these of the C.M.S. Directly in front of Mr. Fuller is the Rev. J. Chapman, also of the C.M.S. In a straight line behind Archdeacon Warren is the Rev. P. K. Fyson, C.M.S., and in the second row, to the left of the picture, directly under the white stone on the wall, is the Rev. W. Andrews, C.M.S. The others in the group are members of the American Episcopal Mission, of the S.P.G., or of St. Andrew's Mission. Of the Native brethren a considerable number were trained in the Osaka Divinity School, belonging to the C.M.S.

following satisfactory verdict was given last year concerning the students who appear in the group: "The results of the examination on the whole are more encouraging than those of the previous year: this year *twenty-five* per cent. are placed in the *first* class, and all the rest in the *second* class." It might be imagined that there would be no difficulty in finding suitable students for such an Institution, where board and education are provided gratis. The great care taken in the selection of young men, fitted not only spiritually but also physically and intellectually, prevents any undue pressure at the doors. This care is necessary in view of the work for which they are prepared. They must be fitted to meet not only the ordinary people, who are Buddhists and Shintoists, but the young students from the High Schools, graduates from the Universities, well versed in Western science, and alas! too often predisposed to scepticism, and also the middle-aged gentry, inheritors of the old culture of the Japan of the past. These are all found as visitors in our preaching places in the towns and cities, and need men carefully trained to approach them with sympathy and discretion. Great care is taken by promoting meetings at the College for prayer and reading of Holy Scripture, apart from ordinary class work, to keep fresh and vigorous that spiritual life of consecration to the Master which is so apt to be dulled and enfeebled by long-continued study. Opportunities for work are also afforded at various preaching places in the great heathen city of 400,000, which lies contiguous to the College. There they prepare for future labour in the Field by preaching "Christ Jesus and Him crucified," the great atoning and finished sacrifice for man's sin, and the one only great High Priest to bring men unto God. Let us pray that by His grace they be kept faithful to pure Scriptural and evangelical teaching; so shall their labours be crowned with abundant success. The hope of evangelising Japan lies, humanly speaking, in the Native catechist. It is hoped by some that in time it may be made possible for the missionaries generally to avail themselves of opportunities of training other helpers, especially in country districts. In these are some, it is thought, who cannot pass the severe matriculation examination, or who have to support a wife, or who cannot start afresh amongst junior students, yet are capable of receiving such instruction from the missionary they know, as shall enable them to be successful preachers of the Word in the mass of villages which are now practically untouched. So

shall the Church be continually "lengthening her cords and strengthening her stakes." The picture at the head of this page belongs, perhaps, more particularly to this stake strengthening, or second stage in Mission experience. It represents the *Third Synod of the Japanese Church, held at Osaka, in 1891*, under Bishops Bickersteth and Hare, who occupy the central position in the front row.



JAPANESE ARTIST STUDYING FROM NATURE.

Hardly anything indicates more clearly the wonderful growth and progress of Mission work than the fact that when in 1887 the enlarged and revised edition of "Japan and the Japan Mission" was published it contained no reference to such an Institution as the Nippon Sei Ko Kwai or Japanese Church, and now this is its fifth year of existence. During the past five years it has more than trebled its numbers. In 1887, when the first Synod was held, there were but 1,300 members, and now over 4,000 are enrolled on its registers. This Church is, we believe, the first Episcopal Church organisation formed since the great Reformation outside the boundaries of the Anglo-Saxon race. The Constitution and Canons were debated and agreed to by the Japanese delegates, and are thoroughly Protestant in principle, as may be gathered from the First Article, which reads, thus: "This Church doth accept and believe all the Canonical Scriptures of the Old and New Testaments, as given by inspiration of God, and as containing all things necessary to Salvation, and doth profess the faith as summed up in the Nicene Creed, and that commonly called the Apostles' Creed." The Prayer Book and Articles are "accepted as at present set forth." Unhappily, there is almost as great diversity of teaching and ritual as obtains in our own country. Notwithstanding these fundamental differences in teaching and practice, all meet together on cordial terms in the biennial synods. The question is often asked whether the Japanese Church is likely to attract many of those who are now under other forms of Church Government, and the reply dictated by experience is in the negative. On the other hand, there is a strong feeling of affection on the part of many within its folds for the liturgy which has largely helped their approaches to the throne of grace, which seems to indicate steadfastness in holding that which they have. That the Japanese Christians manifest great capacity for self-government is evidenced by their way of dealing with business in Church and District Councils as well as in the Synod itself. They dislike intensely anything that resembles the adornments of Buddhistic worship. Their conduct in Divine worship is marked by reverence and earnestness, and they are diligent in the use of the appointed means of grace. Transparent fidelity to the revealed Word, great tact combined with thorough abnegation of natural as well as ecclesiastical and personal self-assertion are imperatively demanded on the part of those who would lead the members of the Japanese Church onwards to a fuller realisation of the great benefits which are theirs in connection with Episcopal organisation. Then, distinct from Greece, with its picture worship and transubstantiation, and entirely separate from Rome, with its sinister traditions and sad corruptions, we may trust that there is before the Nippon Sei Ko Kwai a bright prospect of successful witness for her Divine Master, in all the future, whatever changes may come, national or political. Surely we shall all continually pray that the Holy Spirit may ever guide the hearts and lives and labours of her clergy and her laity, individually and collectively, until all shall be gathered together in the one flock under the one Shepherd for ever and for ever.

STANDING ALONE.

A SANTAL STORY BY THE REV. J. BROWN.

WHEN out in the district the other day, I went up a hill to visit a solitary Pahari family; it was a dreadful path, covered with stones of all sizes, but I was glad I went. The woman told us her history, how she was once at Bhagalpore, but her father was obliged to leave when the regiment was disbanded, she was then but a child. Her father returned to his old home on the Santal hills and became mixed with the heathen, for there was no Santal Mission then, and when that was begun, he had already become accustomed to the ways of the heathen, but the girl did not like their ways, she remembered God and wished to serve Him. Her father, however, married her to a heathen. She used to weep because she alone was serving God. After some years God blessed her efforts for her husband's conversion. Now they have five children (the three younger were at home), about eleven, seven, and four. After hearing her simple statement in good Hindi, I spoke a few of God's words of encouragement and we knelt in prayer. I was delighted to hear even the little children joining distinctly and reverently in the general Thanksgiving and the Lord's Prayer, and went on my way greatly comforted.

IN PERSIA AND MESOPOTAMIA.

LETTERS FROM C.M.S. MISSIONARIES.



LET us turn for some interesting reading this month to the little group of missionaries at present connected with C.M.S. work in Persia and Mesopotamia. Would that they were twice as numerous at least! First of all comes Dr. Bruce, widely known and honoured for his long and able work both in connection with the C.M.S. and the British and Foreign Bible Society. For twenty-three years, with short intervals of furlough in England, Dr. Bruce has patiently laboured on, sowing the seed with earnest prayer in a field which is slowly—so slowly—ripening for harvest. Like Henry Martyn, the other great missionary name which is linked with Persia, Bible translation has been a special feature of Dr. Bruce's work, and at his approaching return to England he will bring with him his precious treasure, the Revised Persian version of the Bible, both Old Testament and New. The Rev. W. St. Clair Tisdall, late C.M.S. missionary in Bombay, and well known as a lecturer and writer upon Mohammedanism, has been appointed to take Dr. Bruce's place at Julfa, a suburb of Ispahan, where the C.M.S. has had a station since 1876. GLEANER readers will recall Mrs. Bishop's (*née* Isabella Bird) description of the Julfa Mission House, quoted in the GLEANER for April, page 54. Dr. Bruce's letter, which we quote below, consists mainly of extracts from a letter which he received from the Rev. H. Carless, his fellow-labourer at Julfa since 1888, who has recently taken a missionary journey of great interest through districts hitherto almost unevangelised. The names of Yezd, Kerman, and Shiraz, readily found on any map of Persia, will give the main outline of his route. He had not yet returned to Julfa when Dr. Bruce wrote.

I.—LETTER FROM THE REV. ROBERT BRUCE, D.D.

JULFA, April 29th, 1892.

A few extracts from a letter from Rev. H. Carless, dated Kerman, 13th April, 1892, may be interesting and useful to you. After expressing his sympathy with my dear wife in her grief at the loss of two sisters, on January 26th and February 6th, he goes on to say: "I need not say that I am also grieved to hear of your contemplated early departure. Ours, indeed, will be a great loss, and I don't like to think of it at all, but I am sure the Lord is guiding all for His own glory; over all hands is His Hand, and behind all man's devices and plans is God's purpose and will of eternal love. 'The Lord reigneth, let every one say, Hallelujah.' May He bless and guide you every step, and glorify Himself in you every day. I shall ever look back with pleasure and gratitude that I have had the happiness and privilege of working under you for a time, and shall always be most really and truly thankful for all the unlimited kindness I have received from you and dear Mrs. Bruce; it has given a bright colour to my early missionary years."

A European merchant here, who has a European agent in Yezd, gave me an extract from a letter from his agent, saying Yezd was very disturbed at present, and expressing fears that Mr. Carless' visit might excite the people. I forwarded this extract to Carless, and he remarks on it as follows:—

"Please thank — for letting us have the enclosure from the Yezd letter; it is well to know what people feel and think, it helps one to take in the present position more easily. But I think it is quite exaggerated. I am making inquiries here. There is a Parsee gentleman here; he was recently in Yezd, and I had a long talk with him about it. He says there *was* an agitation, but it is entirely quieted down. He is most anxious for us to take up work in Yezd, and gave me every encouragement. He is a most interesting and well-educated man, and speaks English fluently. He has warmest regard for Protestant missionaries, and expresses most strongly his sense of the work they are doing as pioneers of civilisation and education. He wanted to know how soon we hope to settle down in Yezd for good. I am sure the Lord Himself will guide our movements there, extending His own kingdom in spite of all opposition. In Him alone shall we find combined prudence and boldness, caution and daring. 'Wise as serpents, harmless as doves,' bold as lions. The Lord make all His people so."

"We have had a very interesting journey across, with a good many adventures. We are very tired, and glad to get in here. Twenty-three days' marching and only four days' rest in all (from Shiraz to Kerman, fifteen marches besides from Ispahan to Shiraz), and some heavy marches amongst them."

"We had a splendid time at Saabanrat. I had not meant to go there,

as it was off the main road, but we lost our way in the darkness of a cloudy night, clambered up and down a really awful mountain pass, pitched our loads at midnight in the open desert, and wished for the morning, when we went into Saabanrat. The people most kind, many opportunities of testimony, and two or three most intelligent and real inquirers. We felt the Lord had led us there.

"We have found a very pleasant lodging here among the Parsees. I am very thankful for such a delightful place, and one in every way suitable for our work. We had rather a tragic arrival here. The house and garden belonged to a nice little boy of about ten years or less, only son of his widowed mother. He had been chatting to me, and I had been telling him that we must be friends together. I had finished breakfast, when I heard some screaming, and found that this poor little chap had got caught somehow under the water-wheel. The spikes had penetrated his brain, and he must have died instantaneously. It made us very sad. The grief of the poor mother and relations was wild and frantic, and it was a terrible sight and sound till they had removed the body for burial. Our hearts have bled for the poor mother. The poor Parsees themselves are of course utterly unable to comfort the poor sorrowing ones. They are without hope absolutely, and the men seemed to treat the event most coldly and unsympathetically. I was quite pained with their callous coldness. I shall reserve all description of Kerman and work here till next letter. Poghus (the catechist) is a great help and comfort to me. As far as I can at present tell, we shall probably stay here until 11th or 12th May."

This is the first visit of any missionary to Kerman. It took Mr. Carless two months to get there. The good colporteur, Benjamin, met with great encouragement there. Such work as dear Mr. Carless is carrying on by itinerating among the Muslims can only be kept up if you work with three missionaries, besides a medical missionary, in Julfa. We have a good number of Persians and Jews attending our Sunday services. Last Sunday I spent a most interesting hour after sermon with seven Persians and one Jew, who had attended the service. We are praying earnestly that God will send us a medical missionary this year. May the good Lord overrule all for His glory! The fields are white to the harvest, but where are the reapers? May God thrust them forth! Pray for us: we need your prayers.

Next we give the first Annual Letters received from the two lady missionaries, Miss Stubbs and Miss Bird, who went out to the Persia Mission in 1891. The long and toilsome journey was undertaken by one of them, Miss Bird, at a few days' notice, and deeply thankful were we to hear of their safe arrival under Dr. and Mrs. Bruce's kindly care.

II.—MISS LAURA STUBBS' ANNUAL LETTER.

JULFA, Nov. 27th, 1891.

Having been such a short time here, I am sorry I cannot speak much of work done, as my time has been very much taken up with learning the language. I can now read and write pretty well, but Armenian is very difficult to speak, though I can speak and understand a little what is said. But I am glad to say I have been able to do something, in taking English classes in the school, and in taking, alternately with Miss Bird, a Bible-class in our own house of the teachers who can understand English. The latter is an interesting class of Christian young women who know the Bible well. Their intelligent and thoughtful questions show they are really in earnest and are true followers of the Lord Jesus. They have lately joined the Gleaners' Union.

This week I have commenced to teach an Armenian Arithmetic class, which requires a very small vocabulary; this is a stepping-stone, for I hope soon, when I can speak more easily, to have a mothers' meeting for the mothers of the children. I also hope to take Bible-classes in the school, and to read over with the teachers the Bible lessons they give to the children, so that through the children, too, the Gospel of Jesus may enter their homes. The children often go home and repeat to their mothers the Bible stories they learn in the schools.

It makes one shudder to think of the fearful sin and wickedness abounding on all sides, and I long to be able to speak both in Armenian and Persian, that I may tell them of a Saviour. Wherever we go we meet with a warm welcome both from Armenians and Persians; but perhaps when we take the Bible with us we may find some doors shut, but wherever a door is opened we shall go, knowing that God's Word must bring forth fruit some day.

I do pray that God may so fill me with His Spirit that I may be the means of winning many souls for Him. "The soul must overflow for another soul to reach."

III.—MISS MARY REBECCA BIRD'S ANNUAL LETTER.

JULFA, Nov. 27th, 1891.

Having only come to Julfa last June, my time has been chiefly spent in studying the language, but, alas! I do not yet know sufficient to begin any work among the Mohammedans. Miss Bruce has kindly taken me to see several families in Sechoon, the nearest Persian village, and some poor women, who live only a few minutes' walk from here,

have called and invited me to their houses; through them I hope to gain introductions to others, so soon as I can speak. These women all say they can neither read nor write, and seem very ignorant; their principal occupation is knitting.

For a month after Miss Stubbs and I arrived, we were the guests of Dr. and Mrs. Bruce, from whom we both then, and since, have received the greatest kindness and consideration.

I have indeed cause for great thankfulness to God, who throughout our journey watched over, led, and preserved us from danger, and has put it into the hearts of strangers to show us so much sympathy and help. The only way in which I can help at all is by taking a few classes in English, in the Christian Armenian Girls' School, and having a few of the older pupils on Sunday afternoons; the latter is specially interesting, the girls having such a good knowledge of Scripture, and often asking such thoughtful questions.

The more I see of the work which (D.V.) lies before me, the more I feel how unfit and unworthy I am for it. May I ask you to unite with me in prayer that our Heavenly Father will not only open the doors and hearts of the people, but so cleanse and sanctify me that I may be fitted for His service, and enabled to testify for Him by a consistent life as well as by word?

The remaining workers at Julfa are the Rev. C. H. Stileman and his wife. Mr. Stileman went to Baghdad in 1889, and was transferred to Julfa in 1891. His letters to his family from Baghdad are full of interest, containing vivid descriptions of the discomforts of Eastern life, yet manifesting a spirit of bright and happy endurance of all things for the sake of Christ.

The summer heat in Baghdad, he says, is excessive; for some weeks the thermometer is over 100° in the shade. Scorpions and all sorts of insects abound, the former often being found in the kitchen. At one time there were two wasps' nests in Mr. Stileman's study, "with two continuous lines of wasps going in and out all day," and a large hornet's nest over the bedroom door. For four months in the year the missionaries pass the night on the roof, but sleep is almost impossible. The dogs bark all over the city, the jackals howl by the river, the frogs croak so loudly that it is scarcely credible that they are only frogs, the donkeys bray, sometimes two or three together, the cocks in the city (and they can be numbered by the thousand) suddenly begin to crow, cats come and fight on the roof and even under the bed, and the mosquitoes and sand-flies are almost maddening at times. The light of the moon is so scorching and glaring, that curtains have to be used as a protection, so that what with the firing of guns by the watchmen, the quarrellings and the monotonous prayers and chantings of neighbours, the howlings of babies and the tingling of bells on animals belonging to the passing caravans, "you will not be surprised," writes Mr. Stileman, "that after four months on the roof, one is glad to get back to a quiet bedroom."

The Annual Letter which we give below was, however, written from Julfa, and has a special interest as giving a new-comer's impression of the work there.

IV.—EXTRACT FROM ANNUAL LETTER OF REV. C. H. STILEMAN.

JULFA, Dec. 16th, 1891.

When I wrote my last Annual Letter from Baghdad, I little thought that my next one would be written from Julfa, and that so many changes would take place in the Mission within the short space of a single year; but in the midst of change we have had the blessed assurance that our Covenant-keeping Jehovah changes not, and that our Lord and Saviour Jesus Christ is "the same yesterday, and to-day, and for ever."

The first change at Baghdad to which I allude was the unexpected home-call of our dear fellow-worker, Miss Florence Valpy, whose beautiful Christian character and humble, consistent walk with God had been a powerful influence for good upon all around.

A fortnight afterwards Miss Wilson left the Mission on account of her health, and then my wife and I were left without any European fellow-workers for some months, but we had the full confidence that the Lord of Hosts was Himself with us.

Dr. Sutton, with his wife and family, returned to Baghdad at the commencement of the hot weather, and as my wife's health (which had been very much impaired by prolonged fever in the winter) completely broke down during the intense heat of June, it was decided that we should remove to the far less trying climate of Ispahan, as soon as the weather was sufficiently cool to render travelling advisable. We accordingly left Baghdad on October 9th, and, after a very trying mule journey of thirty-six days, arrived at Julfa on November 13th.

There is nothing very striking to record of the work in Baghdad, as we have had no violent opposition and no persecution of our Native brethren, such as occurred during the previous year. There have been no marked signs of progress in our work, but at the same time I am



GROUP OF NATIVE CHRISTIAN WORKERS IN BAGHDAD.

convinced that the power of the Gospel has been felt, and that like heaven, it is exercising a powerful, unseen influence.

We have had one adult baptism, that of the man whom I mentioned in my last Annual Letter, and whose words I there quoted: "I suppose it is a miracle of our Lord Jesus Christ that He has put His love and light in my heart." This man was called upon to suffer a good deal of persecution for Christ's sake and the Gospel's; his "foes were they of his own household," as well as outsiders, but by the grace of God he stood firm, and at last he voluntarily left a good position and came to Baghdad that he might receive regular instruction and be baptized.

I need hardly say that I was much disappointed at being obliged to leave the work in Baghdad after being there only two years; but it is at least a satisfaction to know that the time spent in the study of Arabic has not been lost, but will be of great advantage in grappling with Persian.

During the few weeks which have elapsed since our arrival in Julfa, it has been most gratifying and encouraging to see what a powerful influence is being exercised by the Mission upon the Mohammedans around. Many of them regularly attend the Persian services on Sunday—as many as thirty were present two Sundays ago—although they have some four miles to come. Dr. Bruce and Mr. Carless spend a good deal of time receiving and visiting Mohammedans, some of them earnest inquirers.

One thing, however, is most disappointing, viz., the continued abeyance of the Medical Mission, which is on all hands allowed to be the most powerful agency for influencing the Mohammedans, removing their prejudices and leading them to Christ. It is sad to think that the hospital and dispensary, which might be such a blessing to many, have been now for twenty-one months practically useless for want of a medical missionary to make them a living power in the service of Christ. It is our earnest prayer that our Heavenly Father will, during the coming year, if it be His holy will, supply this crying need, and use this and every other branch of the work in Julfa to the glory of His great Name.

Turning for a moment to Baghdad, which is really in Mesopotamia, but which is included in our Persia Mission, we find Dr. H. M. Sutton (brother of our valued Medical missionary at Quetta) and his wife as our only workers there. It is, however, the earnest hope of the Committee that helpers may speedily be sent them, and also that a Medical missionary for Julfa may be found. For an account of Dr. Sutton's medical work we refer our readers to the article in the April GLEANER already mentioned, and can only here give a recent brief letter from him which accompanied the photograph of the Native workers at Baghdad, reproduced on this page.

V.—LETTER FROM DR. H. M. SUTTON.

BAGHDAD, May 16th, 1892.

I have been requested by our Native workers to send you a photograph of themselves which they have had taken in Baghdad, and to explain

who the figures in the picture are. The following explanation will make it clear:—

There are five men sitting on chairs. Beginning from the observer's left, the man with a book open on his knees is the depôt-keeper of the British and Foreign Bible Society. Next to him, with Bibles under his arms, is Colporteur Anton. In the middle, at the table, is Yakooob Gallustian, depository of the Bible Society. Next, Colporteur Sallomi, also with Bibles on his knees. At the end, David, my dispenser, with a medicine bottle and measure. In front of him, squatting on the ground, is a dispensary servant, Mansûr by name. At the left, and squatting on the ground, a boy, Abdul Kerim, who is learning dispensing and other work, and is brother to Colporteur Sallomi. The boy behind Yakooob Gallustian is Ibrahim, son of Yusef, who is in Jerusalem, and was formerly working here. Ibrahim is learning the office work of the Bible Society with Yakooob Gallustian. I omitted to say that the name of the depôt-keeper on the left is Yakooob, son of Hovaness.

Thus we have given news of each of our representatives in the Persia and Baghdad Mission. May the blessing of the Lord be with them, one and all!

THE BOOK OF NEHEMIAH AS A MISSIONARY STUDY.

NOTES BY THE REV. T. WALKER, *Missionary in Tinnerelly.*

[GLEANER readers will recall the interesting notes on the Book of Ezra, which appeared in our page during 1890. We now begin a second series, by the same author, on the Book of Nehemiah, which we hope may prove of equal interest.—Ed.]

OBJECT.—To show the building of the wall of the true religion of salvation, to provide in Nehemiah a pattern builder, and to furnish guidance as to the final organisation of the work.

KEY WORDS.—"The wall." "My God, our God, &c." "Work."

Part I.—The Missionary Builder,—A Pattern Workman. Chaps. i.—vii.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed."—2 Tim. ii. 15.

Ch. i.—The Missionary spirit stirred.

"**A**S I was in Shushan the palace." In a position of influence and trust, as the context shows; in circumstances of ease and even luxury. The message reached him there. How many in places of luxury,—affluent, courtiers, statesmen, officials,—"in . . . the palace" of this world's wealth and greatness, need heart of pity awaking for sorrows of a ruined world!

"That Hanani, one of my brethren, came, he and certain." One comes from the distant land and brings a message of pity-stirring pathos. So perhaps we fall in with a friend from abroad,—or a missionary deputation comes,—some little link with the great world abroad.

"I asked them concerning the Jews that had escaped, . . . and concerning Jerusalem." Nehemiah had more than a nominal interest in the welfare of his distant brethren,—went out of his way to inquire about them. It only needs inquiry to awaken sympathy. Why doesn't every Christian "in the palace" of home luxury and the clover of English privilege, ask concerning the Jews, and the Mohammedans, and the Hindus, and the Buddhists, and the Confucianists, and the Negroes, and all the rest? Is it nothing that this ought-to-be—"Jerusalem" of a world is the land of sin and not the place of peace?

"The remnant . . . are in great affliction and reproach." And who shall describe the "affliction" of the "remnant" "of the captivity" of sin? At the mercy of Satan, "in the reproach" of idolatry, "having no hope and without God in the world."

"The wall of Jerusalem also is broken down, and the gates thereof are burned with fire." The "city of the great King" open to every invader and intruder, without defence or protection, "the wall" of true religion, the religion of salvation, breached and broken and demolished; and the gates of joyous ingress and egress on God's business burnt with the flames of sin. (Cf. Is. lx. 18.)

"When I heard these words . . . I sat down and wept." The heart moved; sorrow and pity stirred. Is it not a thing to weep over—a world in ruins? All the after-work of Nehemiah included in this. To get the fountains of pity broken up to begin with, and grieve over a world's

sin, this is the great initial preparation for missionary work. "*Mourned . . . fasted . . . prayed before the God of heaven.*" To get self and sin and a ruined world down at God's feet in sorrowing prayer, what better plan? Sorrow for sin and the ruin it has brought, the missionary wants a good deep dip into this experience. "*O Lord God of heaven.*" The great Potentate, Maker, Preserver, Ruler of all. "*The great and terrible God, that keepeth covenant and mercy.*" Must keep the eyes fixed on these two—God's dreadful majesty, His faithfulness to promise. May not cloud His glory, but must work on His promises. "*Confess . . . I and my father's house have sinned.*" Identification of self with the condemned ones. This the true missionary spirit—to see ourselves included and condemned in the sins of others. Yea! "I and this great house—this family—of Adam, my father, have sinned." "*Remember, I beseech thee, the word.*" And how many "words" of promise we have to remind Him of. "I have no pleasure in the death of him, that dieth." No better plan than this, to get down on our knees with our Bible, find such gracious promises of missionary mercy, and plead, "Remember the word."

"*Though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence.*" And are they not "cast out" far enough away? The heathen world is so far from God! Yet here are promises of grace to plead. No one too far off for grace to reach. No one so degraded but God can raise him.

"*Now these are Thy servants and Thy people, whom Thou hast redeemed, &c.*" May not the missionary plead this of mankind at large—"redeemed"—God's people. All, all, souls for whom Christ died.

"*Prosper, I pray Thee, Thy servant this day, and grant him mercy in the sight of this man.*" When the heart is stirred, and the missionary call is felt, then how we need to cry for a directed path and an opened door. This interview with medical boards, this letter sent to parents and friends to seek permission, this question of location, these and everything, "Prosper."

THE MISSION FIELD.

AFRICA AND MOHAMMEDAN LANDS.

Yoruba.—Shortly before the military expedition left Lagos for the Ijebu country, special services were held in some of the Lagos churches for humiliation and confession, and for prayer for Divine guidance to all concerned. Some Christians at Lagos felt that if the influences of all professing the name of Christ in the colony had been consistent with their profession, and if there had been more earnest efforts to send the Gospel into the Ijebu country, the state of its people would possibly have been very different. Now the Rev. H. Tugwell telegraphs, since the expedition, that the Ijebu country is open to the Gospel. God, it may be said, accepts the penitent acknowledgments of His people, and places before them and us an open door.

There is danger, we fear, lest a similar expedition may be sent to Abeokuta, some of the chiefs of which are still keeping the roads to the coast closed. Attempts have been made several times during the past two years to expel the Rev. J. B. Wood and the other European missionaries from Abeokuta. But these attempts have been discontinued for some months, and the chiefs have shown Mr. and Mrs. Wood every civility and consideration since the complications with the Lagos Government became accentuated. In a letter which the three most important chiefs wrote to Mr. Wood in February last they said: "Sit down and be quiet, and go on with the preaching of the Gospel of God. . . . May God Almighty hear your prayers on our behalf, and for the peace of the country."

Niger.—Dr. Harford Battersby reached Lokoja on April 21st, and reports the neighbouring country to be quiet. He says that Mr. Wilmot Brooke, before his death, made great preparations for a journey to Bida, Ilorin, and a few other places. Dr. Battersby hoped soon to pay a visit to Bida. It will be remembered that he went there in the spring of 1891, with the late Rev. A. J. Robinson.

East Africa.—No details further than those given in the telegram of June 24th, widely published after the July GLEANER went to press, have reached the Society from Uganda. Bishop Tucker writes from Frere Town, under date of June 17th, as follows:—"I am thankful to say that tidings have reached us of the safety of our brethren in Uganda, and the end of the fighting." A summary of the news contained in Captain Lugard's letter from Uganda to the I.B.E.A. Company, dated Feb. 11th, is given on another page in the Editorial Notes.

INDIA AND THE FAR EAST.

North India.—A Native evangelist of very exceptional gifts has lately died of consumption after several months' illness. His

name was Ram Chandra Bose. For twenty years Mr. Bose laboured in connection with the American Methodist Episcopal Mission, but with the concurrence of that Society he joined the C.M.S. as a lay preacher in July, 1891. He was very acceptable as a lecturer to educated Natives.

The Rev. J. N. Carpenter, who is one of the missionaries engaged at St. John's College, Agra, in seeking to win the youths of the North-West Provinces for Christ, writes that while many of them do not rise to a high conception of a High and Supreme Being, yet that a profound conviction is settling on their minds that in the name of Jesus is power. As an example, he quotes a letter from a Hindu lad after failing in a recent examination, who wrote to his missionary teacher: "Sir, I am very sorry I must have failed in such a subject. I prayed earnestly to Jesus before the examination. I went into the corner of the room and placed all my books before me, and then kneeling, I asked Him to bless my work and to grant me success. He has seen this to be best for me; I know it is best. I do not blame Him."

China.—Dr. Duncan Main, who returned last autumn, writes from Hang Chow: "We are now heartily into our work again, and our furlough home almost seems like a dream. I have got a class of seven new students, all Christian young men, of course, and the hospital is full with nearly 100 in-patients, so that our opportunities for usefulness at present are many. Mrs. Main has got twelve patients in her ward. The evangelists are busy. One is daily in the wards button-holing the patients, and one has gone to the country to visit a few who have made a profession of faith in Jesus. We look for much fruit this year. May the Lord more and more bless us in bringing souls to the great Physician."

Archdeacon Wolfe forwards two letters from Dr. Rigg, written from Nang-wa on May 11th and May 13th respectively. They give full and horrible details of the attack of the mob upon the Mission premises at Tai-Chin, close to Kien-Ning, and of the insults and assaults to which Dr. Rigg was subjected. Thank God our dear brother, though strained and weary, has escaped without serious injury. But the Mission property has been injured, and the work on the outskirts of Kien-Ning for the time broken up. All the Native assistants had escaped, and joined Dr. Rigg at Nang-wa.

I AM DEBTOR.

BY SARAH GERALDINA STOCK.*

"*I am debtor.*"—Rom. i. 14.

"*How much owest thou?*"—St. Luke xvi. 5.



DEBTOR! For the love of God unbounded,
Embracing all, hath taken thought for me,
Providing pardon, peace securely founded,
And life and joy to last eternally.

A debtor! For mine eyes have seen His glory,
And in mine ears the Gospel music rings;
Familiar is the old, the blessed story,
Of how He died Who is the King of kings.

A debtor! And can one so favoured render
Aught unto Him whose love hath giv'n me all?
I hear His royal Word, so sweet and tender:
"Come unto Me!" I must repeat the call.

A debtor! For He trusts me with His treasure
That I may share His blessed work—to give;
And life has come to me at His good pleasure,
That others, too, may hear the Word and live.

A debtor! For in shadows darkly lying
Are thousand souls for whom my Saviour bled.
And distant lands, in sin and sorrow sighing,
Wait for His message to be comforted.

A debtor! Loyal messengers have started,
God sends them, helps them, speeds them on their way;
Accepts the service of the faithful hearted—
What am I doing my great debt to pay?

* From "Life Abundant, and Other Poems," by Sarah G. Stock (London: John Shaw & Co.). This is a book which all lovers of sweet and high-toned verses will do well to get. The authoress is already well known to GLEANER readers.



THOUGH no news has reached us as yet of special meetings held in the Mission Field on July 14th we are constantly gathering testimonies as to the power of prayer, and suggestive thoughts as to its deeper meaning, from letters sent home by our brethren abroad. Take, for instance, the following, which reached us in a recent letter from Japan:—

“I have been having some light on this subject of prayer in connection with the conversion of individuals lately. Our Lord said (John vi. 44): ‘No man can come to Me except the Father which hath sent Me draw him.’ Then there is the statement, repeated several times, ‘All which the Father giveth Me shall come to Me, and him that cometh to Me I will in no wise cast out.’ If, in connection with these passages we read our Lord’s promise, ‘Verily, verily, I say unto you, If ye shall ask anything of the Father in My name, He will give it you,’ it appears that it is the privilege of the Lord’s people to ask in the Lord’s name of the Father the souls of men, and the Father will, in answer, give them unto the Son: ‘All that the Father giveth Me shall come to Me.’ God said by the Psalmist of old, ‘Ask of Me, and I will give Thee the nations for Thine inheritance.’ This asking has devolved on Christ’s body on earth; the giving is the work of the Eternal Father: the receiving and saving the work of the Eternal Son of God. The Holy Ghost strengthens and directs the askers; on the Father’s behalf He draws the ones asked for; and through His operation the salvation of Christ is applied, and the sinner is new born into the Kingdom. To us who are in Christ has been given the responsibility and the privilege of peopling the Kingdom of Christ with joyful inhabitants, who have been asked of God and given to Christ, whom He will in no wise cast out. May the Holy Spirit reveal to us more clearly this fact, and endue us with power to pray men and women into the Kingdom!”

This is an aspect of prevailing prayer too little thought of. Yet while drawing near with holy boldness it is needful ever to remember the other side of the truth, “The Wind bloweth where it listeth.”

The Gleaners’ Union in Australia is springing forward rapidly. Mr. Stock writes warmly of the interest of present Gleaners there, and a telegraphic request for one thousand G.U. cards for Australia looks promising. The speakers at the Annual Meeting of the New South Wales C.M.S. Association, held just after the arrival of the Deputation, and reported at length in the leading Sydney papers, made more than one hearty allusion to the usefulness of the Union. Mr. Stock tells us that not only are the Bishop of Sydney and all his family Gleaners, but that the Gleaners’ prayer is used each morning by the Bishop at family worship, together with the C.M.S. Cycle of Prayer.

We find that we have unwittingly done injustice to some of our Australian fellow-Gleaners. We have mentioned the “Balmain Branch,” not knowing that Balmain is a suburb of Sydney, and that the Branch worked from Balmain is a Sydney Branch, and includes members in various parts of the city. The following, taken from the St. Mary’s, Balmain, Parish Magazine, describes the annual gathering and report of the Gleaners in that parish:—

“The Annual Meeting was held in St. Mary’s Hall on 12th April, 1892, the Incumbent, the Rev. M. Archdall, M.A., in the Chair. The Annual Report presented by the outgoing Secretary, Mr. A. P. Reynolds, indicated that during the past year a considerable advance had been made in the numbers attending the monthly meetings, in the range of Missions treated of in papers and by discussion, and in the scope of the work undertaken. The year had been commenced with a Lecture by the Rev. W. Bice upon the South Sea Missions and Melanesia in particular. Mr. C. R. Walsh gave an historical review of the missionary work in New Zealand. Mr. A. Wheeler, in his paper on Japan, showed the need for missionary activity in that country. Miss C. Cooke’s paper on the Mission in the cold regions of N.-W. America told of the heroic endurance which the missionary and inhabitant of that country must possess. Mrs. Young, in reading papers on a Chinese Mission, showed what an overwhelming power for good or evil influence China, with its rapid awakening to

Western influence, will be. One view of many-sided India was considered in a paper by Mr. S. Kirkby. Miss L. Kendall in another paper dealt with the lot of the women of India. Mr. R. Wane reviewed the missionary history of the South Sea Islands, a subject which was further dealt with through the kindness of the Rev. Dr. Paton in giving an address on his missionary experience at the New Hebrides and adjacent islands. The paper on the Sierra Leone Mission, by Mr. R. Cameron, recounted the stirring but painful scenes in which the negroes of that Mission had taken part. Miss Savage’s paper on Palestine carried the mind back to this scene where so much that is in the Bible transpired. Mr. J. Reynolds sketched the work that had been done in different lands towards making the Jews acquainted with Christ’s Gospel. Mr. L. Waterman, in writing about the Niger Mission, told of the good work that had been done there by the late Bishop Crowther.

Besides such special papers, discussion had taken place, under the leadership of the Incumbent, upon other Missions; and questions asked at each reflecting upon the subjects dealt with in the *C.M. Gleaner* just published, kept the members up to date in their knowledge of events happening in each field. The report was adopted; and Mr. F. Corkhill was unanimously elected Hon. Secretary for the ensuing year.”

Certainly this Report represents our fellow-Gleaners at the other side of the world as getting through a considerable amount of missionary study in a twelvemonth!

Then here is an interesting letter from Mrs. Wade, of Amritsar, who has more than once given us a glimpse of Indian work:—

“I am glad to tell you that the Amritsar Branch of the Gleaners’ Union continues to grow, and shows many signs of vigorous life. It numbers now just over forty members, besides some who have left the Punjab and been lost sight of. Regular meetings for prayer and information are held from October to April, when addresses are given on the life and work of well-known missionaries in many lands. More than half the members of our Union are Indian Christian ladies and daughters living at home, or Medical Mission pupils. At the annual box-opening an address was given by the Rev. E. F. E. Wigram, whom we rejoiced to have among us on this occasion; and the offerings being counted, were found to amount to the sum of Rs. 180, an increase of Rs. 50 or more on the preceding year. These contributions having been dedicated in prayer by the Rev. T. R. Wade, it was agreed by the members to divide this sum, half being sent to the ‘Home Fund,’ with much warm sympathy from the Amritsar Branch; and half being forwarded for the pressing needs of the Tank Medical Mission, C.M.S., where Dr. John Williams (a valued Native Medical Missionary) is working single-handed, and to the value of whose work strong testimony is borne by the Rev. W. Thwaites, and many others. I trust that many G.U. members in England will remember before the Throne of Grace those of us whose work lies in distant corners of the Master’s vineyard.

ANNA E. WADE,
Sec. Amritsar G.U.”

Local Branches of the Gleaners’ Union.

The following new Branches have been registered:—In London:—Kensington Deanery, Secretaries, Miss Buller, 51, Argyll Road, Kensington, and Miss Cave, 17, Palace Gate, Kensington, W. In the Provinces:—Bristol, Emmanuel, Clifton, Secretary, Miss E. Brenan, Emmanuel Vicarage, The Avenue, Clifton, Bristol; Chatham, St. Barnabas, Gillingham, Secretary, Captain E. R. Kenyon, 3, Kingswood Terrace, Gillingham, Chatham; Lincoln, Secretary, Mr. W. L. Latham, 127, Portland Street, Lincoln; Newport, Monmouth, Secretary, Mr. John O’Connor, Clytha College, Newport, Monmouth; Sheffield, Ecclesall, Secretary, Rev. W. Eccles-Hodgkinson, St. Anne’s, Parkhead, Sheffield; Sherborne, Secretary, Mrs. Wingfield-Digby, Sherborne Castle, Dorset; Tunbridge Wells, St. Mark’s, Broadwater Down, Miss M. S. Haggard, Broadwater Down, Tunbridge Wells. In Ireland:—Brinny, Upton, Co. Cork, Miss B. C. Clarke, Brinny Glebe, Upton, Co. Cork.

CORRIGENDA.—In last month’s list for Stockport, read Stourport, and for Mr. W. Duke Baker, read Rev. W. Duke Baker.

Gleaners’ Union Roll Call.

“They rest from their labours.”

Samuel B. Power, Blackheath, No. 34,751, April 15th, 1892.
Miss M. Newman, St. John’s, Ipswich, No. 19,318, May 30th, 1892.
Elizabeth Mary Blomfield, Monkton Combe, Bath, No. 3,551, June 13th, 1892.
Robert Allen, Enniscorthy, Wexford, No. 8,628, Dec. 1891.
Miss J. Mullan, Belfast, No. 41,719, June 14th, 1892.
Miss Adela, M. E. Coryton, Hornsey Lane, No. 11,594, June 29th, 1892.
Miss Ann E. Bushell, Walmer, No. 30,271.
Rev. J. V. Dermott, East Africa (Nauyas), No. 6,235, April 24th, 1892.

Forthcoming Sales of Work.

Cloughton, Birkenhead, Christ Church, Mrs. Pelling, Fernleigh, Oxtou, Birkenhead, or Mrs. John P. Hargreaves, The Moorlands, Waterford Road, Oxtou, Birkenhead, October.
Cromer, Miss Buxton, Colne House, Cromer, August 24th.
Rathasaran, Rathdowney, Ireland, Miss Carr, Early in October.
Dungannon, Co. Wicklow, Mrs. Milner and Miss E. Shepard, Oatlands, Wicklow.
Preston, Mrs. Price, St. Luke’s Vicarage, Nov. 30th and Dec. 1st.
Dovercourt, Misses Patrick, Hill House, Early in August.
Stockton-on-Tees, Mrs. F. A. Borton, St. Paul’s Vicarage, Sept. 6th and 7th.

AUTUMN VALEDICTORY ARRANGEMENTS.

PRELIMINARY ANNOUNCEMENT.

IT may be convenient for the missionaries who hope to leave England next autumn, and for their friends, to know the arrangement made (D.V.), for taking leave of the missionaries.

On *Monday, October 3rd*, a Public Meeting will be held in Exeter Hall at 7 P.M., when several of the missionaries will speak. On *Tuesday, October 4th*, the General Committee will meet in Salisbury Square, at 11 A.M., and at 2 P.M., to take leave of two parties of outgoing missionaries. On *Wednesday, October 5th*, Holy Communion will be administered to the missionaries, and any friends who may attend; and a valedictory address will be given by the Rev. Canon Hoare, at St. Bride's Church, Fleet Street (kindly lent by the Vicar), at 11 A.M. The General Committee will meet at Salisbury Square at 2 P.M., to take leave of the rest of the outgoing missionaries.

CHILDREN'S FESTIVAL AT THE C.M. HOUSE.

A CHILDREN'S Festival was arranged again this year by the kind invitation of Lady Victoria Buxton and Lady Kennaway. On June 24th, some three hundred children with their friends gathered in the C.M. House, and spent a very enjoyable afternoon. A profusion of flowers had been sent by kind country friends, and those who knew the House in its ordinary business aspect could scarcely recognise the offices in such festive array. A large number of curios from various Mission Fields were arranged in the different "courts," and fully explained by the missionaries in charge. Two diagram addresses were given during the afternoon, one on East Africa, by the Rev. A. G. Smith; the other on Japan, by the Rev. A. B. Hutchinson. Two meetings were also held; at the first, the Rev. F. E. Wigram presided, and the speakers were Canon Taylor Smith, and the Rev. Jani Alli; at the second, the Rev. B. Baring-Gould took the chair, and addresses were given by Dr. Martyn Clark, and the Rev. Obadiah Moore, African Head-Master of the Sierra Leone Grammar School. An impromptu Address was also given in the library by Bishop Ridley, who had sufficiently recovered from his long illness to be present, and was warmly welcomed by the children. The greater part of the arrangements were undertaken by Miss Wigram, daughter of the Hon. Sec. of the C.M.S., ably assisted by a number of helpers in the various departments. Altogether the afternoon was most successful, the only regret being that lack of space forbade the invitation of *hundreds* whom we desired to have with us.

MONTHLY BIBLE QUESTIONS.

Questions on the Epistle to the Philippians.

Rules and full particulars as to this competition will be found on page 15 of the January GLEANER.

1. Trace from the contents of this Epistle the circumstances under which this Epistle was written.
2. Show how St. Paul's imprisonment was overruled for good with respect to the successful issue of his work. Note two passages in which this is indicated.
3. How are the following illustrations made use of in this Epistle:—the racecourse—the security of a military garrison—luminaries—games of hazard—the offering of sacrifice?
4. Quote the two passages in which St. Paul alludes to the rights and responsibilities of Roman citizenship. Point out the special fitness of the allusion to the circumstances of St. Paul and of the Philippians.
5. What light is thrown from this Epistle on:—The work of women—the resurrection of the body—St. Paul's personal history—the Person of Christ?

Answers, addressed to the Editor of the GLEANER, and legibly marked outside "Bible Questions," must reach the C.M. House, Salisbury Square, London, E.C., not later than August 31st.

MONTHLY ESSAYS

On the C.M.S. Almanack Subjects.

Rules, &c., will be found on page 15 of the January GLEANER. The subject for August is—

"Adorning the Doctrine."

The Essays must reach the C.M. House on or before Aug. 31st, each packet being clearly marked outside, "Essay Competition."

The Prizes for Essays on the May subjects have been awarded to Miss Julia B. Lillingston, Beckenham, and Miss Isabel Allen, Weston-super-Mare; and for the June competition to Miss Edith Gage Brown, Dublin, and Miss Christiana Thorp, Dublin.

HOME NOTES.

THE Committee of Correspondence on June 21st accepted the following ladies as missionaries of the Society:—Miss Elizabeth Ellen Thompson, Miss Elise Kauffmann, Miss Mary Bazett, Miss Sibella Bazett, Miss Amy Caroline Bosanquet, Miss Alice Hunt, Miss Edith Ashley Warner, Miss Agnes Alexandra Snell, Miss Elizabeth Caswell, Miss Lillian Hill, Miss Katherine Batten, Miss Constance Lancaster, Miss Jemima Elizabeth Clarke, Miss Janet Cumming Clarke, and Miss Isabella Sarah Clarke. They also sanctioned Miss Emily Neele, who is at present too young for acceptance, going to Calcutta to assist her aunt, Miss H. J. Neele; and accepted Miss Julius as a missionary of the Society in Japan. On July 5th they accepted offer of service from the Rev. Leonard H. F. Star, M.A., T.C.D.; and saw the Rev. Obadiah Moore, Principal of the Grammar School, Sierra Leone, and the Rev. Dr. R. Elliott, of the Medical Mission, Gaza, Palestine. On June 14th, the General Committee saw the Rev. H. H. Dobinson, lately returned from the Niger, and the Rev. H. D. Buswell, from the Mauritius Mission.

Tuesday, July 5th, was a red letter day of the Committee of Correspondence, as then twenty ladies, lately accepted as missionaries, were formally welcomed. They were introduced by Rev. F. E. Wigram, addressed by the Chairman, Mr. Henry Morris, and commended to God in prayer by the Rev. Canon Gibbon. Ladies are thus nobly responding to the call of the Master; but "where are the men"?

The General Committee on July 12th appointed the Rev. D. H. D. Wilkinson, M.A., Assistant Clerical Secretary, in succession to the Rev. W. Mitchell Carruthers, resigned. Mr. Wilkinson, who is at present Curate of Wallington, Surrey, has close personal connection with the Society, being son of the Rev. J. Wilkinson, late Hon. Association Secretary at Bristol, and brother of Miss W. B. J. Wilkinson, accepted on 17th May as a missionary of the Society. The Committee expressed their appreciation of the generous help given during the vacancy in the post by the Rev. R. A. Squires.

The Deans of Sydney and Melbourne have been added to the list of Vice-Presidents of the Society. Dean Macartney, of Melbourne, is in his ninety-fourth year, and has been in Australia for forty-four years. Dean Cowper, of Sydney, graduated at Oxford in 1833, and proceeded to the Antipodes in 1836.

The Younger Clergy Union held its last meeting for the season on June 20th, at which the speakers were the Rev. Canon Edmonds of Exeter—subject, "The British and Foreign Bible Society," and the Rev. C. W. A. Clarke, Principal of Noble College, Masulipatam—subject, "Higher Education in India."

The formation of a Younger Clergy Union in Liverpool is welcome. The Bishop of Liverpool is Patron, and Bishop Royston, President. The inaugural meeting was held on June 13th, the opening address being delivered by the Rev. T. W. Drury, Principal of the C.M.S. College and President of the London Y.C.U.

During the month of June, meetings on behalf of the Medical Missions Auxiliary Fund were held, in London, at St. Jude's, Kensington; St. Paul's, Onslow Square; and St. Michael's, Chester Square; at Cambridge, Bristol and Clifton, Chester and Newcastle; all addressed by Dr. Martyn Clark of Amritsar. Branch Committees were formed and much interest was manifested.

The Church Missionary College was on hospitality bent during June. Besides the reception of the Conference of Lay Workers' Union noticed in our last number, two lawn parties were given; one, welcoming about 250 friends of the students and of the Society, the Bishop of Saskatchewan and Calgary, Rev. W. A. Ball, of Calcutta, Rev. E. P. Herbert, of the Gond Mission, and Rev. Dr. Waller, of St. John's College, Highbury, being the speakers; the other being the Annual Summer Gathering of about 1,350 Sunday-school children and 350 teachers, arranged by the Islington C.M.S. Association, at which missionary addresses were delivered by Archdeacon Hamilton: Rev. Canon Taylor Smith, Rev. Thomas Turner, Mrs. H. P. Grubb, Misses Laurence and Irene Petrie, and local friends. The kindness and hospitality of the Principal and Mrs. Drury were warmly acknowledged on both occasions.

The Birmingham Auxiliary had its Anniversary from June 18th to 21st. At the introductory prayer-meeting the Bishop of Coventry presided. On 19th sermons were preached in the different churches; on the evening of the 20th the Town Hall was crammed with children; on the morning of the 21st there was a breakfast in the Midland Hotel, at which Archdeacon Richardson, of Southwark, gave an address, followed by the Bishop of Saskatchewan and Rev. A. B. Hutchinson, of Japan. In the evening, at the Annual Meeting of the Auxiliary, there was a grand attendance, the Bishop of Worcester presiding and delivering the opening address. The other speakers were the Bishop of Saskatchewan, the Rev. Obadiah Moore, African clergyman from Sierra Leone (who was greeted with tremendous applause), the Rev. A. B. Hutchinson, of Japan, and the Rev. Henry Sutton, Hon. Sec. of the Auxiliary.

At a Conference on Foreign Missions in the Pavilion at Brighton on June 21st five societies were represented; viz., C.M.S., London Missionary Society, Baptist, English Presbyterian, and Wesleyan. The Rev. Prebendary Hannah, Vicar of Brighton, presided at the morning, Mr. Hannington at the afternoon, and the Mayor of Brighton at the evening meeting.

The Dorset C.M. Union at its late meeting in Sherborne reported its income for the past year to have been £1,475; and it was resolved to form a branch of the Gleaners' Union. The Notts C.M. Union held its Annual Meeting on June 13th during the Anniversary at Nottingham.

Friends of the Zenana, Bible, and Medical Mission assembled at breakfast in the Cannon Street Hotel on Tuesday morning, June 28th, to welcome the Misses Kinnaird and Rev. Dr. Pentecost on their return from India, and to bid farewell to Miss Cornelia Sorabji, returning to Poona. Mr. T. A. Denny presided, and addresses were delivered by Sir William Muir, Rev. Dr. Pentecost, Mr. D. L. Moody, the Misses Kinnaird and Sorabji, and Mr. Paton, Hon. Finance Secretary.

The fourth half-yearly Meeting and Conference of Missionary Bands took place at Waltham Abbey from 8th to 10th July, by invitation of the "Lokojans," and was well attended. On 8th, after a social and an open-air meeting, there was a public missionary meeting, at which the Vicar of the parish presided, and addresses were delivered by representatives of various Bands and others. The Conference on Saturday was very successful; and after it closed, members were hospitably entertained at Warlies, the residence of Sir Thomas Fowell Buxton, Bart. On Sunday, 10th, special services were held in the Abbey Church, and missionary addresses were given in schools and mission halls by members of the Conference.

MEDICAL MISSIONS AUXILIARY.

At the request of the Medical Mission Auxiliary Committee (now fully recognised as a working Committee of the Society) Dr. Henry Martyn Clark, of Amritsar, devoted the month of June to visiting different parts of the country, and addressing meetings on behalf of the Auxiliary Fund. The campaign was opened in London at St. Jude's, Kensington, where a meeting was held on the evening of 1st in the Church Room, the Rev. Prebendary Eardley Wilmot presiding and expressing sympathy with the movement. Next evening there was a similar meeting in the Church Room of St. Paul's, Onslow Square, at which Sir Charles Bernard, K.C.S.I., occupied the chair, and the Rev. H. W. Webb-Peploe warmly supported the object. On 18th, a meeting was held in the schools of St. Michael's, Chester Square, when the Rev. Canon Fleming presided, and heartily commended the cause. On all these occasions Dr. Martyn Clark gave the address, and the constitution and aims of the Auxiliary Committee were explained by Dr. Herbert Lankester, the Honorary Secretary. At the Conference on Foreign Missions at Cambridge the subject was introduced on 5th and 8th by Dr. Martyn Clark. In the Bristol District, through the earnest efforts of local friends, a successful series of meetings were held between 19th and 23rd; and as a result a promising Branch has been formed which has already borne financial fruit. At Chester, meetings were arranged on 26th and 27th; and there, too, satisfactory results followed. On 30th, a very important meeting was held at Newcastle, in the College of Medicine. At several other centres meetings were contemplated; but the occurrence of C.M.S. anniversaries, the general political agitation, and shortness of time for arrangement necessitated postponement. The Honorary Secretary of the Auxiliary Committee (Dr. H. Lankester, of Elm Park Gardens, London, W.) will be pleased to correspond with any parishes or districts which may desire to form branches or receive collecting boxes and literature explanatory of the object.

PRaise AND PRAYER.

Topics from the "Gleaner."

PRaise.—For the success vouchsafed to the efforts of the C.M.S. Deputation in Australia (p. 113). For the "Special Mission" at Tokushima (p. 117). For progress in Japan (pp. 120–122).

PRayer.—That, as a result of the meetings on July 14th, God will lead many to offer themselves for the Foreign Field (p. 113). For the Deputation to Australia—"that the Lord Himself will give the words to be spoken, and then bless them to the hearers" (p. 119). For the workers and converts in Uganda (pp. 143 and 125), in Persia and Mesopotamia (p. 122), and in China (p. 125). For the new branch of the Gleaners' Union in Australia (p. 126).

Waste Paper.

M. K. writes that the amount given in our June number, as the proceeds of Sale of Waste Paper, was not obtained by herself individually, but by the members of a "Waste Paper Society." She kindly offers to give any particulars of the work, but we ought to add that those living at any distance from London would probably find very much of the profit swallowed up by carriage. M. K.'s address is Mrs. H. Knott, Great Rollright, Chipping Norton, Oxon.

PUBLICATION NOTICES.

The following new Publications have been issued since our last Notice:—*Candidates in Waiting*:—A Manual of Home Preparation for Foreign Missionary Work. With Preface by the Rev. F. E. Wigram.

Cloth boards, square 16mo. Price 1s., post free.

Annual Letters of C.M.S. Missionaries, 1891-92:—

Part IX., containing Letters (Extracts) from West Africa, Yoruba, Niger, Eastern Equatorial Africa, Egypt, Palestine, Persia, North India, Punjab and Sindh, South India, Travancore and Cochin, and Mauritius Missions. Price 3d., post free.

N.B.—This Part completes the Series. It contains Title-page for binding, and an Index to the whole.

BRIEF SKETCHES OF C.M.S. WORKERS, by Emily Headland. Designed for use in connection with the C.M.S. Cycle of Prayer. Now ready.

Rev. Henry Venn, Hon. Sec., C.M.S., 1841 to 1871.

Bishop Russell, of China, 1847 to 1879.

Bishop French, of Lahore, C.M.S. missionary for eighteen years.

Price 2d. each, post free, from C.M.S. Book Room [or Nisbet & Co.].

Magazines for distribution during the Holidays:—

Packets containing copies of the "Gleaner," "Awake!" and "Children's World," will gladly be sent, free, to friends desirous of making known the C.M.S. Magazines in places they may visit during holiday time. A limited number of copies of the "Intelligencer" can also be had for the same purpose. When ordering, will friends kindly state how many copies of each Magazine they can make use of in this way?

The Children's World Picture Leaflets will also be found valuable for distribution at the Sea-side and other places, to interest Juveniles in Missionary Work. 1s. per 100, post free. Specimens on application.

THE CHURCH MISSIONARY GLEANER may be ordered through local Booksellers; or direct from the Church Missionary House, Salisbury Square, London, E.C. Price One Penny, or 1d. post free.

The Subscription for the GLEANER direct from the Church Missionary House, post free for twelve months, is as follows:—

One Copy, 1s. 6d.; Two Copies, 3s.; Three, 4s.; Six, 7s.; Twelve, 12s.; Twenty-five, 24s.

P.O. Orders to be made payable to General Cennell Collingwood, Lay Secretary.

Communications respecting Localised Editions of the GLEANER to be addressed to Messrs. Jas. Truscott & Son, Suffolk Lane, Cannon Street, London, E.C.

All literary contributions and general correspondence to be addressed to the Editor of the CHURCH MISSIONARY GLEANER, C.M. House, Salisbury Square, London, E.C.

Contributions Received by the Editor.

From June 11th to July 8th.

Gleaners' Union.		
529 Membership Fees.....	£4 8 2	
225 Renewals	1 17 6	
92 For Union Expenses	6 10 6	
37 For Our Own Missionary	19 4 5	
22 For C.M.S.	2 13 4	
Total	£34 13 11	

Of these the following are the amounts of and above 10s.:—

Amritsar Branch	£9 0 0	Holy Trinity, Bordesley, Br.	£0 10 0
Gleaner's Thankoffering, No. 73	1 5 0	Gleaner No. 4,346	2 10 0
Exeter Branch	0 13 4	Nottingham Branch (Working Party)	3 10 0
Mansford, Miss, Clifton, per Miss H. Nisbet	1 0 0	St. Mark's, Broadwater Down, Branch	0 16 6
Mrs. Skelton, per H. W. Plumtre	0 10 0	Bournemouth Branch	0 15 0
Eccles Branch	0 10 0	A Village Schoolmaster's Thank-offering	0 10 0
Whitby Branch	0 11 2	Putney and Wandsworth Br.	0 12 2
St. Michael's, Chester Square, Branch	2 11 6	St. John's, New Cross and Brockley, Branch	0 15 0
Gillingham, Chatham, Branch	1 11 5		

General Contributions.

Sale of Work, per Miss A. I. Flower	£1 4 5	Marylebone Charity School, per Miss Janvrin	£0 10 11
St. Michael's, Chester Square, Gleaners' Boxes	4 16 10		

Appropriated Contributions, &c.

For Uganda Mission:—Mr. J. A. Wesley	£0 10 0	For Luganda Testaments:—Anna L. Janvrin	£0 12 0
For Sudan Mission:—In Memoriam, G. W. B. Enniskerry, Branch G.U., Sale of Work	20 0 0	E. J. H. P.	1 0 0
		Young Men's Bible Class, per Miss E. G. Couston	1 0 0
		A Hampstead Gleaner	0 3 0

The Editor has also been requested to acknowledge:—

For C.M.S.:—In Memoriam, A. L. B. £4, I. A. H. 20s. From a Bournemouth Friend 20s. For C.M.S. Zenana Work:—L. 20s. For Hospital at Frere Town, per Rev. Canon Taylor Smith, Christ Church, Gipsy Hill Branch G.U. £10. For Sowers' Bands Expenses:—Miss Harris 10s.

"In "General Contributions" last month "Of Thine Own" 10s., and J. B. 5s., should have been appropriated to the purchase of Luganda Gospels.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, General C. Collingwood.



The Church Missionary Gleaner

SEPTEMBER, 1892.

EDITORIAL NOTES.

THE Archbishop of Canterbury has intimated his willingness to appoint the Rev. Joseph Sidney Hill, whom the Committee had nominated to his Grace to succeed Bishop Crowther as Bishop of the Niger. Mr. Hill was trained at the Society's College under the Rev. W. H. Barlow, and was ordained deacon by the Bishop of London in 1876. After labouring for a few months at Lagos, he was invalided home, and was subsequently sent out to the New Zealand Mission. He received priest's orders from the Bishop of Waiapu in 1879. For several years previous to 1890, when he came again to England, he was engaged as a Prison Chaplain at Auckland, and in conducting "Missions" for the revival of spiritual life in New Zealand and Australia. And he has since been engaged in connection with the Church Parochial Mission for two years in this country. Mr. Hill will sail (p.v.) on September 10th. In accordance with the Archbishop's desire, he will visit the Niger as Bishop-Designate and as Commissary of the Archbishop in the first instance, having powers also from the Committee as Director of the Mission, similar to those exercised in the East Africa Mission by Bishop Tucker. Only two of the much-needed recruits for the Niger accompany Mr. and Mrs. Hill, namely, Mr. H. Proctor and Miss Edith Warner. Have our friends remembered this need? or must we say that we have not because we have not asked—not asked seriously and with importunity as those who realise the greatness of the need? Let prayer ascend now that Mr. Hill, if spared to return home shortly, may find a band of men and women waiting to go back with him; and let us especially ask that he may be endowed with wisdom and love, and may be prospered in his Mission.

We referred in our June number to the formation of a new Diocese of Lucknow. We now learn with much thankfulness that the Queen has been pleased to appoint the Rev. Alfred Clifford, the well-known Secretary of the Calcutta C.M.S. Corresponding Committee, to be the first Bishop of the new diocese. After graduating at Corpus Christi College, Cambridge, Mr. Clifford was Curate for two years of St. Nicholas, Nottingham. He then went out, in 1874, to the North India Mission. Upon the death of the Rev. James Vaughan in 1882, Mr. Clifford succeeded to the responsible and difficult charge of the Krishnagar Mission; and when the Rev. H. P. Parker, subsequently Bishop of Eastern Equatorial Africa, resigned the Secretaryship of the Calcutta Corresponding Committee to take up evangelistic work among the Gonds, Mr. Clifford was appointed to succeed him in 1886, and he has continued to discharge the important duties of this office from that time most wisely and most acceptably both to the Committee and to the brethren in the field. He has for some years past laboured in part at his own charges, stipulating when he first relinquished a part of his salary that it should be applied towards the maintenance of one of the Nuddea Associated Evangelists, in which agency he takes special interest. Mr. Clifford is one of the group in the picture on page 137 of this number. He is now on his way home.

The letters from our Uganda missionaries corroborate the statements in Captain Lugard's report to the I.B.E.A. Com-

pany of which we gave a summary in the Editorial Notes last month. The successive murders of two Protestant Waganda, one on Thursday, January 21st, and the other on the following Sunday morning, were the immediate causes of the unhappy conflict. Messrs. Baskerville, Pilkington, Wright, and Roscoe were sent for at noon on Sunday by Captain Lugard to the protection of the fort before the fighting had actually commenced, and from that position they witnessed what occurred. They testify to Captain Lugard's efforts to prevent a collision, and to his having sent messengers at some risk to convey the French missionaries to the fort, but the latter refused to go until after the battle. They also attribute to the French Bishop's influence over Mwanga the failure of Captains Lugard and Williams to persuade the king and his followers to return to the capital after their retreat to the island of Bulingunge. Messrs. Ashe and Walker and Smith were in Budu, some hundred miles away westward, at the time when these events occurred at Mengo. Upon receiving an intimation of the fighting, which they did on January 26th, they set off in the company of several thousands of Waganda, adherents of the Protestant chiefs in Budu. Very providentially this large company, most of them women and children, reached Mengo safely on February 8th. A telegram from Sir Gerald Portal, the British Consul-General at Zanzibar, dated July 27th, stated that letters up to May 3rd had been received at the coast giving information that Mwanga had escaped with some difficulty from the Roman Catholics in Budu, and had returned to Mengo and resumed the royal power, having hoisted the British flag and declared himself a Protestant! We are sure that continuous prayer will be offered that a new heart may be given to him indeed. For Bishop Tucker, who is believed to be on his way up country, and the missionaries, and for the officials of the East Africa Company in Africa and the Directors at home, and for the Government in view of its responsibilities regarding Uganda, prayer must also be made.

Never has the rising tide of missionary interest in the Church of Christ been more strikingly illustrated than at the recent Keswick Convention. The Missionary Meeting on the Saturday was, as usual, of extreme interest. Representatives of no less than thirteen different societies spoke, yet, except by accident, no society was named, all the workers sinking minor distinctions in the face of the great need of the world. Such Conventions as that held yearly at Keswick will have an important bearing on the problems in the Foreign Field to-day, when once it is fully recognised by all connected with them that the ultimate result of such gatherings must be a pressing onward and outward, through the power of the Holy Ghost, into those "regions beyond," which are so near the heart of our Lord.

The Committee have appointed the Rev. Frederick Baylis, M.A., Rector of St. Philip's, Manchester, to succeed the Rev. R. Lang as a Secretary of the Society. Mr. Baylis was a Junior Student of Christ Church, Oxford, and took a double first degree in 1880, in Mathematics and in Natural Science. He was Curate of St. Andrew's, Westminster, for a short time, then Vice-Principal of Wycliffe Hall, Oxford; and Curate of Holy Trinity, Oxford, from 1883 to 1887; and he has been Rector of St. Philip's, Bradford Road,

Manchester, since the latter year. Very warm testimony was borne to his qualifications for the post to which he has been appointed by the Revs. R. B. Girdlestone and F. J. Chavasse, the former and present Principals of Wycliffe Hall; and several members of the Committee spoke with equal confidence from personal knowledge of Mr. Baylis. He will (D.V.) enter upon his work in the course of October; and we would bespeak special prayer for him in taking up this ministry, for which the most varied gifts will find a fitting sphere, and which must influence the Lord's work in the distant regions of West and Eastern Africa, of Egypt and Palestine, and of New Zealand. For Mr. Lang, also, exchanging the arduous duties of Salisbury Square for work in a Bedfordshire country parish, we are sure that much prayer has been and will be offered.

The list of missionaries going out this autumn is not yet complete. But it is well for our readers to keep the valedictory arrangements well in mind lest other arrangements should interfere with them. On Monday, October 3rd, a public meeting will (D.V.) be held in Exeter Hall, at 7 P.M., when several of the missionaries will speak. On Tuesday, October 4th, the General Committee will meet in Salisbury Square, at 11 A.M., and at 2 P.M., to take leave of two parties of outgoing missionaries. On Wednesday, October 5th, Holy Communion will be administered to the missionaries, and any friends who may attend; and a valedictory address will be given by the Rev. Canon Hoare, at St. Bride's Church, Fleet Street (kindly lent by the Vicar), at 11 A.M. The General Committee will meet at Salisbury Square at 2 P.M., to take leave of the rest of the outgoing missionaries.

The Society's Report for 1891-1892 will shortly be in the hands of subscribers. We would bespeak for this book a thoughtful perusal. It gives, far better than our periodicals can do, a lucid and orderly account of what God has wrought through the Society in the Mission Field. It is full of illustrations for the pulpit and Sunday-school, and also gives no small insight into the policy of Missions.

HOME PREPARATION FOR FOREIGN MISSIONARY WORK.

VIII.—SPIRITUAL WARFARE.

IN the last chapter of the Epistle to the Ephesians we find that description of the Christian's armour which is so familiar to us all. We have taught our Sunday-school classes the lesson again and again,—about the girdle, and the breastplate, and the sandals, and the shield, and the helmet, and the sword. It has always been an easy lesson, giving full scope for description, and having the added interest of the Apostle's position as he drew a spiritual lesson from the soldiers round him in his imprisonment at Rome. But as we look a little more closely into the passage, remembering that the illustration sets forth an actual spiritual truth, the question may rise in some minds, "Do I realise experimentally the meaning of these verses? Is there not some deeper, fuller teaching which I ought to fathom before I go to the Mission Field?"

First read the passage in the Revised Version. How active it becomes! The altered tense is most significant; it brings before us a soldier who has *armed himself*, who has taken and put on what was prepared for him, and has been watchful that each part was rightly fitted and placed. It is not merely that his loins are girded, he has girt them himself; it is not only that he has on the breastplate, he has consciously and definitely put it on; his feet are not only shod, but we read that he himself has shod them. Here is practical co-operation, active preparation in the face of the foe; do we know in our spiritual experience, day by day, a parallel to this, or are we sometimes tempted to think that our standing in Christ does away with the need for daily obedience to the command, "*Put ye on the Lord Jesus Christ*"?

Then notice the threefold reference to *standing* against the foe

—"able to stand, able to withstand, and, having done all, to stand." What an insight this gives us into the aggressiveness of the enemy! And then see further the threefold nature of the attack; first there are the "wiles of the devil," ambushments, mines, secret and subtle assaults, unholy plottings against God and the soul, devices to lure the soldier to destruction; then there is the "wrestling," the hand-to-hand conflict, the encounter at close quarters, the actual contact with the foe; and then come the "fiery darts" cast from a distance—fierce, burning, unexpected. Against all these the soldier has to "stand."

Further, against the armoured soldier we find arrayed, not one solitary foe, but a whole opposing kingdom. We read of the principalities, the powers, the world-rulers of this darkness, the spiritual hosts of wickedness in high places, headed by the prince of the power of the air, the spirit that now worketh in the children of disobedience. But then, in this same Epistle, the Apostle gives a passing vision of the other heavenly principalities and powers watching with awe and gladness the Church Militant of Christ, and he gives us a still more glorious revelation of the power to us-ward of God the Father, and the power that worketh in us of God the Holy Ghost. Notice that the spiritual conflict is represented here as partially carried on through human agency. On both sides there is a spiritual possession of men by a spiritual power (apart from, though closely incorporated with, their own being), which impels them to, and empowers them for, things that would be impossible for humanity alone. Therefore the Christian soldier must be garrisoned by a power within, as well as clad in armour without, and he must be prepared not only for purely spiritual assault, but also—perhaps mainly—for assaults from fellow-men in whom, as children of disobedience, the spirit of evil works.

Once again, we notice that though the soldier is represented in the passage before us as mainly on the defensive, there is clear indication that he is also to be aggressive.

But the soldier who would fully realise the nature and power of the conflict must not limit his study to this one passage, or to this one Epistle, or even to the Bible alone. It is important to know first what is revealed about this kingdom which works against the kingdom of light, and then it is also well to look abroad into the world, and study the various forms of opposition, both in the Mission Field and at home, which the enemy raises against the Gospel and the soldiers of the Cross.

Instead of tracing here the Scripture teaching on this subject, let us rather give a suggestive outline of study, round which we may group the passages for ourselves. We find in the Bible constant recognition of the *existence* of a kingdom of darkness in opposition to the kingdom of light. The chain of verses on this topic will reach from Genesis to Revelation. Then we find numerous *characteristics* of that kingdom either expressed or implied. By studying in this connection the allusions to or descriptions of idolatry, we get a deep and awful insight into its heinousness in the sight of God. The varied forms of the *manifestation* of the power of the enemy also strike us; his many-sided assaults on body and on soul are recognised; and also the special points of human nature on which he most frequently works. Again, the *limits* of the enemy's kingdom are noteworthy. Satan is only the god of this world, the prince of the powers of the air, but God is Ruler of the Universe. As we stand in the garden some starry night, how small seems our earth and its atmosphere compared with those myriad worlds and the firmament between. So is the kingdom of Satan compared with the Kingdom of God. But the limits of Satan's kingdom refer not only to space but to time. The day of the enemy's final overthrow is coming; Satan shall "shortly" be "bruised" and "chained," and finally "cast into the lake of fire," while that Kingdom of God which cannot be moved will be revealed in glory all through eternity.

And the foe is limited, too, as to power. With startling clearness both in the Old Testament and in the New is the magnificent thought of the present suppression and final overthrow of the counter-kingdom set forth. It is a thought unknown to heathen faiths that frail and feeble man, born in sin and corruption, but led by One who unites a sinless human nature to the very nature of God, should be enabled by the power of the Spirit of God within him "to resist" the powers of darkness, to "stand" under their assaults, and to "quench" the fiery darts of the wicked.

But perhaps the most solemn of all Bible passages on this

subject are those directly concerned with the *character* of the great enemy himself. With awful clearness does the *personality* of the Evil One stand out in Holy Writ; the combination of his titles, and of the figures under which he is represented, give a picture of what he is. There is no veiling of his person, no hiding of his power. He goeth about as a roaring lion seeking whom he may devour. As we study, with new and deeper meaning we pray, "Deliver us from the Evil One" (Matt. vi. 13, R.V.). Yet as we realise the personal malignity of Satan, we tremblingly rejoice that the attributes of God are not his. Though mighty, he is not almighty; though wise and subtle, he does not know all things; though possessing powers beyond those of any human frame, he is not, and cannot be, "in every place." Omnipotence, omniscience, omnipresence, are the attributes of God alone.

We dare not point to a Bible study of the kingdom of darkness without urging to a parallel study of the kingdom of light. Take the heads suggested above, if you will, and search out under them passages bearing upon the existence, the characteristics, the manifestation, the limits—or rather the unlimitedness—of the kingdom of our God and His Christ. But most of all, if you are tempted to be faint and discouraged by the greatness of the foe, contrast the person of the leader of the hosts of darkness with the wondrous person of Him whom we love to serve, the Son of God and Son of man, matchless in power and holiness, infinite in love and mercy, Who has conquered death and hell, and bruised the serpent's head, and now goes forth to war at the head of His Militant Church.

We turn now for a moment from the Bible teaching about the kingdom of darkness to the kingdom itself, as manifested in the strongholds of heathenism or false worship to-day.

One often hears a young candidate or an outgoing missionary talk as if heathenism were merely a mass of dead matter heaped up through the ages, which patient plodding pains would avail to clear away. The heathen are believed to be craving for instruction, crying out for light, and it seems—once the partings are over—that it must be the gladdest, easiest thing to meet their deep-felt need. You never hear an old missionary talk like that. He will tell you that in heathen lands you meet something more than ignorance *plus* superstition, *plus* wickedness, *plus* inherited lines of thought. He has measured the foe, and faced the force against him. He will tell you there is an organised kingdom of evil, bearing down with mighty power upon the men and women who dare to invade its domain. He will tell you that heathenism is a *spiritual power*, holding the people in cruel bondage; the idols—"dumb idols"—he will agree with you are "nothing at all," but behind them he has found entrenched the power of the father of lies. In some places, he will admit, the heathen are craving for teaching, but that is the exception, not the rule, and the craving often means that the white man is wanted to bring goods for barter or presents for the chiefs; a real spiritual longing to be led into the way of truth is very, very rare. The strong man armed keeps his palace, and his goods are at peace. As to "crying out for light"—that is gloriously true of individual souls, but speaking of heathendom as a whole, men still "love darkness rather than light because their deeds are evil"; and as to "a deep-felt need," the old missionary will tell you that the god of this world has so blinded the heathen, that a true sense of need and sinfulness is rare enough to make contact with it set his heart singing for joy. He will tell you, too, of the tremendous personal effect of contact with heathenism, how deadening to the soul, how blighting to the spiritual life, and it may be he will solemnly and earnestly warn you to beware lest you grow cold and loveless under such chilling influence, and lose the spring and vigour needed in the battle of the Lord. When a young Christian soldier steps in answer to his Captain's call to the front of the battle, he will find himself before the strongholds of a mighty, living foe; a foe who has reigned, it may be, supreme and unchallenged; a foe who will assault the invader fiercely, and seek to re-capture every deserter from his post; a foe whose fiery darts can pierce all things, *except the armour of God*. It is well to know all this beforehand, lest the soldier be taken by surprise.

If the Christian soldier is to wage war amongst the strongholds of heathenism, he should be somewhat instructed about them, that he may assail them at their weakest points. Perhaps in home preparation for foreign missionary work, sufficient

stress is scarcely laid on the value of an intelligent knowledge of the religions of the heathen and Mohammedan world. The subject is a vast one; a single branch of it would employ a lifetime, but students who cannot go exhaustively into any part of it, can readily gain an intelligent general knowledge of the false systems behind which the power of Satan is entrenched. This will prove of direct and practical value in the Holy War. Read closely any missionary books which give details of conversations with individuals, and you will find how constantly a knowledge of their false faith has helped the missionary in his presentation of the true. Especially is this the case in dealing with intelligent Mohammedans, who are very ready to discuss religious questions, and quite able to appreciate the power of a pointed comparison.

It is not needful to go to the Foreign Field to prove the power of darkness. Wherever men and women are working for God, the same enemy, though in less openly manifested form, arrays himself against them. Not only in crowded centres of population, but in country villages, aye, and in quiet homes, the warfare wages on. Candidates-in-waiting, if their eyes are but opened to the reality of these spiritual powers, will see the spiritual issues which lie behind the petty points of conflict in daily life, and will learn that the most trivial defeat is ignominious, and that behind even one isolated soldier stands the power and the honour of God's Kingdom.

We began this chapter with the Christian's Armour—God's own provision for His soldiers in the fight. We saw that the soldier had to "take" (not to *make*) the armour; it did not come upon him without thought or care of his own. And we further saw that, in addition to the armour without, there was need for the Holy Spirit working within.

This is the thought which we would leave with you ere our pen is laid aside. All else that we have written is well-nigh worthless unless this greatest essential of Christian warfare is understood. Spiritual foes, whether assailing our own souls or enslaving the souls of others, whether encountered at home or abroad, can only be met by the power of the Spirit of God. An old China missionary used to say, "I often longed to stand by the gangway of each steamer from England, and as the young missionaries stepped into a heathen land, to lay my hand on the shoulder of each one and ask, 'What do you know of the power of the Holy Ghost?'" It is a question which each candidate-in-waiting may well ask himself.

We know the Spirit of God as the One who convinced us of sin, and, revealing to us the Saviour, imparted new life to our soul. He is to us the Spirit of Witness, whispering "Abba Father" in our heart. He is Teacher, Comforter, Guide. His sanctifying Grace has worked in us any likeness there is to Jesus Christ. He is no Stranger, but "a Gracious, Willing Guest," who has been with us and in us since first we yielded ourselves to God. But have we even begun to realise the abundance in which He has been shed forth—for us, and for all who will "ask" the Heavenly Father for the fulness of His gracious Gift? The Holy Ghost is infinite; He is God. We are bidden to be filled with Him, so filled that we may not only know Him as a well of water within us, but as rivers of water flowing through us to the thirsty ones beyond. He is offered to work in us a spirit of power and of love and of discipline (2 Tim. i. 7, R.V.). He is to be the inspirer of all true prayer (Eph. vi. 18), the power for witnessing and for warfare. Do we long that our Christian life shall keep bright and glorious in a heathen land? The secret of that lies in "the supply of the Spirit." In the *Pilgrim's Progress* Christian is shown, in Interpreter's house, a furnace burning brightly, though a man pours water on the flame. How does it keep alight? The mystery is explained in a moment when he finds that, screened away from sight, some one is pouring into the furnace a *stream of oil*, which makes the flame leap up and live.

Do we long to defeat the enemy, to bear up under his fiercest assaults? It was the Sword of the Spirit—the Word of God—which our Leader used in His great recorded conflict with the foe. That Sword, still wielded in the Spirit's power, is our one aggressive weapon to-day. The Lord Himself did not face the temptation in the wilderness until He had been baptized with the Holy Ghost, and after the tempter departed from Him for a season, He returned "in the power of the Spirit into Galilee." If He needed the Holy Ghost to sustain Him, how much more do we?

A TEMPLE IN KASHMIR.

BY THE REV. J. HINTON KNOWLES.

THE accompanying illustration represents an old temple that stands on the top of a hill called the Takht-i-Suleiman. All pious Mohammedans believe Solomon to have been carried through the air on a throne supported by Afrites, whom the Almighty had made subservient to his will; and this hill bears the name of Takht-i-Suleiman, or Throne of Solomon, in consequence of a tradition that his throne was set down there for a time.

The Hindu temple upon this hill is called Shankar Accharza. It is a very well-preserved specimen of the ancient architecture of Kashmir. As will be seen, the roof of the building has been damaged, but its general figure is that of a cone with four sides formed by the rectangular adjustment of eight gable-shaped slabs of masonry, the surface of the outer slab being much less than that of the inner one. The cone, which is about twenty-five feet in height, with a proportionate base, rests upon an octagonal raised platform, whose wall is about ten or twelve feet above the rock on which it is built, and whose circumference may be about one hundred feet; a handsome flight of steps leads from the ground to the door of the temple. The interior is circular, fourteen feet in diameter, and its roof is flat and eleven feet high. In the centre of the floor is a quadrangular stone platform, which supports a *lingam* standing in the middle of a *zoni*, the symbol under which Shiva is generally represented.

This ancient building is interesting in many ways, but especially as bearing witness to many changes of religion that Kashmir has undergone. Most archaeologists are agreed that the temple is of Buddhist origin, and that it was erected by Jaloka, the son of Asoka, who reigned about 220 B.C. BUDDHISM flourished in Kashmir in those days. A great convocation of Buddhist priests was held there, and some five hundred Buddhist missionaries were sent forth to convert Thibet and surrounding countries. Afterwards the temple fell into the hands of the Hindus; and on one of the pillars that support the roof is a Persian inscription, which states that the idol inside was made by Raja Hashti, a goldsmith, in the year 54 of the Samat, or Hindu era, i.e., about 1890 years ago. HINDUISM was introduced into Kashmir by Abhimanzu about 73 B.C.; and it flourished for centuries in its highest form. Its schools and professors became very famous, and pupils flocked

to them from all parts. They are often alluded to in the Mahabharata Bhagavata, and other Sanskrit works. We said that the roof had been damaged. Nearly all the ancient buildings in the country have been reduced to obscure and shapeless ruins, and the work of demolition is generally ascribed to a native of the valley, a fanatical convert from Hinduism to Islam, who was born about the middle of the fourth century, when MOHAMMEDANISM was brought to Kashmir. This man's zeal and perseverance are recorded by the huge blocks of marble which in many places attest the size and massive style of the edifices that he destroyed. His memory is famous among Mohammedans under the name of Sikandar Butshikan, or Alexander the Iconoclast. Then after the lapse of nearly five centuries Kashmir came under the sway of a SIKH sovereign, by whose order this temple was wrested from the Mohammedans and its interior plastered over and white-washed. The plaster remains to this day. The present sovereign of Kashmir is Maharajah Pratap Singh,—a Dogra, which is a sect of the Hindus. He is a great encourager of all religious works, and amongst other things has had this temple restored and maintains a priest who climbs the Takht every day with an offering of milk and rice and flowers for the idol therein. We were speaking with this priest the other day outside the temple, and in course of conversation referred to the different changes that the building had experienced at the hands of various rulers in the valley.

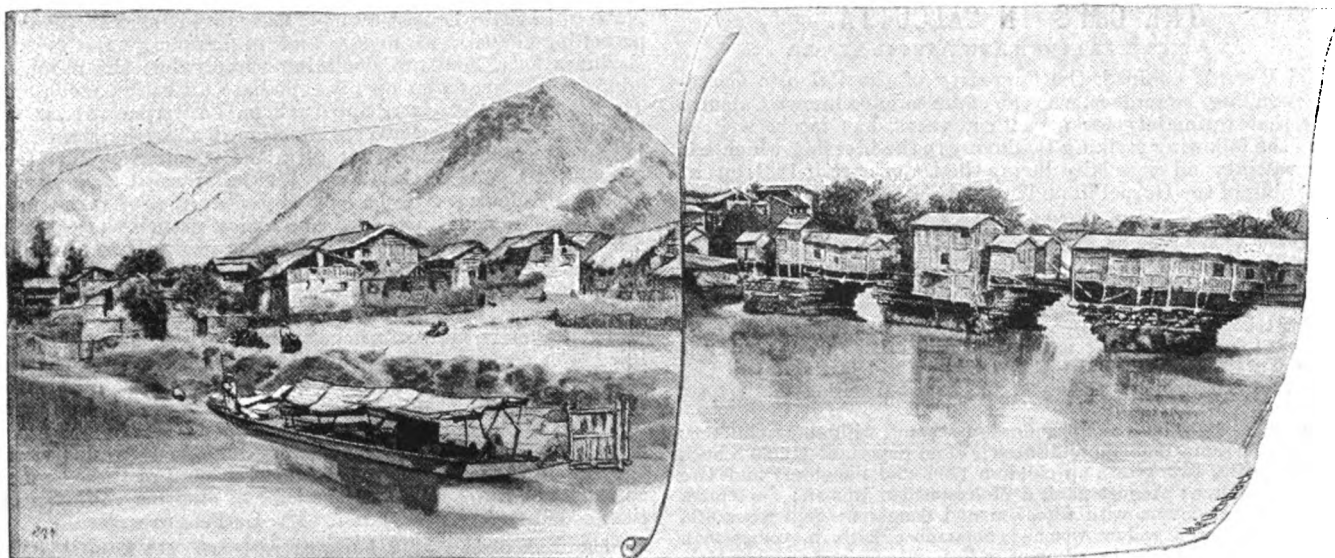
"Well, Sahib, and what will you do with the place, when it falls into your hands?" asked the priest.

"Oh," we replied, "we shall do away with the idol, of course. We shall probably send it to the head-quarters of our Society in London, and the people at home will stare at it, as we do, and wonder how you clever, intelligent folk out here can fall down in worship before it."

"Yes, yes, Sahib," said the man, "it is quite true. The time will come—very shortly, perhaps, when the true 'Incarnation' will be revealed unto all men, and they will become Christians. Many of us believe this; but till then what can we do?"



THE TAKHT-I-SULEIMAN, KASHMIR.



VIEWS IN SRINAGAR, KASHMIR.

AMONGST CHOLERA PATIENTS IN KASHMIR.

A LETTER FROM DR. ARTHUR NEVE.

[The following extract from a private journal sent home by Dr. A. Neve will be of special interest to our readers. As will be gathered from it, Dr. Ernest Neve, who was very heavily worked in Kashmir while his brother was on furlough in England, had gone to Ladak for a much-needed holiday with two of the Moravian missionaries (of whom we wrote in the April GLEANER). The Rev. H. E. Perkins, of Bahawal (see letter from him on page 139), had also gone for rest and change to Kashmir. Dr. A. Neve's articles on Medical Missions, published in the GLEANER for September, 1891, will be remembered by our readers. — Ed.]

KASHMIR, June 4th, 1892.

I EXPECT you have seen the notice in the papers about cholera, and will be looking forward to hearing from me about it. Before Ernest left to go to Ladak with Mr. Shawe and Dr. Jones, Moravian missionaries, only a few cases had occurred. But during the following week the increase was very great, and there was rather a panic. The Resident went off to Gulmarg, and everybody followed as fast as coolies and ponies could be obtained. Here we quietly settled down to fight the epidemic with the means available. As far as the European quarters were concerned this was comparatively easy; but the city embedded in the filth of ages, and with the habits and prejudices of the people fostering the spread, has suffered frightfully. The deaths rapidly increased from five or ten a day to 100, then to 200, then to 300 a day. A large proportion of those attacked were buried the same day.

Dr. Thomas (Native) began visiting in the eastern side of the city, while I took charge of the right bank of the river down to the second bridge, a district of about 10,000 people. But this soon proved too extensive for any thorough house-to-house work, so I gave up a portion of it. There nothing could be done in the way of sanitation, and but little in the way of drugs, for the cases were very rarely seen during the first two or three hours, when treatment is so valuable.

In European quarters, as people thinned out going to Gulmarg and elsewhere, my anxieties became less. I tried to get rid of all the in-patients, as their weakness predisposes them to cholera, and most of them went home, taking splints, &c., with them. At Mr. Perkins' suggestion I telegraphed for Ernest; but that was a fortnight ago, and as yet no answer has come, so the message may have missed him. I should be rather glad if it were so, as it would spoil his holiday, and the work now is pretty much under control. In my district at one time about forty a day died and now only about twenty.

I get up very early so as to avoid the heat, and ride down to the bazaar. The head man of each district then comes and escorts me to the new patients in the neighbourhood. Many of the houses are two and three-storeyed, and one has to climb up and down the most tortuous stairs, usually very steep and the ceilings very low, so that my thick *solar topi* has been almost smashed to pieces. The people all crowd round the unfortunate patients. A well-known man will have twenty or thirty neigh-

bours sitting round him, and the women do not reserve their wails for the dead, but beat their breasts and tear their hair, and scream, "Hai, hai, wai, wai," if any one is badly attacked.

There is much scepticism about drugs, which a woman pithily expressed yesterday when asked if she wanted any medicine for her husband. She said, "There is no medicine for the disease; the only medicine is '*tumba tagsir*' (confession and repentance)." I only wish they would give these two a good trial, but at present it is sheer superstition. For example, I saw a man holding a flag in his hand surrounded by a group of noisy, laughing urchins. He shouted the name of some saint or another—"Nur-udin" they chorused, "*Tumba tagsir*." Then he cried, "Shukr-udin"; they responded, "*Tumba tagsir*," and so on, invoking the whole catalogue.

At first the common people were rather doubtful what this house-to-house visitation was for. There has been so much tyranny in Kashmir that they may well be suspicious of official visits and note-taking, and when it was found to be simply for the purpose of treatment, the ignorant Native herbalists did their utmost to discredit our work. But although numbers preferred their own methods, yet a good many were anxious to have help. For a time there seems to be no "*purdah*," and no class is specially inaccessible. In fact the well-to-do Hindus seem quite as willing to receive me as any others. In many cases one can do little; in others one can turn the scale. But although a few lives here and there have been saved, I think the moral effect of our work is more important. The people well know the apathetic selfishness of their co-religionists, and they see the missionaries, ladies as well as others, going about trying to relieve suffering.

June 8th.—We are rather anxious about Dr. Thomas. He has been overworking, and was attacked two days ago in an insidious way, so that I was not told till yesterday morning. He got very bad, and seemed dying. It threw a gloom over the hospital. We had a little prayer-meeting at his house. He seemed very quiet and resigned, and joined in the prayers. He then became practically insensible for many hours. At night, by lamp-light, I performed a needful operation. Biscoe helped, and we both spent the night at the hospital. Towards morning the reports improved. He is not yet out of danger. His death would be a great blow to us.

June 11th.—Ernest has returned. Dr. Thomas died last night, and was buried this morning. I am going out in the district on Monday. Some of the villages are full of cholera, and perhaps something may be done here and there to prevent it spreading.

Surg.-Col. Harvey, who has been specially sent up to inquire into this epidemic, will move into our house this afternoon, and stay there. The hospital is almost empty still, and will be so for another month.

The *Takht-i-Suleiman* is built on the nearest hill shown in the left-hand picture. So is the Mission Hospital.

THE C.M.S. IN CALCUTTA.

AN EXTRACT FROM THE NEW ANNUAL REPORT.

THE Rev. A. Clifford, the Secretary of the Calcutta Corresponding Committee, who can claim to have known Calcutta somewhat intimately for seventeen years, has lately written home the following striking testimony to the blessing which has been resting, and especially during the latter part of 1891, on the preaching of the Gospel in and around Calcutta. He wrote:—

"I am able to say with confidence that during those years there has never been such a time as the present for men and women coming to the missionaries of the C.M.S. and the C.E.Z.M.S. with earnest inquiry about the Christian religion. More than this, there has never been a time, in my experience, in which more men and women are actually offering themselves for baptism. And this does not apply to one class only, but to all classes. Let me in illustration of this give a list of the baptisms we (*i.e.* C.M.S. and C.E.Z.M.S.) have had in the city of Calcutta (*not* counting out-villages in the suburbs) during the last six months:—

"On June 28th, 1891, a Mohammedan servant, with three children; July 28th, a Kulin Brahmin head-master of an important Hindu school, with his wife, two grown-up children (son and daughter) and two younger children; August 23rd, a Mohammedan woman; September 3rd, a Bengali doctor, with wife, son and daughter; September 6th, a gardener and a widow woman; September 29th, a young man (student), son of the civil surgeon of a Mofussil station; October 11th, a young man (Hindu); October 12th, a wealthy Hindu gentleman of position and culture and an honorary magistrate, with his wife; October 25th, a Hindu fakir; November 15th, a domestic servant, and the two young daughters of the gentleman baptized on October 12th; December 6th, a respectable young Mohammedan; January 1st, 1892, a leper man and leper woman; January 10th, a Hindu woman and a young man (Brahmin and educated); January 19th, a young (educated) Brahmin lady of wealthy family.

"I think you will find this numbers thirty-one persons received in the course of thirty weeks.

"Now while this is nothing to boast of, it is certainly something to praise God for when we compare it with the result of our work in Calcutta in past times, and with the work of our Society in other cities of North India. It indicates that the long sowing of the seed has not been without result, and that the time of up-springing is approaching."

The Rev. R. K. Bose, who has been appointed a member of the Missionary Conference at the request of that body, had the privilege of leading to Christ the Hindu gentleman mentioned in the above quotation as baptized on October 12th. He thus narrates the circumstances:—

"He is a son of a late judge of the Calcutta Small Cause Court, who is well known in Calcutta. His name is Babu Gyanandra Chundra Ghosh, who is an honorary presiding magistrate of this city, and is an accomplished and well-educated gentleman. His father, who is now dead, had held several distinguished appointments under Government, and was universally respected. The new convert has many well-to-do and highly respectable relations, who are also accessible to me, and I trust this circumstance will enable me to come more intimately into contact with them also. Babu Gyanandra Chundra Ghosh, and Mrs. Ghosh have both of them renounced Hinduism and embraced Christ publicly. This has subjected them to considerable hostility, and social and family difficulties, but, by the grace of God, they are firm and steadfast, and rejoice at suffering for the name of Christ. Mr. Ghosh is about thirty-six years old, and his wife twenty-five; both of them had been for years believers in the Lord, but it was not till lately that they have had the grace to receive Christ publicly by baptism. He was for a long time confirmed in the belief that outward baptism was not necessary, but on my showing to him the Scriptural grounds for it, he said at last: 'If it be God's will that I be baptized, then I can have no objection. He is my Leader; I can never forsake His leading.' I said: 'God will supply you all your needs. He will provide. His promise is sure. He says, "Open thy mouth wide and I will fill it."' To which he responded: 'He will do what is necessary for me. He, even He, will have my mouth opened.'

"God has marvellously heard our prayers. It is a marvel how He has led our brother to take the final step. God's hand was upon them. One day both of them, husband and wife, fell seriously ill and apprehended that their hour of departure from this world was at hand. Both became restless, and sent for me. In their restlessness and anxiety they besought me to baptize them instantly, without any delay. I felt that the moment had arrived when it was not possible to withhold baptism from them. I prayed the Lord to bless them abundantly, and then and there baptized them in the name of the Holy Trinity in their own house. Now they have quite recovered and are devout disciples of the Lord Jesus Christ. Their two daughters have been baptized since."

Mr. Bose is an evangelistic missionary; he visits the educated

Natives in their houses, and preaches in the streets, tramcars, preaching-chapels, at melas, and in bazaars. He says the Brahmos as a body are declining rapidly, but the number of educated Natives who openly repudiate all religion, or profess Theosophy, Agnosticism, Spiritualism, Positivism, &c., is very large. Some of the converts mentioned above by Mr. Clifford joined a Voluntary Workers' Union, which the Rev. I. W. Charlton, assisted by the Rev. J. W. Hall, formed soon after his arrival in Calcutta. This Union had some thirty Bengali members and ten Eurasians in October, and they preach the Gospel in Mission-rooms in the worst and most crowded part of the city every evening of the week in Bengali, Hindustani, and Hindi. Mr. Charlton has vigorously worked the North India branch of the Gleaners' Union, of which he is Central Secretary, and under his active and sympathetic inspiration several branches have been formed. Owing doubtless to the Rev. J. W. Hall's coming home on furlough, no report of the Calcutta Church Missionary Association has been received.* Mr. A. Le Feuvre, however, who acted as Superintendent of the manifold agencies of the Association for several weeks during Mr. Hall's visit to the hills in the summer, sent home an account of these agencies to the *C.M. Intelligencer*, in the hope of eliciting volunteers for the needed Evangelists' Band. Mr. Le Feuvre wrote:—

"The work divides itself into four parts, viz., (1) Evangelistic, (2) Schools, (3) Pastoral, (4) Office.

"(1) *Evangelistic*.—Mr. Hall has under his care twenty-seven spiritual agents, about half of whom are evangelistic preachers, who again can be divided into two classes, Bengali and Hindi preachers. Every afternoon these men sally forth in bands and preach regularly in eight different preaching-stations, at the rate of one per diem. Every Wednesday in the month these preachers visit an out-station, of which there are nine, where they join the resident catechist and teachers in a good day's preaching to the heathen. One of them has charge of the Leper Asylum, where daily service followed by preaching in the wards is carried on. Several preachers are set apart to conduct prayers or to preach in about forty-five houses for the benefit of non-Christian servants. Every morning the first-mentioned preachers visit non-Christian gentlemen in their homes, and in the afternoon before going out preaching visit the hospitals, where they receive a hearty welcome. Then there are the itinerating tours, the work among the Kols, and the work in the large jute-mills along the banks of the Hooghly. This is a brief list of the work undertaken by our small band of Native preachers, and it is work which alone would find ample scope for a band of four associated evangelists.

"(2) *Schools*.—Mr. Hall, in the Calcutta C.M. Association Report, [viz., that for 1890], says 'There are forty-one schools carried on by thirty-seven teachers, and about 2,200 children are under instruction.' What does this mean? Once realise the class of children taught in the majority of these schools, and you will have some idea of the need of personal supervision by a European missionary, who by prayerful, loving sympathy with the teacher, and by a personal knowledge of the pupils, and, where possible, their parents, may be able to keep before the former the truly missionary, because truly spiritual, character of their work, and may be able to keep in touch with any of the latter (pupils or parents) who seem touched by the Spirit's teaching. I could have been busy nearly all day long for the two months I was in Calcutta with the work which could be, and ought to be, taken up in connection with these schools. Many of these schools are carried on by Hindi-speaking masters, as the boys are Hindustani lads, and for this reason the missionary in charge, in order to get to the hearts of the boys, should know Hindi. I learnt soon enough that Mr. Hall's visits, few and far between though they have perforce to be, were deeply appreciated by masters and boys, and it was a real pleasure to take Mr. S. Jacob round to see these poor little Calcutta 'Arabs' hard at work, and to hear them tell us of Isā Masih, and sing hymns of praise to Him for His wondrous love.

"(3) *Pastoral Work*.—I hurry on for fear of wearying you, but my shame increases, for I feel as if I was writing an account of the work of as many missionaries as we have on our Conference. Mr. Hall writes, 'Not until converts have been gathered in and a church formed does the missionary know what a care the care of churches is.' In Calcutta there are services to be held and communion to be administered in the Almshouse, Leper Asylum, Christ Church, Hindi Church, Trinity Church. The same for the following out-stations: Agartara, Akra, Andul, Barrackpore, Bonhugli, Burdwan, Asansole, Diamond Harbour, Kristapore, Thakurpukur. For this Mr. Hall has one ordained man in priest's orders and one in deacon's orders, and the rest are all catechists or readers. He visits these out-stations regularly, gets in touch with the Native Christians, sees inquirers, gives the Lord's Supper, heals divisions, watches and endeavours to correct errors, and to strengthen the faith of agents and leading Christians. In connection with most of these out-stations there are schools.

* This has since been received.—Ed.

"(4) *Office Work*.—With such work as above, that one of our few and valuable missionaries should be crushed by office work is surely wrong, yet it is so. And if you ask why? simply because there's no one else to do it. Mr. Hall writes, 'As Secretary of the C.M.S. Conference, Secretary of the Calcutta C.M.A., Chairman of the District Church Council, Vice-Chairman of the Central Council, Treasurer of the Trinity Church Endowment Fund, and Chairman of the Committee, and Paymaster of almost all the C.M.S. Bengali and Hindi agents in and around Calcutta,' &c., &c. The above speaks for itself. Add to this the editing of the Bengali Scripture Union monthly magazine, *Amador Patrika*, and the Y.W.C.A. cover to the same; and taking part in examination of missionaries, C.M.S., C.E.Z.M.S., L.M.S., Ch. of S., and the examining of catechists, teachers, and readers, and you have some idea of the size of the *last straw*."

Mr. Hall baptized the Kulin Brahmin mentioned by Mr. Clifford above, on July 28th, 1891. He wrote of him shortly before his baptism:—

"K. D. B. is a Brahmin of considerable influence residing at Andul. Being the head-master of the Ranees' Entrance School for Boys, he is in touch with a large number of the upper and middle classes residing in and around Andul. For many months he has been a secret inquirer, and now he and his family are about to be baptized. Years ago he was deeply impressed through studying the Word of God, and had then almost made up his mind to become a Christian. But the impressions wore off; he even learned to hate the Book, and sought for arguments against it in the Anti-Christian literature of the day. He married his daughter to a Hindu, and taught his eldest son to hate Christianity. For several months he passed through keen mental suffering, and when striving to win his son for Christ he was met by the very arguments which he himself had instilled into the young man's mind. In writing to me after an interview a few months ago he said:—

"I am happy to let you know that spiritually I am what I was when I saw you; but a circumstance has turned up which troubles my mind a great deal. You know I have a grown-up son, and his conduct has, since my interview with you, caused me no little uneasiness. As soon as, on my return from you, I gave out to him and to the other members of the family that I was soon to make an open avowal of my faith in Christ, he started objections, referring particularly to the painful separation that must take place between us and my brothers. The apostates (I am sorry I cannot use a softer term) Colonel Olcott and Madame Blavatsky are now his idols. Last night he was unreasonable and hard-hearted, and I had to pass the whole night disconsolate. He is not in a better vein to-day, and I am afraid, if I take up the cross, I shall have to leave my first-born child behind in this world of corruption. But God's will be done, however it may cross our own. There is another thing that troubles me: I am rather lukewarm in my faith. I pay intellectual homage to Christ. I feel I should give myself up to His service, but I lack that zeal, that impatience to acknowledge Him as my Saviour which I desire to have. Please pray incessantly for us, especially for my elder son."

"Since writing this letter God has mercifully led the son he alludes to out of darkness into His marvellous light, and that son is impatient to enrol himself under the banner of Christ. The father's faith and love have grown, and within a few days I trust that the whole family of six will have been admitted into the Church of Christ. He has already begun to try and influence some of the 250 boys committed to his care, and consequently suspicion is aroused and persecution has commenced. One of his pupils, S., a young Brahmin, has requested me to baptize him, and has openly avowed himself a Christian in the Andul Bazaar. At first his friends and parents put abroad the story that he was mad, and sought to confine him. Then they beat him severely, and lastly brought against him the false charge of attempting to set fire to his parent's house. The Christian magistrate before whom the youth was brought saw through the wicked plot and dismissed the case, but not until he had elicited a statement from the young man which changed the attitude of the Andul residents who were present to watch the case. In answer to the magistrate's inquiries, the young man told the history of his conversion to Christ, and spoke of our refusal to baptize him until we had some proof of his sincerity. Not a few had imbibed the notion that we won our converts by bribes."

A band of Eurasian Voluntary Evangelists connected with the congregation which worships in the Old Church is referred to by the Rev. H. Gouldsmith, the earnest leader and secretary of which, Mr. Kalbraer, was brought to a saving knowledge of Christ during the winter mission of 1887, under the preaching of the Rev. Filmer Sullivan. Some of this congregation also are active in seeking to bring the Jews of Calcutta into the fold of Christ, and have had a very encouraging reception from them. Mr. Gouldsmith calculates that this congregation—by no means a wealthy one—contributed during the year as much as Rs. 2,420 to Christian work. The Old Church has a right to its name, as it is the oldest building belonging to the Church of

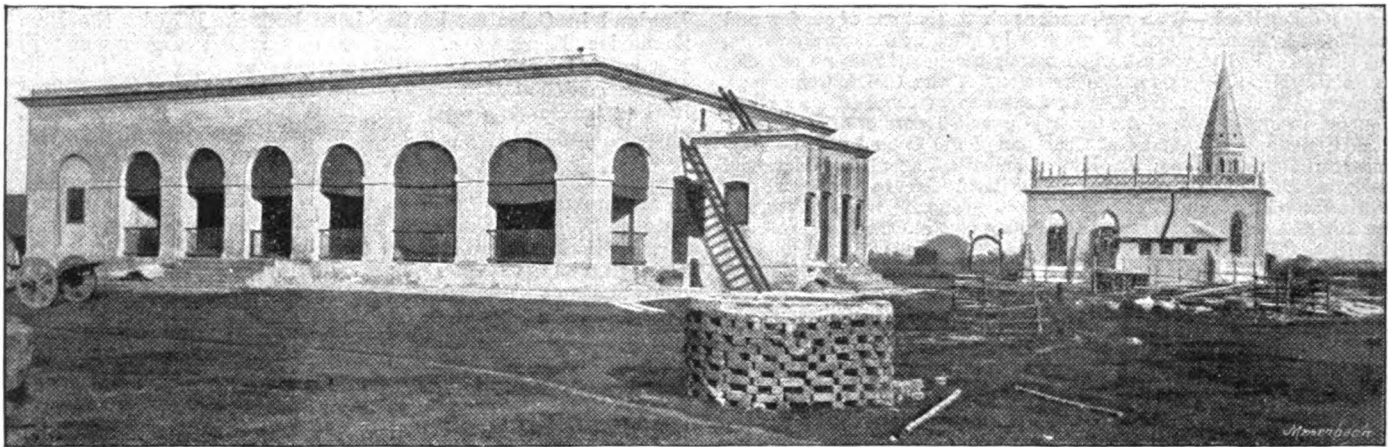
England in Calcutta, having been built in 1770 by the Rev. Zacharias Kiernander. A free day school was opened in November in connection with this church. The Rev. Jani Alli commenced the Calcutta Mohammedan Mission in March, 1884; he had therefore almost completed his eighth year when he came to England in the hope of persuading a graduate of Cambridge—his own *alma mater*—to return with him and strengthen his hands in the Lord. Twice a week the Gospel was preached to Mohammedan merchants, Arabs, and Persians who congregated at Chitpore Road, and melas near the city were visited. Mr. Masih Manzer, a convert from Mohammedanism, as is also Mr. Alli, visits the people at Matiaburj for friendly religious conversations. Five adult baptisms are reported by Mr. Alli. The Garden Reach School, in the western suburbs of Calcutta, which lost forty of its pupils in its removal at the beginning of 1891 to the new building, soon recovered its numbers. The average on the rolls was 276, the attendance 206. Fourteen were sent up to the entrance examination—more than ever before. Matiaburj School has 140 on the roll. For the third time it has been found necessary to move into a more commodious house. The school is under the management of Mr. Manzer, and many of the boys manifested their affection for him by frequently walking into Calcutta, a distance of six miles, to visit him while he was in the hospital for a surgical operation. Prince Muqim, a grandson of the late King of Oudh, gave two prizes at the annual prize distribution, and his father-in-law, Prince Jahan Khadar, allowed the use of his hall for the occasion. The fees received from the boys at the two schools amounted to Rs. 3,550. On the effects of education without religion Mr. Alli says:—

"Sir C. A. Elliot had recently to remark: 'The Lieutenant-Governor has heard bad accounts of the state of discipline among the pupils in some Government schools; of the want of respect of the boys for their teachers, of their rudeness to gentlemen, and especially to ladies, out of doors, and he is quite prepared, if a bad case of this kind is proved and warnings are neglected, to close any school or college where such punishment is required. It is to be hoped that the labours of the Central Text-Book Committee, who selected a number of text-books from the authorised list as having a definite moral tendency, will conduce to the desired results.' To remedy this lamentable state a society has been formed in Calcutta called 'The Society for Higher Training,' consisting of several branches; one section is 'for the moral improvement of young men,' another is a 'purity section.' The Society holds meetings and delivers lectures. On these a Bengali paper, the *Indian Nation*, observes:—'We have never been able to understand who gets up these occasional meetings in the Town Hall for the propagation of morality under official auspices. Some few months ago two or three lectures were delivered; officials were invariably chairmen. The movement seems to have been revived. We are perfectly sure it will not do the slightest good. Morality is never sensibly affected by lectures, especially when they are delivered amid such associations.' These extracts show how secular education has degraded the young, and how the attempts that are being made are regarded."

The Calcutta Boys' Boarding School is under the Rev. F. B. Gwinn. No report has been received. The Girls' Boarding School has eighty-nine names on its roll, of whom forty-nine are boarders. Miss Alice M. Sampson is the acting Lady Principal during Miss H. J. Neele's furlough. She is assisted by Miss M. Hall. All the Bengali teachers in the school are old pupils. Two girls passed the Calcutta University Entrance Examination out of three sent in, the third failing only in mathematics; while all the girls presented for the lower primary examination were successful, two obtaining scholarships. The latter examination is in the vernacular, with English as an extra subject, but the entrance examination is in English, with an Indian vernacular as second language. Miss Sampson writes:—

"The conduct of the girls has been, on the whole, satisfactory. We are very happy in having some elder girls, who, of their own free will, take trouble to try and do good to the younger ones, talking to them alone, and telling them kindly of their faults. One of them, K., gathers together the younger members of the Scripture Union on Sunday evenings, to have a little talk over the daily chapters and explain them. They also have a prayer-meeting of their own every Friday night, when one after another prays aloud, and they often pray for Miss Neele, that God will give her success in the special work she is doing in England."

The work of Miss Neele in England, which so much interests the girls, is that of collecting the amount required to provide a much-needed increased accommodation. Just before she left



CHURCH AND HOUSE AT SHIKARPUR. (Built for the Associated Evangelists.)

Calcutta Miss Neele was present at a farewell feast given by the boarders. She says:—

"We were feasted right royally, principally with dishes prepared by the girls themselves. We were laden with sweet-smelling garlands, original pieces were sung and recited, and some beautiful photograph groups of the girls were presented as a parting gift to myself; and then sad farewells were taken by the day-scholars, most of whom went home in our school omnibuses."

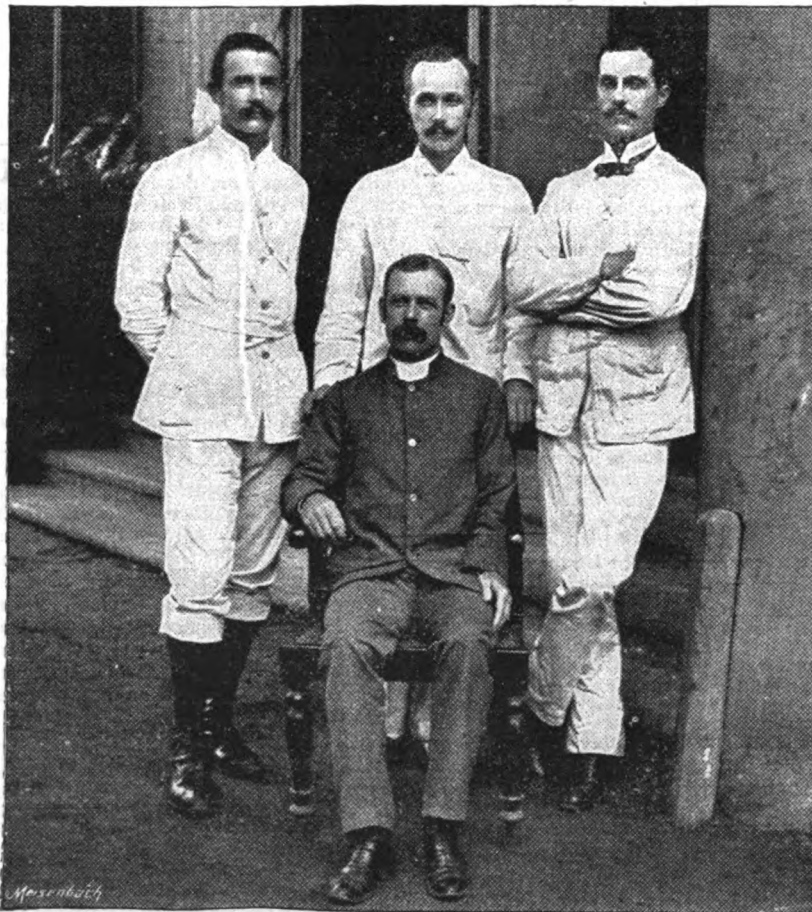
The Band of Associated Evangelists who labour in the north of the Nuddea district consists of the Rev. A. G. Lockett, the leader of the Band; the Rev. R. B. Marriott, who joined in November; and Messrs. S. W. Donne, A. Le Feuvre, and P. H. Shaul. The head-quarters is now called by the missionaries Santirajpur (not Shikarpur), and there a resident Native Christian doctor has much promoted the evangelistic work. Over 13,800 people attended for medicine during eleven months; the patients included a large number suffering from cholera. A Mohammedan Moulvie became an inquirer through the preaching at the dispensary. The chief feature of the year's progress was the establishment of two out-stations, about fourteen miles east and nine miles south-west of Santirajpur respectively. Small native houses were rented, which are habitable during the hot weather when teaching is no longer possible, so that the work suffers the less interruption.

Mr. Le Feuvre says that the Hindus, while clinging to their idolatry, are fast learning to despise it. Mr. Shaul occupied the second out-station at Marootiah in July.

THE ASSOCIATED EVANGELISTS SCHEME.

WE cannot help hoping that our pictures on this page will have a voice for many young men this month. The Associated Evangelists Scheme has now been some four years at work, and that it has not been largely extended in its operations is not the fault of the Committee. Besides the one at Santirajpur, bands have already been formed at Marpha (Gond Mission) and at Lucknow. Six others have been authorised for India alone as soon as men can be found, one for Santalia, one for Pind Dadan Khan in the Punjab, one for work amongst the Bheels,

one of specially qualified men to work in Calcutta, and two Bands for Siindh. Besides this, it is most desirable that the scheme should be extended beyond India, to China and elsewhere. But when our Autumn Dismissal comes next month, we much fear that our list of "Bands wanted" will not be materially decreased. The scheme is one that ought to appeal to young men; the simple life, the happy fellowship, the deep interest of the radiation of the work from a centre, the stupendous need—surely here is a call. The men who offer need not—in most cases—possess University qualifications, there is scope here for those of more limited education and different habits of life, but each recruit must be sound in heart, and head, and limb; a healthy mind in a healthy body is essential; and also a true hold on spiritual truth, together with intelligent knowledge of the Word of God, and genuine Evangelical Churchmanship. There are men enough who are fit to go; the question is—are they willing?



ASSOCIATED EVANGELISTS WORKING IN THE NUDDEA DISTRICT.

The Clergyman is the Rev. A. G. Lockett, leader of the Band. To his right (our left) is Mr. A. Le Feuvre; next to him is Mr. S. W. Donne; and beyond Mr. Donne is Mr. H. P. Shaul. The Rev. R. B. Marriott, also a member of the Band, does not appear in the picture.

NOTES ON OUR CALCUTTA PICTURES.

BY THE REV. JANI ALLI, M.A.

THE photograph of the group below was taken when the missionaries had met at Calcutta for one of the half-yearly Conferences.

Taking the top row first, the lady standing second from the right (our left) is Mrs. Clifford, wife of the Rev. A. Clifford; next to her is her husband, the Secretary of the Society for Bengal and Santhalia, and till recently Secretary also for the North-West Provinces, Central Provinces, and Rajpootana. On his left is Mrs. Bowman; next to her is her husband, the Rev. A. H. Bowman, who was at that time Incumbent of the large and important Old (or Mission) Church at Calcutta. This is the oldest church in North India. Mr. Bowman is now Association Secretary in Yorkshire.

To Mr. Bowman's left is the Rev. F. T. Cole, Chairman of the Native Church Council, Santhalia; next to him is Mr. Le Feuvre, one of the Associated Evangelists working in the north of the Nuddea Zillah. The last is the Rev. W. H. Ball, Vice-Principal of the Calcutta Divinity School. Sitting below Mr. Ball is the Rev. W. Wallace, itinerating missionary at Krishnagar; on his right is the Rev. F. B. Gwinn, Principal of the Boarding School for Christian Boys at Calcutta; next to him is the Rev. E. T. Butler, Principal of the Boys' Normal School at Krishnagar. The lady with the baby is Mrs. Butler's wife. On Mrs. Butler's right is the Rev. Jani Alli, superintendent of the work amongst the Mohammedans in Calcutta. Next to him is Mr. Donne, another of the Associated Band of Evangelists. The lady and gentleman



NATIVE CHRISTIAN BOYS IN C.M.S. BOARDING SCHOOL, CALCUTTA.

are Mrs. Jones and her husband, the Rev. P. Ireland Jones, Principal of the Calcutta Divinity School, but at present Superintending Missionary of the work in the Nuddea District. The gentleman sitting below Mr. Jones is the Rev. C. H. Bradburn, formerly Principal of the Boarding School for Christian Boys at Calcutta, and now in a similar capacity at Taljhari, Santalia; to his left is the Rev. H. Brown, at that time in charge of the Burdwan District; the next is Mr. Shaul, another of the Associated Band. The man with a white turban standing to Mr. Clifford's right was the head servant (Khansama) of the Rev. A. Clifford. He was a Christian from the Nuddea District, and was for a number of years in Mr. Clifford's service, first in the district when Mr. Clifford was the superintending missionary, and afterwards at Calcutta. After serving faithfully both his heavenly and earthly masters, Ghulami died in March last, to the great grief of Mr. and Mrs. Clifford.

The two boys in the smaller picture are sons of Native Christians, studying in the Boarding School, in Mr. Gwinn's charge.

Though several of these missionaries are located in Calcutta, yet they are too few, not only for the large population of Calcutta (about 800,000) but also for the different kinds of work which it is absolutely necessary to carry on, when these 800,000 are composed of Hindus (many of whom are highly educated); Mohammedans, speaking different languages; some of the aboriginal tribes who come to Calcutta for work; and last, but not least, Christians—Europeans, Eurasians, Natives and descendants of Portuguese slaves. The latter are only nominal Christians with European names.



PHOTOGRAPH OF A GROUP AT ONE OF THE CALCUTTA HALF-YEARLY CONFERENCES.

THE RIOTS NEAR KIEN-NING.

[The two following letters were written to Archdeacon Wolfe, of Foo-Chow, by Dr. Rigg, and were forwarded by him to us. They give a thrilling account—some details of which we have had to omit—of the insults to which our dear brother was exposed. It is a clear call to us to pray for those who have so persecuted him.—Ed.]

LETTERS FROM DR. J. RIGG, *Medical Missionary*.

NANG WA, *Wednesday, May 11th, 1892, 7 P.M.*

TO-DAY we have had a severe defeat and experiences which I hope will never be repeated. I went up to Tai Chin yesterday morning on account of hearing that Ch'ai who had sold us the land, and who was in prison, had been severely beaten. On sending men to inquire from Ch'ai himself, I found that he had not been beaten at all, and that the mandarin had kept his promise to me not to beat the man any more. But that is comparatively a small matter. The streets, I was told, were full of placards calling on the people to pull down the house of Si—Si and Ch'ai were the two men concerned in selling us the land. The time fixed was early this morning. Yesterday there was a great assembly of the *lieng kak* and mandarins; what the meeting was about none of us know, except of course that it was all about our affairs. It was apparent from what resulted that the *lieng kak* were stronger than the mandarins, or else the mandarins were in league with them. Ch'ai the Christian (be careful to distinguish between Ch'ai the Christian and Ch'ai who sold us the land) yesterday left for Nang Wa, as there were threats and also placards in the street calling on the people to destroy his elder brother's house. I took the precaution to send the mandarin word that I was at Tai Chin, and that I demanded protection for ourselves and Si and Ch'ai. A messenger came over to the hospital after dusk and said that the *lieng kak* were determined to pull down our hospital, and had also threatened to pull down the Yamen if the mandarin helped us to build the hospital. He urged me to leave for Nang Wa early next morning, or I should be in danger. Of course I refused, seeing the danger would fall entirely on the Native workers if I were not there. He again came over later on to beg me to leave early in the morning. I again refused, and asked to see the mandarin himself. Four soldiers (without any weapons at all) came over, along with four runners; these stayed all night, and all the time until we were driven out. We waited up until twelve o'clock, expecting the mandarin, as he sent word by the soldiers he was coming, but he did not come, and we went to bed. About two A.M. I was awakened by a dreadful smell, and certain sounds made me guess what was the cause. I cautiously opened the door and found the door smudged with filth, and quite a load of the same stuff on the doorstep and all about. The perpetrator had gone off.

I moved my bed into the hospital at the back, and about six o'clock was called up to see the mandarin. He had to walk by a plank over the filth and endure a horrid odour while he was in the room. He urged me to leave at once, as he said that Chio Chic Pwoi had "several tens" of men hired at 200 cash a day to pull down our hospital and other buildings. He said he had had a row with Chio the previous day, and intended to accuse him to the Viceroy.

I asked him why he wished me to leave, and he said it would then be easier for him to protect the hospital. I doubted this, and rather thought that if I went he would not protect it at all. However, I promised to go as soon as he sent twenty soldiers armed with swords to keep watch during the day, and eight to watch at night. This he promised to do, and I promised to leave as soon as they arrived. The soldiers were to keep watch for eight days and nights. He then left.

I took a little breakfast—tea and bread—but none of the others had anything. There were then in the hospital, Ting Sui King, the medical catechist; Ting Hiong Sieng, my student; the hospital cook; two colporteurs; the leper catechist; one of the carpenters; and a mason and myself. After the mandarin left, more and more people gathered together, and shortly there was a shout, and the people began to shower stones on the hospital, and to pull down the window bars. No soldiers had come, and those on the premises were practically of no use. All the Natives with me went off by the back door, but not before they had pressed me to do the same. I slowly followed, and was pushed and struck by a number of people who pressed on me; they threw brickbats and lumps of wood, but, so far as I know, I was not struck. I climbed a bamboo fence and got into an adjacent garden, but there I was a mark for stones, &c. I climbed

another fence and made my way into the chief street of Tai Chin and went on the way to Kien-Yang. I was closely followed and pressed upon, struck, and my clothes torn off me, my watch and chain were torn away, my hat went, and everything in my pockets taken, and I was thrown on the ground. When I was thrown down a second and a third time I was dragged to a large filthy pit (*pong k'ang*), and they tried to pitch me in. I dreaded this extremely, and prayed in my soul to be kept from such a horrible death. I did not doubt it would mean death, as the pit was deep. I held on to a man's wrist till I could no longer resist them twisting and bending my fingers, and then held on to a man's clothes. I made a violent effort and got on my feet, and, thrusting all I could aside, made off, but not so quickly as I should have liked. After being thrown down once or twice more I got free, and ran along the road away from those horrible pits. Until then the colporteur had bravely kept by me, but then I lost him. A Foo-Chow man followed me and helped me. I was hatless, in a hot sun, and my clothes were ragged and torn. My spectacles had been snatched off, and I could not see far. My Foo-Chow friend, whom I did not know, led me about three English miles on to a ferry, and left a man with me to lead me to Nang Wa. On the ferry-boat I was recognised by a former hospital patient, who lent me his umbrella and voluntarily gave me fifty cash. So I went on, and partly by walking, partly by boat, got back to Nang Wa about 12.30 or 1 o'clock.

Later on Sui King's wife came and reported that her husband was all safe in a house, and had got off with no more than a wetting in the river. Seng Ki also arrived, in bad plight. He had been thrown into a *pong k'ang*, and had scrambled out by the aid of a plank. After being beaten, but not badly, he escaped by the same way I did. Taik Kwong also escaped. There are still Hiong Sieng, Sik Taik, and the hospital cook to arrive; where they are none of us know.

The hospital was injured outside, and inside a regular clearance was made; everything was smashed, broken, and burnt. Si's house was injured. The house of the elder brother of the Christian, Ch'ai, was injured. The house of one of our carpenters was greatly injured, and many things taken. Another carpenter's house was slightly injured.

We are a little apprehensive lest the rioters should come down here while they are flushed with their great success. So far no one has been seized or punished, and no real attempt made to disperse the rioters.

This morning business in Kien-Ning Fu was suspended, and all shops were closed, but after the hospital was pulled down the shops were opened. Pray for us and help us all you can. We are all well. I am tired out.

Thursday morning.—The remainder of our party (three persons) arrived during the night, so now there are none missing. These three are unhurt, as they took refuge in a neighbouring house.

NANG WA, *May 13th, 1892, 9 P.M.*

We are again sending a special messenger (a boatman) to you. The Kien-Ning persecution is getting more and more serious, and I fear that unless there is something vigorous done it may come to us here. It is evident that our enemies are determined to have us out root and branch. They smashed all the contents of the hospital to atoms, and burnt all garments and bedding. They pulled down the house of one of the carpenters we had employed, and stole all his tools and clothes; they injured the house of the other carpenter, and took his clothes and tools, and they turned all the workmen (seventeen in number) out of the city with orders never to return. On Ch'ai the Christian they have fixed a price of fifty dollars, that is to say they will give that amount to any one who brings him to Kien-Ning. They began to pull down the house of the father of Miss Newcombe's teacher, but the military mandarin sent some literary men to exhort them, and they ceased. One of the family in the employ of the mandarin had gone to him for help.

Now, to-night, all our teachers (i.e., the ladies', and Collins', and probably my own, but I have not yet heard) have received letters ordering them to return to the city to-morrow; if they fail to go, the threat is that their houses shall be pulled down. Next week there is to be an examination, and the literary men have united not to allow the examination to take place until all these teachers, seven in all I believe, have returned, so there is no help for it, and they are going up to-morrow.

ITINERATING IN THE TELUGU COUNTRY.

A PLEA FROM GLEANERS TO GLEANERS.

[This stirring letter from Mrs. Cain is sure to appeal to her "fellow-Gleaners," and result in prayerful interest, and also, we trust, in practical co-operation. The needs of the Telugu Mission, in South India, are very pressing, and the openings for the Gospel there are great. —ED.]

IN CAMP IN THE RAMPA JUNGLE, Feb. 18th, 1892.

DEAR FELLOW-WORKERS,—We are at present travelling through the most wonderful jungles, over hills, down into valleys, across bright sparkling streams, amidst the most marvellous vegetation, so refreshing to our eyes accustomed to the glare and dust of Dummagudem (the dusty hamlet) sowing seed and gathering in a few sheaves most wonderfully ready into the Lord's bundle. Our hearts are greatly stirred. The way is long, the journey rough, the days are hot, the nights are cold—with plenty of mosquitoes and in some places great fears of tigers. The villages are small and far apart. We have been six weeks away from our home in Dummagudem, and have had no letters for nearly a month; but, fellow-Gleaners, how can we express the feelings that thrill through our hearts as we see sheaves ripe, and so few to glean? Will an instance excite no longings to come and help in some young Gleaners' hearts?

We have just been camped for four days in Pulangi, a little fertile village which belongs to P. Bálés, the first convert from these parts. You may remember his story,* and how he has faithfully sown the seed, and how from year to year he has brought in friends to Dummagudem for baptism. He is fairly well off, and counted it a great honour to have us in his village, gave us all we needed, and fed our ponies, carriers, servants, and bullock drivers. We travel as lightly as possible, with a very small tent, and yet we have ten men and three bullocks. For feeding all he would receive no payment, and gave also ten rupees to the Church Fund, as a contribution and thankoffering. Three of our girls from the boarding-school are here married to three Christians; there are ten adults and four children in the church in Bálés' house. We had a most interesting mid-day service on Sunday in his cattle shed, the only place large enough for service, and two adults and two children were baptized. Bálés, after service, was pressing us to go and visit some people forty miles away, who are longing for baptism. As their village is much nearer Rajahmundry than Dummagudem, and there is a Lutheran missionary there, Mr. Cain thought it better they should go there and be baptized. As we were still talking a fine-looking well-dressed man came up, and this was one of the inquirers. He had started off and walked the forty miles in a day and a half, feeling no fatigue for gladness, and to use his own expression, "I felt as if I was mounted on an elephant all the way, so glad was I that you had come to our parts." He told us that ten years ago—Gleaners, take courage!—he got a tract, "The History of Salvation." He did not read it enough, he said, to get the taste of it, but six years ago he heard from his friend Bálés how he was led to Christ through a book, "The History of Salvation," so he took out the tract, and though his friends tried to prevent him from reading it, he was determined to see what it was about. After Bálés and the Christians were put out of caste, his friends besought him not to let this new madness seize him. But it was too late; the truth had seized him, he got other books and tracts and at last a Bible! For three years he has been longing for baptism, and there was no one to gather in such a sheaf. Our earnest hard-working Tamil catechist visited him, and was delighted at his progress. His wife and children have cast in their lot with him, and are under the ban. Last year they were promised baptism, which promise was not fulfilled, and now, was he to be refused when he wanted it so, desired it above any thing? "Offer me," he said, "a thousand rupees or baptism to-day, and see which I would take."

So the next day in Bálés' cattle shed, with a family (father, mother, grown-up daughter and four children) who live twelve miles from Pulangi, he was gathered into the Bundle of Life; but how about the others who could not walk the forty miles, and those ten miles still beyond? Mr. Cain is going down to Rajahmundry, to see what can be arranged for them with the missionary there.

At a village we were at in the Malkanigerry Taluq, I was at the caste part of the village talking to the women, who were most attentive, and walking a little way back a well-dressed woman called me to bring the pictures and come to her house if I would. Inside the fence she took my hand and made such a fuss over me. I asked her if she had ever seen me?

"Oh, yes," she answered; "do you not remember me? I was sick and ready to die, and you came and gave me medicines at Kallmalli, three days' journey from this village, and you told me beautiful words about Jesus Christ."

I told her more, and showed the pictures to about fifteen or twenty, who crowded in; the tears came into her eyes and she said,—

"How can we remember when we only hear once? It is five years since you told me before."

It makes one sad to have such things said to us. So at Gurtedu, a larger village of seventy or eighty houses, I said, "It is no use going up

* See Annual Reports for last few years, under Dummagudem.

to the village to preach, as if any want to become Christians, who is to instruct them?" However, they came to us, and quite a crowd, over 100 people, gathered round, and for more than an hour we had one of the most attentive audiences we have ever had. Many asked questions, some knew something, and we found that there are two "praying people" here not yet come to decision, not able to bear the putting out of caste. One young man begged for some tract to teach him what Christianity is, and we gave away all our books.

I think I have written enough to make you wish to come. Will some Gleaners come and help in these far-off and scattered fields, and so relieve their

FELLOW-GLEANERS.
DUMMAGUEM, Godavari District, South India.

IN MEMORIAM: VASAWA DAS.

[The Rev. H. E. Perkins, son of a former S.P.G. missionary at Cawnpore, who has sent us the following touching story of Vasawa Das, was for many years in the Indian Civil Service. In 1886, when Commissioner of Amritsar, he resigned this important position under Government, and, with his wife, joined the C.M.S. ranks as an honorary missionary. For thirty years he had been a faithful servant of Christ in the Punjab, and as Commissioner had great influence over the heathen Natives, by whom he was looked upon as king of this district. Mr. Perkins was ordained by the Bishop of Lahore in Dec., 1888. —ED.]

EXTRACT FROM THE ANNUAL LETTER OF THE REV. H. E. PERKINS.

IN the little village of Chainpore, fifty years ago, a little boy was born in a Chuhra family. He grew up as other sweeper youths, but with a strong conscientiousness of character, as was related to me last year by a heathen who had known him even then to be a hard-working and careful cow-herd. Up to his lights he was a worshipper of God, and in due time, dissatisfied with the negations of Balmik worship, he adopted the rôle of a fakir, unfortunately a Gulabdasi. Every one hereabouts is aware that a Gulabdasi is an Antinomian of the worst type. Professing himself to be a divinity, the Gulabdasi fakir accepts divine honours, considers himself above law, and sinks into the abyss of filth. Truly it is, as the Native proverb expresses it, "*Nim ká paivand karele par lagáda*," or in English, to graft colocynth upon wormwood, if a Chuhra becomes a Gulabdasi. But even here the watchful providence of the Lord whom so dimly Vasawa Das served, directed his steps away from the worst excesses of his creed, verifying the Apostle's word that "in every nation he that feareth Him and worketh righteousness is accepted with Him."

Let us shift the scene to the great cattle fair at Amritsar in October, 1886. There at the preaching tent a man named Jawahir Das, likewise a Chuhra fakir, heard the everlasting Gospel, and received a tract or two. These he carried home to the remote village of Dhanoo, on the confines of the Lahore district, where he shared the new teaching with his cousins, Vasawa Das and Rukku. They both heard and embraced it, and with Jawahir Das were baptized by the Rev. Mian Sadiq at Ajnala in the summer of 1887. A chain of providential arrangements of an unlikely and unforeseen kind led thither at that juncture the Rev. Dinanath, under whose skilful and fatherly care the germs of spiritual life bloomed abundantly in the heart of Vasawa Das; and when the nine months of instruction were ended, he was found to be one of the Lord's polished shafts, and was sent out to do the work of an evangelist, and forthwith became a winner of souls. Since December, 1888, he has been a fellow-labourer of my own, and as he is now beyond the reach of injury from the publication of a simple narrative of his character and work, I feel constrained to tell it out how God once more has chosen for the doing of His work a base and despised sinner.

Dinanath was always to him "Ustád Sáhib," the teacher. Long after his teacher had departed to be with Christ, Vasawa Das could never speak of him without tears, for tears were very near the surface of that simple man's life. The lessons of sanctity learned at the feet of Padri Dinanath may well encourage any of us who strive to follow him as he followed Christ, when we see their effect on such as Vasawa Das. To him all things became new. The three children who were born to him in the days of his darkness received names indicating contempt and disgrace, according to the superstition which leads men to imagine that the evil fates will disregard children so named. But the two who were born later were called respectively the servant of the Lord and Mercy (Prabhu Das and Dayawanti).

Again, in the days of darkness how often did Vasawa Das allow his deluded disciples to wash his feet, and disgrace humanity according to the foul rites of heathenism by drinking the water afterwards, but when taught and enlightened, the story



THE CHURCH AT BAHRWAL, ATARI, PUNJAB.
(From a Water-colour Drawing.)

of St. John xiii. was part of the theme of probably every discourse he ever preached to heathens. "Did you ever," he would say, "hear of a Teacher washing his disciples' feet? Do not disciples wash their Teacher's feet? but Christ did that." The lesson of humility thus inculcated by the Lord, worked itself into the fabric of dear Vasawa's life, and a favourite expression of his (savouring certainly of Oriental hyperbole) was, when speaking to heathen of higher social rank than his own, "I would fain brush the dust off your shoes with my beard."

As it was he who had laid the foundations of the spiritual Church in the tract of country now allotted to the Bahrwal Mission, so it was by a peculiar fitness, unnoticed however at the moment, that it was by his hand that the foundation-stone was laid of the new mission-house, and by his voice that the first service of thanksgiving was held while still it stood unfinished, and at his suggestion that a simple little illumination was displayed on that same occasion, within its gaunt unplastered walls, fit emblem of the true light shining out of earthen vessels.

Only the great day will declare whom and how many he brought to the feet of the Great Teacher; I know some of them, but will not imperil their simplicity by mentioning their names, for they are still in the conflict. But I can tell of some of the impressions he has left behind at Kasel, his last sphere of work. A heathen two days after his death said, "He was like the flower, a rose, so lovely." Another heathen hailed me as I passed his field, "Sir, I say, that Bawa of yours was a good man, O! he was a good man!" Three other heathens, one after another, coming up as I sat talking with their brethren, each greeted me with the words, "So, Vasawa Das has ascended, Vasawa Das has ascended."

During his short illness one day he said to a catechumen, "Mind you learn to read; never be ashamed to try to bring others to Christ." To a Christian woman who was weeping by his bed he said, "Sister, I have no worldly wealth, I cannot make you any entertainment, but we shall have a grand entertainment in heaven. Remember we who are grafted in by Baptism are members of Christ." When loving hands were preparing a new room for him, he said, "Take away all the pictures, leave only the text." This was, "I am the Good Shepherd, &c.," and once when I visited him, he read it over to me as it hung on the wall slowly and solemnly. Evidently anticipating dissolution he took his infant in his arms, "Dayawanti dear, you will never know your father," and with a message to his elder daughter, absent at school, to look after her brothers, and to his wife that he was sure the Church would care for her, he seemed to have not a single anxiety.

And so nine days after he had joined with us in his last public worship to commemorate the Ascension of his Lord and ours; he ascended to the true Chaiupore, the "abode of peace."

A VISIT TO BAHRWAL.

EXTRACT FROM A PRIVATE LETTER BY THE REV. E. F. E. WIGRAM.

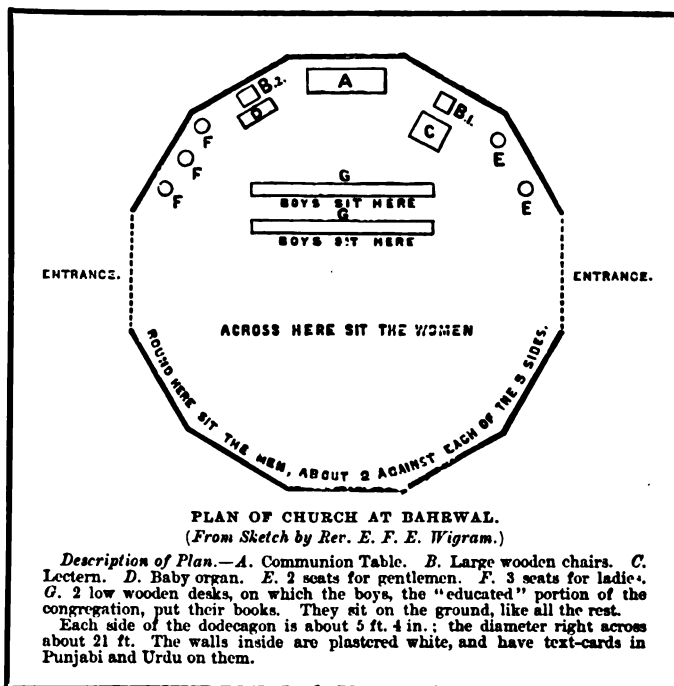
BAHRWAL, ATARI, Sunday, Jan. 17th, 1892.

HERE I am for Sunday at this delightful Christian oasis, half-way between Lahore and Amritsar, where Mr. Perkins and his wife have made their home. Atari is the station three and a half miles from here, and less than an hour from Amritsar or Lahore. Mr. and Mrs. Perkins are both so nice. With them live Miss Grace Cooper, who was on a visit to Goodneston less than a year ago during her furlough, and Miss Bose, an invaluable Bengali lady who has been in England, at Great Ormond Street Hospital, as well as under Miss Hewlett at Amritsar, and now carries on a most useful little dispensary here, with over 2,000 patients' visits last year, and occasionally an in-patient or two. Her Christian influence in the dispensary is very strong, and they value her greatly. But oh the ignorance of the poor people! They ask such questions as—"May I comb my hair now? My leg was lanced the day before yesterday!"

They will not take milk when they have a cough, not even hot milk, as they say it has a chilling effect. Mr. Perkins says that often people literally die because of this idea, and the only way to get them to take it is to give implicit orders that to one pint of milk they are to add exactly two teaspoons of warm water—the water is supposed to neutralise the chilling effect of the milk—and it will very likely be all the better if you mention some particular wood with which they are to light the fire that warms the water.

As regards the Christians, they are almost all of the humblest, having belonged to the sweeper caste. Among the most interested hearers, however, is a young *sirdar* or chief from a neighbouring village, perhaps twenty or twenty-two years old, who came over this morning for service and sat next me on a chair, most of the congregation squatting on the floor, which is covered with matting.

The church beats, I think, any I ever saw for originality. It is circular, or rather a regular dodecagon, built of bricks supported, without mortar, between wood uprights set at each of the twelve angles; two of the sides are left open for entrances, and, if it is cold, filled when service begins by hanging in them a *rezai* or thick rug. It has a summer-house pointed roof of thatch, surmounted by a cross. The inside arrangements and measurements you will find on a separate sheet. The service, too, is most interesting. It begins in due order, and they sing the *Venite* really well, led by the dozen lads whose home is in the compound or who belong to the wee boarding-school for Christian lads from other villages. Then one of the Psalms of the day and the First Lesson, accompanied by explanations and questions on the part of Mr. Perkins, and answers or expressions of approval on the part of the congregation, the answers being largely from the school boys in front and the expressions of approval from the grey-bearded old patriarchs who man the wall behind. Altogether there were forty-six in church—about twelve men, twelve women, and twelve boys, six more on the seats, and the rest babies. The sermon is largely catechetical. But I see I have jumped to



it from the First Lesson. The *To Deum* was replaced by a hymn; then the Second Lesson; then, all standing, repeat the Creed and the Ten Commandments. Then several liturgical prayers, which they say after Mr. Perkins, and then a hymn or *hajan* and the sermon.

This afternoon's service was, if possible, less sophisticated still. It was at a village three miles off, to which I walked with Miss Cooper and two boys of the boarders here. These boarders they hope will develop into teachers some day. At this village our cathedral was the court-yard in front of some of the Christians' houses; the roof was blue sky, and the congregation consisted of four or five men, five or six women, two boys, half-a-dozen little girls, and a baby or two, thirteen bullocks, cows, or calves, six goats, and a non-Christian woman sitting near by making cotton from the cotton fluff. Miss Cooper read prayers, started the *hajan*, read and expounded the Second Lesson, and then interpreted my "sermon," in the same free-and-easy conversational style as we had had at the morning service. I have made great friends with the boys for so short a visit, first over the family photos and then with the accompanying plan of their church.

THE BOOK OF NEHEMIAH AS A MISSIONARY STUDY.

NOTES BY THE REV. T. WALKER, *Missionary in Tinnorelly.*

OBJECT.—To show the building of the wall of the true religion of salvation, to provide in Nehemiah a pattern builder, and to furnish guidance as to the final organisation of the work.

KEY WORDS.—"The wall." "My God, our God, &c." "Work."

Part I.—The Missionary Builder,—A Pattern Workman. Chaps. i.—vii.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed."—2 Tim. ii. 15.

Ch. ii.—The Missionary Enterprise.

"**THIS** is nothing else but sorrow of heart." The man who carries the burden of souls cannot be lightly gay. Even when about the common occupations of business life he cannot help feeling and showing unrest. Even the "wine" season and the palace pleasure pall on him. His heart is in other things.

"The vows of God are on me, and I may not stay
To play with shadows or pluck earthly flowers
Till I my work have done and rendered up account."

The world looks on, as did this king, and pronounces "melancholia." Nay! there is true peace and joy in the heart, but we cannot play with fancies while souls are perishing. Yes! there is sorrow of heart. "Like the Master, Who 'began to be sorrowful and very heavy.'"

"Why should not my countenance be sad, when . . . lieth waste?" Ah! the unnatural thing, after all, is to be indifferent to the world's lost estate. The inhuman thing is to be gay, while a world "lieth waste," trampled beneath the devil's iron heel. "Why should we not be sad," when men are bowing our manhood before sticks and stones? when they are degrading it by lust and rapine? when our brethren are held in iron bondage?

"For what dost thou make request?" The missionary door was opening now. If a man is honestly set upon seeking the extension of the Kingdom he will find the door open sooner or later in some way or other. God will say, by Providential circumstances, "For what dost thou make request?" And then, if our purpose be sincere, the path is open.

"So I prayed to the God of heaven." Ah! that is the port where we must launch the ship of missionary enterprise—the port of prayer. Prayer to be kept from choosing our own will; prayer to be guided aright in every step; prayer that no bar be interposed by man.

"If it please the king . . . that thou wouldest send me unto . . . the city of my fathers' sepulchres, that I may build it." That is the true missionary's "request," to be sent to "build the waste places," and to "repair the breaches of many generations." May we not read these words in a higher, holier light? May we not make our "request" above civil authorities, or missionary committees, to the King of grace? "If it please the King . . . that Thou wouldst send me,"—even "me," unworthy, unsuited though I am. "Here am I, send me." "And He said unto them, Go ye into all the world."

"For how long shall thy journey be? and when wilt thou return?" How many a loving father or mother, relative or friend, asks this question of the would-be missionary! Ah! a longer journey than Nehemiah's is often involved—for a more indefinite period. May well ask, "When?—when?—when?"—"if ever?" How shall we "set a time" in such work? Shall we say, "When the work is finished"? or "When health fails"? or "When the Lord has no further need of me"? or "When He shall come"?

"Let letters be given me unto the governors beyond the river, that they may convey me over till I come into Judah." Nehemiah did not hesitate

to use his civil interest to further his sacred work. Who shall dare to say he leaned on human aid, or was lacking in faith and consecration, because he used helps which are as truly God-ordained as more spiritual concerns? Whatever helped to further his cause and speed his work, that he readily utilised. Surely the missionary is not necessarily lacking in faith if he uses passports, commendatory letters, and special permits to speed his work, or if he go to his sphere of labour with all due precautions and equipment attended to!

"And a letter unto Asaph . . . that he may give me timber, &c." Here was a wise worker making literal provision for his work. Is it wise, or right, to go to preach the Gospel to the heathen without due foresight and provision? Nehemiah was not above taking forethought for a house for himself to live in! Surely outfit and every possible provision may be attended to solely for God's glory and the good of His cause!

"And the king granted me, according to the good hand of my God upon me." This was true faith—to see the Lord's guiding in circumstances and in blessing on the means used! If our path is smooth, and friends are raised up among "the powers that be," and our precautions prove useful, are not these the very indications of Divine guidance, and should they not move the missionary to joyous gratitude?

"Came to the governors . . . and gave them the king's letters. The king had sent captains . . . and horsemen with me." What a luxurious, worldly worker, some would say! The answer simple, "All members have not the same office." Ezra went without armed escort (Ezra viii. 22), not because he thought it wrong to take them, but because he was ashamed to ask for them. Nehemiah took them. God blessed them both. Missionaries who see their way to go to work in the more unprotected manner have no right to condemn as faithless those who act otherwise. The great lesson of all this seems to be that it is right to use all available human means, and *wise* to do so, to further the glorious cause.

"When Sanballat . . . heard of it . . . it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel." Sad, sad fact! Always some Horonites and Ammonites interested in opposing missionary work. Don't like others to "seek the welfare" of oppressed souls! Trade will suffer by it! Peace of the country will be disturbed by it! Licence to be immoral will be prevented by it. Ah! the old carnal heart just hates spiritual effort to save souls. Are there no Horonites amongst our own countrymen? No Ammonites among the influential heathen?

"ARISE, SHINE, FOR THY LIGHT IS COME!"



RISE and shine, thy light is come!

The glory spreads o'er land and sea;

Awake, awake, the night is done,

Darkness is past, the shadows flee.

Lift up thy head, behold the sun

That flushes all the eastern skies,

The earth breaks forth in songs of joy—

The Lord is nigh, awake! arise!

Arise and shine, thy light is come!

Spread forth the glory far and wide,

Summon the wand'ring nations home,

Proclaim the message, Christ has died;

Has died and lives again on high,

And comes with ever-quickenning might

To gather in the souls He loves

In one great flood of life and light.

Arise and shine, thy light is come!

Oh! Zion, lift thy voice and sing,

Come forth, come forth, Jerusalem,

And own thy everlasting King.

Thy Saviour reigns who wept for thee,

Thou art His glory and His crown,

Thy Saviour reigns, put on thy strength,

Thy sun and moon no more go down.

Arise and shine, thy light is come!

The world is filled with dawning day,

The ransomed of the Lord return,

Sorrow and sighing flee away.

Awake, awake, the Bridegroom comes

When victory shall end the strife,

And all the lands of all the earth

Be filled with light and crowned with life!

MARY BRADFORD WHITING.



WE have more than once suggested a subject for Gleaners' Bible Study. Just at this time, when most of us are travelling ourselves, and many of us are facing a long parting with dear ones shortly to journey on the King's errand to the uttermost part of the earth, there is a special fitness in considering Ps. cxxi.—"the travellers' psalm." We shall be glad to have from Gleaners their thoughts on God's KEEPING, based on the Psalmist's revelation of its fulness in Ps. cxxi. Notice the *personality* of the keeper; it is the LORD. True, He keeps us by His providences; He keeps us by His Word,—yet behind, above, and through all, it is a personal keeping by a personal Lord. And it is intensely *individual*, "*thy* keeper." He watches not only over the flock, but over each single sheep. He looks not on the mass of upturned faces only, but on each individual in the crowd. Where we see the mass of green that makes a forest, He sees each tree, each branch, each little living leaf. Again, it is a perfect keeping—by night and by day, at home and abroad, for body and for soul; and, as if there might be some ill not warded off even there, the Psalmist said, "The Lord shall preserve thee from *all* evil." It is a subject full of comfort, and may well engage our thoughts.

LETTERS FROM GLEANERS.

What can be done with a Penny?

The teacher of a Bible-class of about 150 young women and girls one evening offered to give a penny to any who would take one to trade with for the missionaries. Six weeks was allowed for trading, and they were to have a meeting to bring in the money. Thirty-one asked for a penny, and evidently they meant work.

Some bought oranges or bootlaces at three a penny, and sold them to friends (who knew what they wanted the money for) at a halfpenny each; some did the same with chocolate. Several started with a penny ball of crochet cotton, and sold the trimming made with it at 3d. a yard. When they had once made a start they were able to buy wool to knit, or calico and print, which they could make into pinafores or other little things. The six weeks over, they met together. Several others besides the traders were there to hear the results. They were called upon one by one to tell their story, and as they told it they handed in the money earned. Very different and very amusing were the accounts given. Some had made yards and yards of edging, showing much steady perseverance.

Most of the babies round must have been supplied with pretty woollen "tie-ups" for their sleeves, and many more with little woollen baby shoes and socks; a great many of the ladies had been supplied with macrama string-bags. Many mats, fans, pin-cushions had also been made. Some, after they had once got a start by making smaller things, had made pinafores, blouses, &c. One quite young girl—only servant in a shop, whose owner has seven children—had made 4s. 6d. by making little calico garments, which she sold at 3d. each. Another girl, who brought in 2s. 1d., had earned it by making a small milk pudding each day and selling it for 2d. Each one, as she told her story, passed the money to the table. The smallest sum brought in was 7d., the largest 16s.; not one returned her penny. Then came the work of adding up. It amounted to £5 6s. 2d., with a few shillings to come in from four who were not present.

This shows what can be done by a little perseverance and enthusiasm by those who have not much money or time, for the traders were all girls who are occupied in the day-time, and who have therefore very little time to spare.

A Gleaners' Union Member.

C—T—is a *very poor* woman, and elderly—she must be past sixty. She taught herself to read after she was grown up, and is not able to write, but she is a most interested and intelligent GLEANER reader; she often shames me with inquiries about an appeal for men and money made in some back number. "Do I know if any men have gone; if the money has been sent?" and perhaps I cannot tell her, for the particular case has passed from my recollection. I have heard her more than once say how she prayed for the missionaries, prayed for *all*, something after this fashion. "Lord, I don't know their names, but You do; bless them *ALL*," for, as she says, "There, by saying that I don't leave any out." I asked her yesterday if she had ever noticed the Gleaners' Union page, and if she

would like a Gleaners' card. She seemed very pleased, and took 2d. out of her pocket at once, "For when you come again I might not have it by me."

Her interest in Missions is only of a three years' growth. One day I had a packet of GLEANERS in my hand, and she asked me what the magazines were, and what I did with them. On hearing, she said, "Then I will take one in," and she paid for one at once, and has taken them and read them most faithfully ever since. I think she reads every word, excepting the figures that are above tens! "Those master me"; and so she passes them over.

A Labourer's Gift.

Enclosed please find Postal Orders for £1 1s.

The above sum has been handed to a quiet in small sums from time to time by a labouring man, as a gift to God for missionary purposes, and as he has left it entirely to me, without any stipulation as to its particular use, I have pleasure in handing it over to your Society. I might add that the man earns only 16s. per week, and has regularly given 6d. per week for a long time past, until now the £1 1s. is the result. Is not this a lesson and an example many might copy?

A Tithe.

The writer encloses 2s. 6d., this amount being a tithe of profit made on a transaction *outside* the course of his usual business, and it is his intention to devote a similar proportion of all future profits from the same source in some special way to the spiritual or social welfare of others. He mentions this, not because of the importance of the amount enclosed, but thinking there may be many others who would willingly do as much or even more, according to their circumstances and ability if the thought should occur to them.

In a Business House.

We, a small band in a large business house, interested in Missions, have a working party one evening in the week—one perhaps reading from the GLEANER or some other interesting matter connected with Mission work.

When the articles on which we are engaged are finished, we intend if we can to find purchasers among our friends and send the proceeds to the funds of the Society, or send them to some bazaar or sale of work, when we hear of one being held for the same object. GLEANER No. 40,954.

Village Work.

A little while ago, when visiting a quiet little village on the Wiltshire Downs, I was most pleased to find a band of Gleaners there, small in number it is true, but busy at work in the good cause under the direction of a young lady, who is most active in that parish in the missionary and temperance causes. By sale of the articles that were chiefly made in their weekly meetings through the winter months, and by the proceeds of a lecture which I had the pleasure of giving to a well-filled room, mainly on what I had seen of missionary work in East Africa, they were enabled to forward as much as £3 to Bishop Tucker's Fund. I mention this, hoping it may stir on some other of our Gleaners in country places to start such bands, &c.; there are many villages in which there is as yet little or nothing done to further missionary work, and thus fulfil the Master's last recorded wish. GLEANER No. 20,437.

Two Gleaners at Work.

It may interest your readers to hear how, by God's blessing, two Gleaners in a scattered country parish have been enabled to stir up an increased interest in the blessed cause of Missions to the heathen. My wife and I came here the end of April, and are the only Gleaners in the place, so far as I can ascertain. We began at once to circulate missionary information, and to give missionary lessons in the Sunday-school and at the Young Men's Bible Class. I am also reading Ashe's *Two Kings of Uganda* to the men of my Bible Class, and they are greatly interested in his descriptions of men and things in Africa. We have already succeeded in increasing the number of missionary boxes from fourteen to fifty-nine: and we hope, when they are brought in, to find practical evidence of a deepening love for Christ, and for the perishing souls whom He died to redeem and save. E. D. SPREAD.

Falmer Rectory, Jan., 1892.

Local Branches of the Gleaners' Union.

The following new Branches have been registered:—*In the Provinces:*—Llandudno and Llanrhos, Secretary, Mrs. Dawson, Tower View, Llandudno; New Radford, Secretary, Rev. C. D. Gordon, 5, Wildman Street, Nottingham; Norbiton, St. Peter's, Secretary, Rev. W. Hodges, Norbiton, Surrey; Sunnyside, St. John's, Secretary, Mr. J. B. Purvis, 21, South Street, Sunnyside, Willington, Durham; and *Abroad*, China, Shanghai, Secretary, Miss G. E. Stanley, 8, Albany Gardens, Shanghai.

Gleaners' Union Roll Call.

"They rest from their labours."

Miss Camilla Lingslow, St. Leonard's-on-Sea, No. 14,258, July 10th, 1892.
Herbert Jarrold, Ipswich, No. 27,709, July 15th.
Miss A. Crabb, Weymouth, No. 14,625, July 15th.
Mrs. Gillespy, Great Portland Street, No. 23,622, July 18th.
Mr. Geo. Thomson, South Kensington, No. 11,387, July 22nd.
Miss Mary J. Hawkes, Tottenham Court Road, No. 16,154, April 21st.
Miss Ena Woods, Stockport, No. 24,192, July 7th.
Mr. J. Johnstone Bourne, Tunbridge Wells, No. 971, July 17th.
Rev. H. Ragland Meadows, Overstrand, No. 40,854.
Miss Elizabeth Wilkinson, Boston Spa, Yorkshire, No. 5,689, July 2nd.

SOMETHING LIKE A GLEANERS' MEETING.

[This letter from Mr. Stock will interest Gleaner workers, but the form of meeting which he describes is by no means novel to some of us. There are, however, many Branches where it might be started with advantage, and no doubt it will be, as a result of this letter.—Ed.]

SYDNEY, June 17th, 1892.

IT is impossible to tell the readers of the GLEANER all the goodness of the Lord to us out here. I have written full letters to the *Intelligencer*; but I must give the GLEANER itself some account of a meeting I attended last night. Before doing so, however, let me say one or two other things. First, although the GLEANER has not hitherto had a large circulation in Australia, yet it is read and valued by not a few. Clergymen have spoken to me about it, and especially about the articles on Preparation which have been appearing month by month. I said to some dear missionary-hearted girls at a meeting, "Do you know the GLEANER?" "Oh, Mr. Stock, how can you ask such a question? We read every word of it." Friends will imagine how pleased I was. Another striking illustration will appear presently.

Then, secondly, let me say that the Gleaners' Union is growing rapidly here. It was founded two or three years ago at the suggestion of the Rev. C. H. Gill, one of our India missionaries who was here on sick leave. There were about seventy members before I came, but they are multiplying now. The Annual Meeting of the Union was held on June 6th, the Bishop of Sydney presiding. The public were admitted; but before the meeting, the members themselves were entertained at tea by Mr. Walsh (the Hon. Lay Sec.) and his sisters. The Bishop and his family were present, and the venerable Dean. Several Parochial Branches are now being started.

But now, for what I have called above "Something like a Gleaners' Meeting"! Hitherto, about half the Sydney Gleaners have belonged to one suburban parish, St. Mary's, Balmain, of which the Rev. Mervyn Archdall is Incumbent. They have a monthly meeting among themselves, and Mr. Stewart and I were invited to this gathering last night. It only differed from the ordinary ones in this, that friends of Gleaners were admitted as we were to be there. A very large table, formed of several small ones, occupied the centre of a spacious class room. The members and friends sat round it in rows, three deep, about one hundred altogether. Mr. Archdall presided, and opened with prayer. The novel order of proceedings is as follows: First, short Scripture exposition, which I took. Then comes a short paper by a member, on some Mission, all the Missions being taken in turn. This time the subject chanced to be Uganda, and a very clear little paper was read by a young man; after which I was asked to give my personal recollections of Hannington and Mackay.

The next item on the ordinary programme is an examination on the last number of the GLEANER. This unique thing I must try briefly to describe, though indeed no pen could give an idea of the eager interest taken in it. Mr. Walsh took the March GLEANER in his hand, and proceeded in the briskest possible way to ask question after question upon its contents, page after page. Almost every question was answered instantly, sometimes by a chorus of voices, both male and female (the male much preponderating!), and sometimes by a single voice, with perhaps a little hesitation. The questions themselves were remarkable. The examiner must have mastered the number as very few of us at home ever do. Let me jot down a very few of the questions and answers:—

Q. "An interesting incident about the Thursday Prayer Meeting?"

A. (Several voices) "A lady missionary thought of it on a Thursday, when in a hurricane in the Bay of Biscay, and joined in it in spirit, while she was herself being prayed for at the meeting."

Q. "Any missionary going to Japan with a large salary?"

A. (Chorus of voices) "No. Miss Buxton going at her own charges."

Q. "How is the circulation of the magazines to be increased?"

A. (A man's voice) "We are told it depends on us Gleaners." [See page 34.]

Q. "Mr. Richards gives an account of a church in—?"

A. (A voice) "Bengal." (Chorus) "No! Travancore."

Q. "Well, what do we learn from it?"

A. "That it isn't good for Native Christians to build their churches for them. They should do it themselves."

And so on, right through, nothing missed; good questions and answers, especially on the Home Preparation article. Every now and then Mr. Walsh stopped, and asked me to tell them something more about this and that—about Mr. R. Lang, about

the Sorabji family, about the building for Miss Neele's school, &c., and how to pronounce various names. But the whole thing was simply delightful, and I earnestly commend the plan to Gleaners at home for adoption.

This concluded the ordinary proceedings, but a young man jumped up and asked if I would tell them something about Bishop Crowther and his history, which I did; and Mr. Stewart said a few words in conclusion on the lesson of the Uganda Mission, that life comes out of death. The meeting closed with very earnest prayer, having lasted nearly two hours and a half, and the keenest interest being manifested throughout. We sang the Doxology before leaving, and no one sang it with a fuller heart than your thankful and rejoicing fellow-worker,

EUGENE STOCK.

HOME NOTES.

THE Committee have lately accepted as missionaries the Rev. Charles M. Gough, M.A., the Rev. William C. Penn, M.A., and Mr. Horace G. Warren, B.A.; also, Miss Ada A. M. Bedells, Miss Mary Cay, Miss Jane B. Tobin, and Miss Frances M. Saw. They have seen the Bishop of Sierra Leone, Rev. J. B. Panes (Telugu Mission), and Rev. A. N. and Mrs. Wood (Eastern Equatorial Africa). On 12th July they took leave of the Rev. G. H. Pole and Rev. J. B. McCullagh, returning to Japan and North Pacific respectively; on 9th August, of the Rev. J. S. Hill, Bishop-Designate of the Niger, and Mrs. Hill, Miss Edith Warner and Mr. Henry Proctor, all about to proceed to the Niger; the Rev. J. A. and Mrs. Alley, returning to West Africa; and the Rev. J. R. Longley Hall and Mrs. Hall, returning to Palestine.

The General Committee received with deep regret the announcement of the sudden death, on 19th July, of their esteemed colleague, Mr. J. Johnstone Bourne, while on a holiday tour in Switzerland. The Society has also lost from its roll of Vice-Presidents the name of Bishop T. L. Cloughton, lately deceased.

A Breakfast in furtherance of the cause of Medical Missions, was a special and most successful feature of the meeting of the Medical Association at Nottingham on 27th July. The Ex-President of the Association occupied the Chair, supported by about 100 members. The speakers were—The Chairman; Dr. H. Martyn Clark, C.M.S. Hospital, Amritsar; Dr. Hoernle, formerly C.M.S. missionary in Persia, now head of the Medical Missionary College of Edinburgh; Dr. Loch, Hon. Secretary C.M.S. Union, Bristol, late Government Medical Officer in India; and Dr. Lankester, Hon. Secretary C.M.S. Medical Mission Auxiliary. The Chairman, in his closing words, expressed a hope that "the institution of the breakfast which had been launched that morning might become a permanent one."

A Gleaner lady in Liverpool has sent to the Medical Missionary Auxiliary Fund £1 1s. 4d., being the amount of small sums laid aside during the last six months, before that fund was started, and "intended to help on the work of our first Gleaners' Own Medical Missionary." "Perhaps," she adds, "it may be used to supply some little thing for the nearly empty store room in the hospital at Amritsar." Such offerings are very precious and welcome.

The Bedfordshire Association's Report for last year, lately published, gives interesting details of varied work for the Society: Gleaners' Union, with 137 members; Y.M.C.A. Missionary Parliament (an idea worth developing); School Boys' and Girls' Missionary Unions; Young Ladies' Missionary Reading Society; Servants' and Juvenile Missionary Associations; Annual Sale of Work; and last, not least, maintenance of a clerical representative and two catechists in the Foreign Field. The Association is fulfilling well the motto on the cover of its Report—"Occupy till I come."

The Broxbourne Branch of the C.M.S. met on 22nd July at Broxbournebury, the residence of H. Smith Bosanquet, Esq., who presided at the Meeting on the lawn, and in his opening address remarked that the C.M.S. Meetings were first held at Broxbournebury in 1841 or 1843, and had been continued there yearly since.

The East Herts C.M.S. Association held its Annual Meeting at Woodhall Park on 18th July, at the invitation of Abel Smith, Esq., M.P. The Report showed that the Association had last year contributed £1,753 to the Society.

During last year *Awake!* was largely circulated in Burley in Wharfedale, and an invitation given to its readers to work for a Sale on behalf of C.M.S. So many, about 150 persons, responded, that the effort became popularly known as the "Awake Sale." In some cases the material for work was provided, in others a small sum was entrusted to the worker to lay out to the best advantage; but in the majority of cases the contributions were free gifts. About £50 was realised.

We understand the Valedictory Meeting of the C.E.Z.M.S. is fixed for Tuesday, 11th October, in the Mildmay Conference Hall; and that of the Female Education Society for Wednesday, 12th October, in the Morley Halls, Y.W.C.A., Regent Street.

THE DAY OF HUMILIATION AND PRAYER.

REPORTS received from different parts of the country since our last issue show that the 14th July was faithfully observed, and give cause for thankfulness that so much earnestness in prayer was then manifested. At Clifton there was a United Morning Service in the Memorial Hall, with an Address, the Vicar conducting; and in the evening a similar gathering in the Victoria Rooms, Bishop Marsden presiding. In Bradford and Wakefield the Gleaners' Union took the lead, and successful meetings were the result. At Bournemouth there were four meetings, one being specially of Gleaners. In Exeter there were three with addresses. At Durham the meeting was one "to be long remembered"; the Bishop of Coventry was present. At Canterbury a Special Evening Service with an address was held in St. Dunstan's Church. At Farnham, the Gleaners met for prayer in a drawing-room, and an address was given. At Douglas, Isle of Man, there were Morning and Evening Meetings, with a missionary address at the former. From Dublin, Folkestone, Devizes, Sheffield, Derby, Swansea, Newport (Mon.) Lincoln, Eastrop, Bishop Wearmouth, Scarborough, Keswick, Gipsy Hill (Norwood), Surbiton, and Stoke Poges reports of similar gatherings have reached us, evidencing a wide interest in the movement. Thus the petitions have ascended. We may confidently look for the answer.

MONTHLY BIBLE QUESTIONS.

Questions on the Epistles to the Colossians and to Philemon.

Rules and full particulars as to this competition will be found on page 15 of the January GLEANER.

1. Collect the passages which prove that these letters were written at the same time, and during captivity.
 2. Illustrate fully from the two Epistles "the Friendships of St. Paul."
 3. Trace from the Epistle to the Colossians the account which Epaphras was able to give of the Church at Colosse; and describe the main features of the heresy which had attacked it.
 4. What influence has the Epistle to Philemon had on slavery? Why did not St. Paul condemn it outright?
 5. Give parallel passages to the following from Colossians, consulting the R.V. where necessary:—
 - a. "Full of grace and truth . . . and of His fulness have all we received."
 - b. "Great is the mystery of godliness, God manifest in the flesh."
 - c. "By whom also He made the worlds."
 - d. "A door was opened unto me of the Lord."
- Comment briefly on the truths referred to.
6. Explain:—"Redeeming the time" (in its two contexts).
 - a. "Thrones, dominions, principalities, or powers."
 - b. "Paul the aged."
 - c. "The Epistle from Laodicea."

What light does the last passage throw upon the relations of the early Churches?

7. Of what hopeful sign in the establishment of Native Churches is Epaphras an instance? In what does he form an example for our missionary workers?

Answers, addressed to the Editor of the GLEANER, and legibly marked outside "Bible Questions," must reach the C.M. House, Salisbury Square, London, E.C., not later than September 30th.

PRAYER AND PRAISE.

Personal.

PRAYER.—That the husband (a clergyman) of one who feels the need of the Foreign Field may be led to offer himself as a worker.

Topics from the "Gleaner."

PRAYER.—For Bishop Tucker and the missionaries in Uganda (p. 129). That the Government and the I.B.E.A. Company may be rightly guided at this juncture (p. 129). For the Bishop-Designate of the Niger—that he may be endowed with wisdom and love (p. 129). That a band of men and women may be speedily found for service in the Niger Mission (p. 129). For the new Secretary at the C.M. House (p. 129). For the first Bishop of the new Diocese of Lucknow (p. 129). For Kashmir (p. 133); for the Telugu Country (p. 139). For the Associated Evangelists Scheme—that many offers of service may be received (p. 136). For the missionaries in the disturbed districts of China (p. 138).

PRAISE.—For the signs of increasing missionary interest at the Keswick Convention (p. 129). For the progress of the work in Calcutta (p. 134). For the Gleaners' Union in Australia (p. 143).

MONTHLY ESSAYS

On the C.M.S. Almanack Subjects.

Rules, &c., will be found on page 15 of the January GLEANER. The subject for September is—

"Loving the Brethren."

The Essays must reach the C.M. House on or before Sept. 30th, each packet being clearly marked outside, "Essay Competition."

The Prizes for Essays on the July subjects have been awarded to Miss Emily Riddell, Thackeray House, Edgbaston, and Miss Lucy Ballantine, Northumberland House, Finsbury Park.

All letters will reach Mr. Stock up to Nov. 15th at address:—Care of Messrs. T. Cook and Son, Melbourne; and then, up to Dec. 1st, care of Rev. E. T. Higgins, Galle Face, Colombo.

PUBLICATION NOTICES.

Now ready.

ANNUAL REPORT OF THE C.M.S. FOR 1891–92.

Price to Non-Members of the Society, 2s. post free.

The following Contributors, &c., are entitled to receive the Annual Report gratis:—

1. Annual and Life Governors are entitled to a copy bound in blue cloth.
2. Annual and Life Members, and all Clergymen who support the Society in any way, are entitled to a copy in paper covers, either with or without the detailed lists of contributions received through Associations.
3. Annual Subscribers of 10s. or 10s. 6d. (other than Clergymen) and Collectors of 20s. and upwards who are not Members, are entitled to a copy of the "Abridged Proceedings" (which includes the Annual Sermon and Statement of Accounts).

N.B.—Subscribers through Local Associations receive their copies through the Local Secretaries.

Parcels are despatched to the country in alphabetical order of counties. Owing to the lateness of Publication, and the exigencies of the work in the Publication Department, it is feared that the distribution cannot be completed until October.

MONTHLY MISSIONARY LETTER TO SUNDAY-SCHOOLS.

The Letter (No. 35) for September, 1892, is entitled *Medical Missions*. These Letters are intended for reading from the Sunday-school desk, or in the Sunday-school class, or for distribution amongst the scholars. Price 6d. per dozen, post free. Annual Subscription, 1s., post free. A specimen copy will be sent free of charge.

Forthcoming Sales of Work.

Mrs. Dowsett, Holcombe Rectory, Manchester. September.
Mrs. Jolliffe, Little Misenden Vicarage, Bucks. Early in September.
Mrs. Dunlop Smith, Didsbury Rectory, Manchester. Early in September.
Mrs. Herbert, Witham House, New Barnet. September 14th.
(Cloughton, Birkenhead, Christchurch. Mrs. Pelling, Fernleigh, Oxtou, Birkenhead; or Mrs. John P. Hargreaves, The Moorlands, Waterford Road, Oxtou. October.
Mrs. Sandberg, North Reppe, Spring Grove, Isleworth. October.
Rathasaran, Rathdowney, Ireland. Miss Carr. Early in October.
Rev. Chas. J. Ferguson, D.D., Rectory, Clondalkin, Co. Dublin. Oct. 4th.
Miss Conway, 15, Reindeer Terrace, Slough. October 5th and 6th.
Ashford, Kent. October 11th and 12th.
Mrs. Gabriel, Rockcliffe Vicarage, Carlisle. Second week in October.
Preston. Mrs. Price, St. Luke's Vicarage. November 30th and December 1st.

Contributions Received by the Editor.

From July 11th to August 10th.

Gleaners' Union.

334 Membership Fees	£3 4 0
61 Renewals	0 11 2
56 For Union Expenses	13 17 8
20 For Our Own Missionary	153 8 2
10 For C.M.S.	4 5 4
Total	£177 8 4

Of these the following are the amounts of and above 10s.:—

St. John's, Highbury, Branch .. £1 12 6	Gleaner No. 42,077, Shrewsbury .. £1 0 0
St. Peter's, Norbiton, Branch... 0 10 6	Worcester, Severn, Branch .. 2 3 6
Miss M. U. Laurie	Folketown, .. 1 7 0
Farnham Branch	H. W. Bathurst .. 0 10 0
Amritsar Branch	"An Officer" .. 10 0 0
A Gleaner's Thankoffering .. 150 0 0	Mrs. Jolliffe .. 0 10 0
St. Andrew's, Clifton, Branch... 0 13 6	

General Contributions.

Latimer Road Mission, per	Miss F. A. Gordon	£1 3 9
Sowers' Band	F. Winch	0 10 0

Appropriated Contributions, &c.

Calcutta Christ Church Building	Bishop Tucker's Fund:—Pro-	
School Fund:—Gleaner No. ..	ceeds of Sale, per Mrs. Com-	
7,523	pton	£3 0 0
Kashmir Medical Mission Aux-	For Sz-Chuen	
iliary Fund:—	Fund, Gleaner No. 28,302... ..	1 1 0
Mrs. G. P.	1d. a-day Fund	0 6 0
A. W. M. (for Quetta)	Gleaner No. 28,577	1 0 0

The Editor has also been requested to acknowledge—

For C.M.S.:—E. M. A. (Missionary Box) 10s., Shenley C.M.S. Workers' Association, proceeds of Bazaar, &c., per Rev. T. H. R. Jackson, £70 16s., An old Friend near Nottingham, £10. For Zenana Work:—S. B. S., Thankoffering £5.

Forwarded to Missionary Lovers Association:—

For Rev. I. W. Charlton's work in Calcutta, Sale, per Mrs. Compton £2 12s.

THE CHURCH MISSIONARY GLEANER may be ordered through local booksellers; or direct from the Church Missionary House, Salisbury Square, London, E.C. Price One Penny, or 2d. post free.

The Subscription for the GLEANER direct from the Church Missionary House, post free for twelve months, is as follows:—

One Copy, 1s. 6d.; Two Copies, 3s.; Three, 4s.; Six, 7s.;
Twelve, 12s.; Twenty-five, 24s.

P.O. Orders to be made payable to General Clennell Collingwood, Lay Secretary.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, General C. Collingwood.



The Church Missionary Gleaner

OCTOBER, 1892.

EDITORIAL NOTES.

THE last half-yearly report of Captain Lugard, recently made public by the I.B.E.A. Company, though it does not add much of special note to our knowledge of events in Uganda, is a document of extreme interest and importance. It sweeps away the last vestige of foundation for the reports circulated by the French missionaries, and puts the recent tangled events in clear and simple sequence. But most of all does it tend to show how closely national interests and national honour are implicated in the present crisis. Captain Lugard has found, within the sphere of British influence, fresh articles of commerce and further facilities for transit. He also emphasises the state of districts where the people, trembling before the devastations of the Mohammedan Kabarega, who ravaged their land and enslaved them, had gladly hailed his advent, and had accepted with joy his assurances that the new power had come to stay. They see no distinction, he tells us, between the British power and the Company, and have regarded him throughout as the direct representative of the Queen. This hopeless confusion in the minds of the Waganda and neighbouring peoples, not only of the Company with the Government, but of the English missionaries with both, has added much to the perplexity of the situation. If all outward manifestations of British power, having once been given, are withdrawn, Uganda will be left no longer a fairly concrete Native kingdom, but one rent asunder by internal political strife, fostered all too clearly alas! by those who should always "make for peace." Uganda will speedily fall a prey to encircling enemies, and the English missionaries and Protestant converts, looked on as the weak remainder of a withdrawing power, will humanly speaking inevitably be assailed. It is not a question whether our brethren there are willing to remain at the risk of their lives, or whether the Committee are prepared to expend funds in a region without British protection—these questions have been unmistakably answered in the past history of Uganda. We have put our hands to the plough, and dare not look back. But it is a question of the flooding into a kingdom, now winning its way slowly through sore struggle and conflict towards Christianity and civilisation, of forces that will paralyse all further development, and destroy existing work. So surely as Uganda is now left empty, so surely will the land take unto itself seven spirits worse than the first. Feeling the urgent importance of this matter, the Committee have decided to memorialise the existing Government, as they did Lord Salisbury in the autumn of 1891. What the result of this may be we cannot tell, but the hearts of our rulers are in the Hand of the Lord, and He can turn them whithersoever He will.

On a subsequent page we give the names of the missionaries going to the Field within the next few months. The list is not absolutely complete as yet, but we fear it is too late now to hope for further large reinforcement. The Lord has been gracious in giving us this goodly band of men and women, who are gladly going to the uttermost parts of the earth at His call. But "what are they among so many"? There are on the one hand "the many" at home—clergymen, medical men, business men, graduates, artisans; Sunday-school teachers, Board-school teachers, trained nurses,

daughters at home, young women in business or in service;—what are this little band of missionaries compared with this great host? And looking abroad—what are they among "the many" there? Not only "the many" individual heathen and Mohammedans, but "the many" villages, and towns, and cities, and even whole *districts* which are now without the Bread of Life? May the Lord who took the loaves and few small fishes and blessed and brake, and made them sufficient for the hungry multitude, greatly multiply the power of these our brethren and sisters who are going forth! He *could* evangelise the world by their means, just as He fed five thousand with those loaves and fishes. But we must never forget that He worked His miracle when His disciples had given Him *all they had*. Have we done that? Or is there one whose name ought to be among the outgoing missionaries this autumn, who is either *holding back*, or is being *held back* by friends?

The arrangements for the Dismissal Meeting have been notified in the two preceding GLEANERS, and are repeated on the last page of this number. We only here invite readers to keep the evening of Monday, October 3rd, clear of other engagements, and be in their seats in Exeter Hall well before seven o'clock.

The Rev. J. S. Hill and his little party set sail for the Niger on Sept. 10th. The Bishop-Designate has no easy task before him, but he goes forward in simple reliance on God, taking with him the full confidence of the C.M.S. Committee and of the Archbishop of Canterbury. The Archbishop's commission to Mr. Hill has already been published in several papers. It acknowledges that the appointment of a Bishop over "the Church in the territory of the Niger" is "of moment," it expresses the Archbishop's sense of Mr. Hill's personal fitness for such a post, but emphasises the need for "full knowledge" of "all the particulars, conditions, and circumstances" relating to the charge. In order to procure this information, Mr. Hill is commissioned, as Bishop-Designate and Commissary from the Archbishop, to visit as much as possible of the territory, and to report fully upon it to the Archbishop. The Archbishop's commendation of Mr. Hill to the sympathy and support of Christians in West Africa is earnest and emphatic:—

"We do earnestly entreat all Christian people among whom you shall come, both clergy and laity, lovingly to receive you as our own Commissary and Delegate, and diligently to forward the work you have in hand; to show you all kindness, and to consult with you for the common good in the same amity and benevolence which we are persuaded that they would show to ourselves if we were in our own person able to undertake that visitation and charge which we now and hereby commit to you as our said Commissary."

We would, with equal earnestness, commend Mr. Hill to the continued prayerful remembrance of friends at home.

The news of Mr. Horsburgh's party, to the recital of which this number of the GLEANER is mainly devoted, is sure to interest the many who have prayed for the Sz-chuen Mission. Truly the good hand of our God has been upon them. The long and toilsome journey has been accomplished with unusual comfort, and the party are united in spirit, and greatly encouraged to set forward in their work. The kindness and practical help given by the brethren of the China Inland Mission has been marked from the first, and calls

forth our hearty acknowledgments. But will our friends at home remember that the journey to Sz-chuen is only the march to the battle-field, and not the battle itself? If we prayed for our brethren and sisters as they travelled, we must intercede for them with tenfold faith and fervour now that they are face to face with the foe.

The revised Indian census of 1891 bristles with points for those who advocate the cause of Missions. We can only touch on a few of the statements here. There is the appalling total of our fellow-subjects, 288 millions, an increase in ten years of 35 millions. Then we note the great population of some of the larger towns; Calcutta with its suburbs reaches over 978,000; Bombay, over 821,000; Madras, over 452,000; Hyderabad, 415,000; Lucknow, over 273,000; Benares, over 219,000. A glance at the Annual Report will show how hopelessly inadequate is the staff of workers the C.M.S. has been able to send to these centres of population. But the appeal of the towns is almost hushed before that of the rural districts. The town population is only $9\frac{1}{2}$ per cent. of the whole; indeed, in the great Bengal district, though it contains Calcutta and other large towns, less than five per cent. of the population is urban. What a plea for village work; for itineration; for Associated evangelists! When we turn to the religious aspect of the census, we note that Christianity shows still only as a decimal—0.80 of the entire population. And even in that decimal there are, as in England, many who, alas! are only Christian in name. The Hindus (including various sects closely akin to Hinduism) number no less than $75\frac{1}{2}$ per cent. of the total population, the Mussulmans only come to 19.96 per cent.; the Buddhists to 2.48 per cent.; the Sikhs 0.66 per cent.; and the Jains 0.49 per cent. The Hill Tribes, as Sir William Hunter prophesied would be the case unless the Church of Christ went to save them, are reported as being "gradually incorporated into Hinduism." Nevertheless, large accessions to Christianity have taken place amongst them, and it is not yet too late for an earnest and determined effort to win these simple and interesting peoples—numbering some 3.23 per cent. of the whole population—for the cause of Christ.

But a study of the census returns also affords special stimulus to work amongst Indian women. Out of the vast number of widows under fifteen years of age (51 to every 10,000 of the whole population), we find that no less than 33 per cent. are widows *under five years of age*. And as to education, 99.4 per cent. of the 128 $\frac{1}{2}$ millions of females included in this section of the returns, are unable either to read or write, and are not even learning to do so. That is, out of every 173 girls and women, there is only *one* who is not wholly illiterate. What a call for Zenana missionaries, and for schools of various grades!

There are several matters connected with the Editorial Department to which we desire to call our readers' attention. The re-issue in book-form, under the title "Candidates-in-Waiting," of the "Home Preparation" Papers, which appeared during the past months in the GLEANER, has been very successful so far. This has much encouraged us, and the testimonies, not only from our C.M.S. friends, but from those unconnected with C.M.S. and with the Church of England, have been cordial and repeated. We hope that workers throughout the country, who have to do with the initial stages of missionary candidature, will read the little book themselves, and see that it gets into the hands of all "possible missionaries." The sale of our last year's Christmas book, "Light on our Lessons," goes on steadily, and we *hope*, if possible, to publish in November another missionary book for boys and girls, uniform in size and style with the previous book, and freely illustrated. This pre-

liminary announcement is made in order that friends may include our new book in their plans for winter gifts. "Missionary Lotto," now in its second edition, is still on sale, and will be found most useful and interesting as an evening pastime. Then, to turn to a much more weighty matter, the Society's Report for 1891-2 is now in the hands of most of our readers, and we bespeak for it careful study. In order to stimulate this, a series of questions upon it will be set, and prizes awarded to successful competitors, as announced on a subsequent page.

A CHAT WITH SUNDAY-SCHOOL TEACHERS.

NOW, teachers, we'll have this month's space all to ourselves, and talk over the question so many of you are asking, "How shall we interest our children in the missionary cause?"

Well, first of all get thoroughly interested in it yourselves. Hear about it, read about it, pray about it. Get a personal interest in as many living missionaries as you can, and if possible correspond with one. Remember, interest in Missions is no mere matter of sentiment or taste; it is the bounden duty of every Christian,—the proof of his sincerity in praying, "Thy kingdom come." Our Master puts His Father's glory and the extension of His kingdom in the forefront of His prayer: where do we put them in ours?

Secondly, try to give a missionary lesson once a month. This may not always be possible in schools where all the teachers are expected to adhere to a prescribed Course of Lessons. In this case the only thing to be done is to give a missionary turn to the lessons wherever you can; e.g., in lessons on the life of Abraham, Joseph, &c. Their witness to God among heathen surroundings may be dwelt upon, while innumerable precepts and incidents of the Gospels are full of missionary instruction, and the Acts of the Apostles is at once the oldest, the most interesting, and the most instructive missionary history we possess. Another way of introducing a missionary flavour into your lessons is to illustrate them with stories from the Field. But your own head must be pretty full of the subject to enable you to find the right stories. The Annual Reports and the GLEANER are a mine of wealth in this respect.

Thirdly, give your Superintendent no rest until he establishes a Quarterly Missionary Address to the assembled school, or at least to the older classes, either in church at the children's service, or in the school. The latter arrangement has the advantages of permitting the use of a blackboard, and giving a wider range of speakers than would be possible in the church. It would be an excellent plan for each teacher to take the meeting in turn, or at least four of those most fitted for the work might be told off, each to be responsible for one quarterly address in the year. These addresses should be short, bright, and telling, having one or more points well driven home by appropriate stories. Map and Blackboard should be freely used, and stock phrases and (unexplained) long words carefully avoided.

Fourthly, get your children to take in the *Children's World*. Don't give it to them; they will value it far more if they buy it, and they must be poor indeed if they can't afford a halfpenny a month. It might be a good plan if they are really very poor, or very little, to let them put the halfpennies into the missionary box, that is, if you can well afford to pay for the magazines yourself.

Fifthly, pass the box round *every* Sunday, whether anything is put in or not by the children, and *always* put something in yourself if it be only a halfpenny. Never take any notice of what the children give, or of any who don't give at all, but now and then say a few earnest words on giving as a *privilege*. Then do your very utmost to induce the Superintendent to have a box-opening once a quarter. Annual box-openings allow the children's interest to go comfortably to sleep for eleven months out of the twelve.

Sixthly (I hope it's "lastly," but I'm not quite sure), get up a Missionary Lantern Exhibition once a year. You can borrow slides from Salisbury Square, merely paying cost of carriage. The other expenses are easily covered either by a penny admission fee or a collection. In most cases a surplus could be secured for the Society.

I felt sure there was a Seventhly in some far back corner of my mind, and here it is. Get up a Missionary Industrial Class among the children, on Saturday afternoon for the girls, and on some week evening for the boys. (During the winter only, of course.) *Boys?* Yes, boys. They can be taught to make many pretty and saleable things without poaching on the feminine manor. And without needing expensive tools either. But how to do this is a mystery too great to be explained now.

I have not mentioned the "Sowers' Band," partly because I feel sure that every teacher who wants to arouse missionary interest among his scholars will be sure to enlist the aid of that powerful ally, and partly because most of my seven suggestions should precede the "Band": for until the children get some real knowledge of the subject they can't be intelligent Sowers, and we don't want mere "card members."

A. E. N.

AT SYDNEY.

LETTER FROM MR. EUGENE STOCK.

SYDNEY, July 15th, 1892.

WE have now been two months at the capital of New South Wales; and the readers of the GLEANER will be wishing to hear something of our doings. I have already described our arrival and reception, and also, in a separate letter, written of the Gleaners' Union here. I must send a more systematic account of our proceedings to the *Intelligencer*. But there are some "gleanings" also for the GLEANER, which I proceed to gather up.

1. First, let me speak in the warmest terms of the kindness with which we have been received. I had before heard the term "Australian hospitality," but one must come to Australia to understand it. The unselfish thoughtfulness, and the brotherly kindness in little things, which make such a difference in daily life, we have experienced to the full. Besides which, we have received from many with whom we have only come into casual contact, and from some who might have been reasonably expected to view our errand with little favour, marked courtesy, and cordiality.

2. We cannot complain of not being *used*. Both Mr. Stewart as a clergyman, and myself as a specially licensed Lay Reader, have preached every Sunday morning and evening in different churches; and several times in the afternoon also, either to children, or to teachers, workers, and elder scholars. Every Sunday afternoon has been occupied, though not always with a church service. Sometimes the gathering has been in the schoolroom. Sometimes there has been a church service for young people, and a gathering of teachers also, afterwards, at the Incumbent's house, making four addresses on the Sunday.

The morning and evening congregations have everywhere been large, except on one Sunday of drenching rain. I gather that one or two High Church dioceses in this part of the world are disposed to look down on Sydney diocese as being "Low Church," and therefore (of course!) a failure. I wonder whether, proportionately to population, they could show such a number of full and devout congregations, and of earnest bands of Church workers. I know that my readers will be interested in any personal details which may not improperly appear in print, so I will not let the fear of being charged with egotism prevent me from mentioning one circumstance regarding my own "lay sermons." It is this, that for several Sundays, the First Lessons supplied singularly appropriate texts. On Trinity Sunday, Isaiah vi. in the morning, and Gen. i. 1-3 in the evening, were exactly what one wanted. On the First Sunday after Trinity, in the evening, Josh. vi. 20, "And they took the city." On the Second Sunday, in the morning, Judges iv. 14, "Deborah said unto Barak. Up, for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee?" (May I ask, in passing, Does "Deborah," in the person of mother, or wife, or sister, always say *that* to "Barak"? Does she not sometimes rather try and repress his ardour?) On the Third Sunday, in the evening, 1 Sam. iii. 9, "It shall be, if He call thee, that thou shalt say, Speak, Lord, for Thy servant heareth."

3. So much for the Sundays. We have also taken four or five evening meetings every week, in various parishes. Sydney is a very extensive place. To an outsider's eye it looks much larger than even Melbourne, though below it in population. Its suburbs stretch for miles along the chief railway, and along several steam tramway lines radiating in all directions. We have been in twenty-seven different parishes. Many of these local meetings have been small, but there has been scarcely one which has not been fruitful or promising in some way. Some reader may ask, Were there good collections? I reply that in most cases there were no collections at all. But there have been inquiries about personal service, Gleaners' Union branches started, books sold, Cycles of Prayer given to *applicants* (and to no others), missionary boxes taken. This is much better fruit than a collection, because it means interest, sympathy, prayer, not at the time only, but afterwards; and money too, by-and-by, on a larger scale than the threepenny bits and sixpences in an ordinary "plate at the door." Not that I object to collections, if properly worked; but I am more and more persuaded that the too common tendency to think of a missionary meeting as

merely, or chiefly, a means of raising money, is fatal to its real and abiding success.

4. Besides sermons and meetings, we have given a course of systematic lectures in the Chapter House on Friday afternoons, on Africa, the Mohammedan World, India, China, Japan, and "C.M.S. at Home." These have been very largely attended by the cream of our friends in and around Sydney. The meetings are to be continued on the two remaining Fridays, for Missionary Bible Readings. Bible Readings have also been given more privately in some places, and "talks" (I can't call them lectures) on Bible study. We have also addressed large evangelistic meetings at the Y.M.C.A., and at the undenominational "Centenary Hall," at which a remarkable gathering of 400 or 500 business men is held at one o'clock every Thursday. Other addresses have been given at Moore College (the Diocesan Divinity School), the Church of England Grammar School, and the Clergy Daughters' School. And yet again, there was on one day a Church of England Missionary Conference, representing various Church parties, which was marked by able papers and good speeches, in one or two of which some feeling was displayed as to the undesirableness of C.M.S. presuming to look for co-operation from the Colonies. It was just as well that this feeling should find expression, and just as well that it should be openly met, and that our grand principle, the whole Church for the whole world, should be boldly put forward.

5. One gathering was of special interest. This was the Special Prayer Meeting in response to the Society's invitation to its friends all over the world to unite in prayer, on July 14th, that the Lord of the harvest would send forth more labourers into His harvest. The Bishop of Sydney presided; a short address on the Lord's command, "Pray ye the Lord of the harvest," &c., was given by the Rev. W. Martin, an old Cambridge friend, now Incumbent of one of the most important churches here, and who has just been appointed Clerical Secretary for candidates; special prayers were offered by the venerable Dean of Sydney and the Revs. J. D. Langley and F. B. Boyce; a few brief words on the need of men were given by Mr. Stewart and myself; and then the meeting being thrown open, several clergymen and laymen offered definite petitions, just one each, in the briefest possible words, after the happy fashion now familiar at some of our great Christian gatherings in England. Altogether it was a solemn and helpful time. This meeting was held in the afternoon at the Chapter House. The same evening, a united meeting convened by the Y.M.C.A. in their own hall was held, when addresses were given by the Bishop and Mr. Stewart, and by representatives of the Presbyterian and Wesleyan Missions, the London Missionary Society, and the China Inland Mission.

6. Some of the Bible Readings, &c., above mentioned, have been given to a young but very interesting institution called "Bethany," a Deaconess House in the suburb of Balmain. This has been founded by the Rev. Mervyn Archdall, whom I mentioned in a previous letter as Incumbent of St. Mary's, Balmain; and at its head is a Deaconess from Dr. Laseur's well-known institution at Tottenham, Miss Menia Maspers, or, as she is called, Sister Menia. Six or eight excellent ladies are already in residence, and are doing good work in various parishes; and remembering what valuable service has been rendered by Mrs. Pennfather's Training Home, at Mildmay, "The Willows" (which was originally a Training Home for Deaconesses), in preparing ladies for foreign missionary service, I look forward with hopeful interest to "Bethany" rendering similar service from time to time to the new C.M. Association for New South Wales. My many old "Willows" friends in India and elsewhere will understand what a pleasure it has been to me to have a little intercourse with "Bethany."

7. And I rejoice to say that there is a fair prospect of a good supply of excellent missionaries in time. Not yet; we must not be in a hurry in developing a new enterprise. We could probably send off from here twenty missionaries in a few weeks if we tried; and we might afterwards be sorry that some of them went. The inquirers have been much more numerous than that. But the new Committee will go to work carefully and prayerfully; every candidate will be thoroughly tested, and, if need be, receive adequate training; and all this will take time. Meanwhile, it has pleased God to give us a token of His favour in the departure already of one honorary missionary for the Field, Miss Helen P. Phillips, late Principal of the

Sydney Clergy Daughters' School, and "Tutor of Women Students in the University of Sydney," who sailed for Ceylon on June 13th. A large number of her old pupils assembled on the quay to see her off, and sang hymns as the great P. & O. steamer moved slowly away.

8. Certainly there is good material for missionaries in Sydney. In some of the parishes it has indeed been delightful to see the spiritual life and warmth. The direct fruits of the Rev. G. C. Grubb's Missions are remarkable: whole families as well as individuals, truly converted, and ardently engaged in various branches of Christian effort. I must of course not mention particular cases. I wish I might: they would satisfy any doubter of the reality of the work. Some of the converts, naturally enough, need teaching: young people whose whole life previously was a round of dancing and tennis-playing are not likely to be well-trained theologians. *But they are teachable:* and hints on Bible study have been eagerly welcomed by them.

9. Two episodes I must just mention. First, a visit we paid to a bedridden Gleaner, the wife of a tramcar *employé*, who has lain on her back for nine years, entirely crippled by rheumatism, and unable to move. She has the GLEANER regularly read to her, and uses the Cycle of Prayer daily. These are the things that give us the brightest encouragement. Secondly, our visit to Paramatta, a town fifteen miles from Sydney, which was the first settlement in Australia. Here it was that Samuel Marsden lived for more than forty years, as chaplain to what in early times was a great convict colony. From here he paid his seven visits to New Zealand, on the first of which, in 1814, he opened the C.M.S. Mission there by preaching his memorable Christmas Day sermon. I saw his house, and his church, and his grave, and was told much about him that was most interesting by the present Incumbent, Archdeacon Günther, himself the son of an old C.M.S. missionary in Australia. I have seen more than one of Marsden's descendants; and I have every hope that his family, if not his name, will ere long be represented in the Mission Field. It is good indeed to come upon the traces of these old Evangelical veterans. God used them wonderfully. May He grant to us all like faith and patience, that we with them may inherit the promises. EUGENE STOCK.

[Whilst staying at Sydney, Mr. Stock and Mr. Stewart were photographed together by Mr. J. H. Newman, and a copy of the excellent portrait having been sent home to us we hasten to reproduce it for the benefit of our readers. Mr. Stock and Mr. Stewart are too well and widely known to make an introductory comment necessary; it will be true joy to have them back in person among us again to tell of what God hath wrought. Further interesting details of their closing days of work at Sydney will be found in the current number of the *Intelligencer*.

A TALK ABOUT OPIUM.

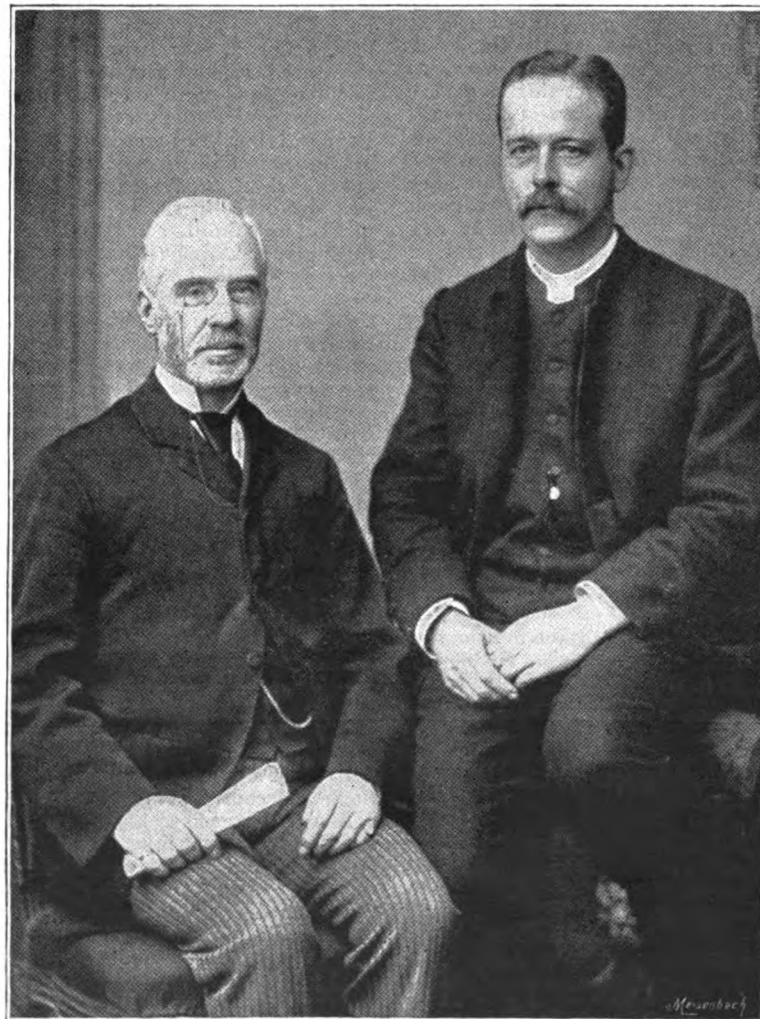
EVERY Mission Field has its own particular reasons why we should feel interested in it. China certainly has many such. Its immense population, amounting to about one-third of the whole heathen world, will at once occur to almost all our readers. The Chinese are also a very hardy, persevering, industrious people, endowed with excellent common sense, quick to learn new trades and new modes of industry. More perhaps than any other race in the world, they seem able to keep their health in every climate where human beings live. Until quite lately they have, in their own country at least, been too slow to adopt new inventions; but this defect seems passing away. They are introducing steamships and railways and the electric telegraph, and are beginning to copy European nations in other things. The population of the British Empire is perhaps not much less than that of China, but it is composed of many different nations, and comparatively only a small part of it—that part whose native language is English—is firmly welded together. In China, on the contrary, those who boast of being Chinese, and who feel themselves one nation, with a national history and a national character, form the great bulk of the population, being not less than three hundred millions in number.

It seems certain, then, that before long China will become one of the most powerful empires—perhaps the most powerful empire—in the world, and that the Chinese will have an immense world-wide influence. What wonderful results might follow if the Chinese should become Christians, even only in the same sense and to the same degree as the inhabitants of the British Isles now are. Missionary spirit is very weak everywhere as yet, compared with what it ought to be; but if the three hundred millions of Chinese were to become Christians, even with no more missionary zeal than now is found in England, the evangelisation of the whole world would seem to be close at hand.

What prospect is there of this? There are some hundreds of Protestant missionaries now at work in China. In some places there is much success, in others less so.

There is much to encourage, but there are many hindrances. In this paper let us mention only one of them, a hindrance which has been greatly increasing of late years: it is the habit of opium smoking.

When persons once begin the practice of opium smoking they find it exceedingly difficult to leave it off. It is much worse in this respect than the use of alcohol. By far the majority of those who drink alcoholic liquids are what is called moderate drinkers, and remain so all their lives. Very many have gradually lessened the quantity they drink until they have become almost or altogether total abstainers. Nor do they, as a rule, find any



THE C.M.S. DEPUTATION TO THE COLONIES.
MR. EUGENE STOCK. REV. R. W. STEWART.



AN OPIUM FIELD: A DEADLY HARVEST.

serious difficulty in doing so. This is not the case as regards opium smoking. As a general rule a person who once becomes accustomed to the habit, feels the greatest agony if he discontinues it, and also feels compelled gradually to increase the amount. In other words the opium smoker becomes a perfect slave to the habit. The slave of opium becomes as bad—he could not be worse—as the slave of drink. The drunkard and the immoderate opium smoker both become morally ruined. At the very best they are perfectly useless to their family. And how terrible this uselessness often is! If the drunkard is the father of a family all his influence for good is destroyed. His power to earn money for their support is gone, so that in many cases they are reduced to abject poverty. Even when he is not tempted to violence and cruelty, he is yet the cause of unspeakable misery. Just so is it with the opium smoker. He is utterly ruined and degraded in body and mind. In this respect the opium and alcohol are very much alike. The difference is that moderation is far more difficult in opium. It is in this way that opium, so far as its use extends, is a far more terrible scourge than alcohol, and it is for this reason that its use ought only to be allowed as a medicine.

But now comes the sad part of the case. For many years almost the whole of the opium consumed in China was brought from India, having been manufactured by the British Indian Government. During those years the Chinese authorities honestly but vainly tried to keep this opium out of China, while at the same time they prevented its growth in China. But they also said that if the admission of Indian opium could not be prevented, they would at length feel it impossible to prevent its cultivation in their own country. And such, alas! has been the case. The growth of opium in China is no longer forbidden, and in consequence the quantity of opium supplied to the Chinese and consumed by them is immensely increased. The mischief done is greater than ever, and, at the same time,

the ceasing to send opium from India would no longer put an end to the evil. Some persons think that if no more opium were sent from India the only difference would be that more opium would be grown in China. Some may therefore say—some actually do say—that if the Chinese are determined to ruin themselves by opium, India may as well have the advantage of selling it to them. But all readers of the GLEANER will say, God forbid that any part of the British Empire should make profit by such means!

Again, there is good reason to hope that stopping the supply of Indian opium would really lead to the destruction of the evil. It is certain that most of the Chinese have a strong desire to see opium smoking abolished. They believe, as many Englishmen believe, that England has in past years forced opium upon them, and they think that as long as foreign opium is introduced without restraint, it is useless to check the supply of Chinese opium. But if once they knew that the supply of the foreign opium was stopped, then it is believed by many the Chinese generally would press for the prohibition of its cultivation in their own country; and the use of opium, except as medicine, might be brought to an end.

Missionaries in China are practically unanimous in their belief—one may almost say their knowledge—that immense injury has been inflicted on the Chinese by the introduction into that country of Indian opium, and in the wish that this should be brought to an end. The immoderate use of opium is injuring millions of Chinese, destroying their power of mind and deadening their consciences, and so making it almost impossible for them to receive the Gospel.

It is sad to think that a large part of the expenses of the Indian Government has been met by the sale of opium to the Chinese. This, it is clear, ought to be stopped. If it is, what can take its place? Other modes of raising the money will doubtless be found. But to prevent the masses of India from

being too heavily pressed, more help ought to be given by England. Our fathers and grandfathers about sixty years ago paid down £20,000,000 to meet the act of abolishing slavery. We are so much richer than they were then that we could as easily afford £50,000,000 as they did the £20,000,000. And if this money were supplied, the Indian Government would find no difficulty in giving up what they now get by exporting opium to China.

Some readers of the GLEANER may think there is nothing that they can do in this matter. But there is no person that has not some influence. Let such influence be used on the right side: all can make it the object of their prayers that the right course may be adopted.

C. C. F.

THE C.M.S. SZ-CHUEN MISSION.

LETTER FROM THE REV. J. H. HORSBURGH.

Least confusion should arise in consequence of the names of brethren and sisters of the China Inland Mission being mentioned in this letter, it is well to remind our readers that the C.M.S. members of Mr. and Mrs. Horsburgh's party are the Rev. O. M. Jackson, Mr. D. A. Callum, Mr. E. B. Vardon, Mr. A. A. Phillips, Miss E. D. Mertens, Miss E. Garnett, Miss Gertrude Wells, Miss Alice Entwistle, and Miss Rosa Lloyd. —Ed.]

SIN-TIEN-TS, NEAR PAOLIN, SZ-CHUEN, June 27th, 1892.

I REJOICE to tell you that God has brought us safely to the end of our journey. We arrived on Saturday evening, and have not had time to take in the fact that this is probably our home for a season, and that we may really begin to settle down, without the thought of a further big move looming in the immediate future.

It is very beautiful the way in which the Lord has arranged our travels for us, ever since we left England, and each journey has seemed lighter than the one preceding it. Our fears have been disappointed and our lack of trustfulness rebuked. The last chair-journey from Chungking to Paolin, eight long stages, not including Sunday, I was anxious about, as Mrs. Horsburgh is often tired out with quite a short chair ride. And then we feared it would be such weary, trying work for the children. I expected we should be able to make not more than half a stage each day, or perhaps still less. To our joy and surprise Mrs. Horsburgh found the journey not at all too tiring, and, as for the children, they thoroughly enjoyed it. Baby especially was always glad to get into her chair with Miss Stephen, and was never tired of watching the coolies, the geesees (ponies and cows), and the various things she passed. The Chinese are very kind to children, and our little ones always feel at home with them, even when they crowd round in rather inconvenient numbers, and at inconvenient times.

Sin-tien-ts (or the New Inn) is a large Chinese house beautifully situated on very high ground on the road between Paolin and Han-chung in Shen-si. It is a delightful place, and very healthy. The landlord, alas! is an opium smoker, and the whole house was in a state of rack and ruin when Mr. Cassels secured it. By setting a few Chinese masons and carpenters to work it is now (at small cost) transformed, and it is so large that at Mr. Cassels' invitation the whole of our ladies' party was to have been quartered here.

However quite recently Mr. Beauchamp and Mr. Parsons have been turned out of the City of Shun-kyin Fu (Swen-kyin), where they hoped they had succeeded in getting a house. Mr. Cassels then wrote to tell me that although they had put this place in repair for us, he now felt it would be wiser for our party to divide and for Mrs. Horsburgh to come with one or two sisters only, and for the others to go elsewhere.

I had looked forward to Mr. Jackson's going on with our three C.M.S. brethren to a suitable house, which we had already taken (for a year), in Chentu. But this house has now been resigned in favour of Miss Mertens and our C.M.S. sisters. Mr. Beauchamp very kindly sent for a good servant who has travelled a good deal with Miss Barclay (now Mrs. Beauchamp) to escort them. God also provided a thoroughly capable and reliable woman to go with them. We had nice Sedan chairs made with good protection from the sun, and since we on our more difficult journey up here fared as well as we did, I trust that they also through God's goodness had a very good time. The fresh country air day after day is calculated to do all good.

Mr. Phillips reached Chungking in good health and in good

spirits on June 8th. Owing to the ladies going to Chentu fresh arrangements had to be made for the men. It so happened that Mr. Gill was unexpectedly left alone in Wun Hsien, and Mr. Cassels and Mr. Beauchamp greatly hoped some of our brethren would be able to go to him.

After all their kindness to us I should in any case have been very sorry not to comply, but under the new circumstances it fitted in nicely for them. My regret is that only two of the brethren could be received, and I know you would prefer that all the C.M.S. men should be together. I can honestly say Mr. Jackson and I have done our best to secure this; but owing to the sudden alteration in the ladies' plans it has become impossible. Messrs. Jackson and Callum are located with Mr. Gill at Wun Hsien, which is Bishop Moule's district. Mr. Vardon is staying with Dr. Cameron at Chungking, and Mr. Phillips is going to Mr. Faers (C.I.M.) at Sui-fu or else to Kia-ting Fu, nearer Chentu than Sui-fu. Both places are on the Yang-tze above Chungking. Wun Hsien, as you know, is below Chungking.

It is necessary that some one should stay at Chungking to see to the forwarding of letters, money, &c. Mr. Vardon was very desirous of staying, as he has opportunities for medical study there. Could Mr. Gill have received him at Wun Hsien he would have gone there, and Mr. Knipe would have done our work at Chungking for us. But as Mr. Gill could not receive both Vardon and Callum with Mr. Jackson, the leading seemed to be to let Vardon stay with Dr. Cameron for the present. He is well cared for there, and has many advantages. I expect Mr. Phillips will be very useful to us as local secretary at Chungking or elsewhere some day, but having come out later than the others I am anxious that he should just now be able to give himself to the study of the language without hindrance. The few weeks at the Gan-kin (C.I.M.) Training Home were most valuable to him.

Miss Mertens, Miss Garnett, and Miss Wells are at Chentu. Miss Lloyd at Lu-cheo with Mrs. James, Mr. Jackson, and Mr. Callum at Wun-Hsien; Mr. Vardon at Chungking; Mr. Phillips at Sui-fu (or Kia-ting).

The reverse* at Swenkyin is, humanly speaking, very serious. I mean, it seems as if the mandarins in Sz-chuen were now determined not to let us rent houses in new cities. I will write more about this another time. Serious as it is, we know God is not to be beaten back by mandarins in China any more than by Pharaohs in Egypt. And all the towns and cities are open for itineration. The ladies' letter will have told you of their journey up the Yang-tze. They were peculiarly favoured. God gave such a nice boat, and such good, careful boatmen. Their servant was particularly obliging and useful. Then in Miss Roberts they not only had an excellent escort, but a thoroughly efficient teacher of the language. She had three classes daily for our party!—so good of her. The scenery and the weather were alike delightful, and in themselves they were a very happy party.

I am sure God has been most gracious to us—for we have all of us been brought up the river in safety, and with a degree of comfort and freedom from trouble and anxiety which we could hardly have expected. No harm or accident has happened to any one of us, and the journey has done everybody good. One cannot help thinking of the early missionaries who had to pioneer the way. How different it was for them. The boat the ladies had was the very best kind that there is. I wish you could have seen them in it.

Mrs. Horsburgh is much disappointed not to have all the sisters here as we expected. She does not get strong after her illness last autumn; but I do trust, in spite of the summer coming on, that in this healthy spot she and the children will quickly improve. The latter are decidedly better. Miss Entwistle is still far from robust, but it is a great joy not to have had to leave her behind. Have you a nice little band ready to join us this autumn? I do hope so. And then some big bands—not for China only, but for all the world.

P.S.—I have just heard from Miss Mertens and Miss Garnett and Miss Wells of their safe arrival at Chentu. They had a good journey, and write in excellent spirits. Dr. and Mrs. Parry are most kind, they say. They left Chungking on Wednesday, June 8th. We left the next day.

* That is, the expulsion of Messrs. Beauchamp and Parsons, of the C.I.M., mentioned above.

INTO INLAND CHINA.

EXTRACTS FROM THE REV. O. M. JACKSON'S JOURNAL.



PROBABLY no Mission of the C.M.S. has ever stirred wider and deeper interest than that to Inland China, under the leadership of the Rev. J. H. Horsburgh. Mr. Horsburgh's own letter, and the Journal from the sisters in the party, we are glad to supplement by extracts from Mr. Jackson's deeply interesting account of his experiences as he went forward with the young men belonging to the party. Further extracts from his Journal will be found in this month's *C.M. Intelligencer*.

Telling of the journey across America by the Canadian Pacific Railway, Mr. Jackson writes:—

"November 15th, 1891 (*Sunday*).—Very cold, and much snow lying everywhere. We are now in the centre of Manitoba, and by ten o'clock rolled into Winnipeg.

"All day Monday we are rolling over the great prairie between Winnipeg and the Rockies. We have left the trees, valleys, and waterfalls; now, nothing but a dreary waste, streaked here and there with buffalo tracks; the long green grass of summer now appears withered and brown. On the sea we had the monotony of the waters: here a wilderness of land for hundreds of miles, sometimes slightly hilly like waves on the ocean. The houses are few and far between. This is quite the missionary car. Last night it was like an inquiry room after a revival meeting, individual conversation on personal salvation was going on all round: we all felt that God had been at work, and we leave it in His hands.

"17th (*Tuesday*).—Early this morning, after many stops, we are gradually rising, and ere we come in sight of the mountains we are 3,888 feet high. In these latitudes there is scarcely any twilight, and day breaks suddenly. This morning the sky was perfectly clear, and most favourable for a distant view of the tall peaks of the Rockies. To-day has been a remarkable day, in that we have been passing through some of the finest scenery, I suppose, in the world. It was indeed at times hard to realise that we were in a train at all, and being carried along on a solid track; one could almost suppose that we were being passed through the air in some aerial machine, principally driving through cloudland, now and again dipping lower to accompany some flowing river, then soaring again as though trying to compete with some eagle in flying highest, or in seeking the most dangerous passes."

A little further on, we have a glimpse of the party on ship-board, crossing the Pacific Ocean towards Japan:—

"29th (*Sunday*).—My fifth Sunday away from England; a glorious morning, beautifully calm and Sabbath-like. It is Advent Sunday too, and as I saw the sun rising up out of the ocean bed, dispelling darkness, and throwing floods of light across the world, I could not but hear the Spirit of God whisper, 'Unto you that fear My name, shall the Sun of righteousness arise with healing in His wings,' and I prayed that this Advent Sunday may really see the incoming of light into many dark souls. At 10.30 the first saloon was nearly filled, the sailors occupying one whole side, and every one seemed to join so heartily in the psalms and hymns and prayers. I looked to God for grace to conduct this service, and for the right word to speak, and what was spoken I leave in His hands to bless, and to fulfil His own promise concerning it. At four o'clock some held a service for Chinese on deck. I was led to speak to one of the passengers, who opened his heart to me in my cabin, and I believe he is now trusting Jesus. In the evening permission was granted for another service in the first saloon."

Next we give an entry referring to the start from Shang-hai, up the river. Here Mr. Jackson experienced the brotherly kindness of the members of the China Inland Mission, to which he and all the members of the C.M.S. Sz-chuen Mission have borne unflinching testimony:—

"December 9th (*Wednesday*).—Saw the Bishop, and went to a photographer in new clothes, for I have made the *great renunciation* this morning, and put off European dress, and have had the proper shave. At eight o'clock we had our farewell meeting, when we each said a few words, as is the custom here, and were commended to God. By ten o'clock we started for the steamer. How true is the word, "When He putteth forth His own sheep, He goeth before them." Mr. Hudson Taylor had arranged with Mr. Dickie, a young Scotch missionary, to accompany us to Ichang. He is a most beloved friend to us. Mr. D. speaks Chinese well, and we are learning from him. This steamer is like an immense house-boat, full of little cabins and one big one. Travelling as we do in Chinese fashion, we go very cheaply—20 dollars 70 cents for all nine."

Two days later the party passed Wu Hu (see picture on page 153), and steamed on up the Yangtze river to Hankow, where

they spent Christmas. Before the close of the year they started in a boat for Sha-si, which great city they reached on January 9th, 1892. Here Mr. Dickie of the C.I.M. left them, and the party set out, again by boat, for Ichang (see picture on page 153). Mr. Jackson thus describes some of the incidents *en route*, and on the river at Ichang:—

"January 15th (*Friday*).—Our new boat was supposed to sail on Friday afternoon, but, like the rest of his countrymen, our captain is in no hurry, and has all manner of excuses—his sails are not ready, must look for his men, &c.; so, while waiting, we stood in a group at the end of our boat, while the Native evangelist preached to the crowd that gathered on the shore. Many tried to interrupt and make the people laugh, and this they did sometimes very successfully. Some asked questions—Was Jesus a foreign sage? Is opium a good thing? This continued to sunset, when our boatmen merely moved to another place. The next day, Saturday, we were really off, but did not go far, and were moored in the centre of river, by the edge of a wide-stretching sandbank. The night was cold, and all our odd curtains and blankets were rigged up to keep out the cold draught for the night. Early on Sunday morning we had an alarm, 2.30, and all were up to know the cause. It appears the river is infested with pirates or robbers at this time of the year, or about the Chinese New Year, when they try to steal from everybody to pay off debts. The Chinese years are not reckoned like ours, but from the death of some great emperor. Well, a boatload of these men took a fancy that night to try our boat. I sleep at the bow, and next the small door, and was awakened by one of our party tumbling over the table and tin cups, &c. This noise awakened all the crew, who sleep on the deck outside. They all called out and yelled simultaneously, and for a time all was confusion. It appears that the brother next me had been awake and heard the men outside, who had cut the string that held up our curtains, and were dragging them out through a wide chink; they had a few yards already out, when our brother seized it and pulled it in with such force that he scattered a few things and awoke us all. We found from the crew in the morning that the thieves had tried several ways to get in.

"21st (*Thursday*).—We reached Ichang, a great city situated amongst the towering hills. It was afternoon when we neared the place. At first sight it would seem that the river was covered with junks, with their forests of short masts, but the river was wider than we supposed, and we passed two gun-boats, the first carrying the British flag, the other, somewhat larger, the Chinese flag.

"We moored near the shore. All preparation must be made here for journey. The steamers from Shanghai do not come further than this. Ichang was the last place where the riots occurred last year. We had already seen the Roman Catholic building which had been burnt down. At night we were disturbed at our end by robbers again. A fellow actually got his hand inside close to my head; the noise he made woke us, and my companion seized the hand, and the fellow ran a great risk of getting the benefit of a stick we keep near by, as a gentle reminder that he was trespassing."

Leaving Ichang on Monday, January 25th, the party pushed on still inland; but we must leave Mr. Jackson to describe the scenery, and the famous rapids on the river:—

"Being the Chinese New Year, it was thought by some that our captain, would not start yet; but he kept his word this time, and early on Monday morning we were on the move, and by eight o'clock were out of sight of Ichang and had entered the deep gorge through which the river runs. The weather continues warm and summer-like; the night frosts have even left us. I was told at Ichang that the winter is the finest they have had for four years. January is the coldest month, and they usually have much cold and snow. The grand scenery on all sides opened out as we slowly passed along. The mountains became higher and higher, sometimes dipping their steep walls into the rushing river, when the chant-like song of our boatmen, with the splash of their big oars, went ringing and echoing round the silent rocks.

"The river at times widens out, with rough and rugged boulders on either side, over which our coolies have to clamber when, for lack of wind, the boat must be towed: nothing like a tow-path has been made, and I suppose for hundreds of years these fellows have clambered the rocks to pull up the junks.

"I have not realised until now why China could be called the Glorious Land, for the country up to Ichang looks anything but glorious, but now among these hills it is really glorious. We have only just entered these finer scenes, and on Tuesday morning, 26th, saw our first sunrise among these hill-tops, and had our first experience of the rapids; it was but a slight one compared to others. All the strength of our crew were on shore tugging away, and inch by inch we passed the surging current. At the top we halted, and at mid-day we neared the Lukan Gorge, the finest sight we have seen. Just imagine a gradually narrowing river with tiers of mountains on either side, the waters surging and eddying over rocks, and forming great whirlpools; a few junks, and our own amongst them—flying a gay red banner with characters inscribed denoting mission-boat—slowly making their way to

the entrance of the gorge, which looked narrow enough in the distance, enshrouded as it was in the black shadows of the great rocks, but the narrowest part would not be less than 150 yards. In the gorge, which extends for miles, all coolies are on board, for there is no foothold on shore, and we either sail steadily in the breeze, or use the cumbrous oars. Looking ahead we see nothing but mountains rising, peak after peak, some 1,000 feet or more in height. What quietness and confidence they inspire! reminding one of the verse, 'Thy righteousness is like the great mountains, Thy faithfulness reacheth unto the clouds.' A number of houses are seen on the slopes facing the river, some up at a great height. The next day we came to the largest of the rapids; a number of boats were before us, and we had to wait our turn, as only one can go up at a time. A quantity of our goods were unshipped to lighten the boat. A pilot and an additional number of coolies took possession of the boat, and with bamboo ropes the straining began, for all boats must be pulled up by main force; they have no such things as pulleys or capstans. One man was kept beating a kettle-drum as a signal to those on shore to keep the strain up. We watched the operation from a prominent rock, and just at the critical moment when the strain was greatest, a crack, a shout, and we saw our boat with the dismayed captain being carried down the stream. Of course we had lost our turn, and it was almost dark when, after extra precautions, our boat was safely up and moored above the rapid."

A VOYAGE IN A HOUSE-BOAT;

OR,

Our Journey from Han-K'ao to Chong-K'ing.

[The following simple and telling story of their voyage, written by the sisters of Mr. Horsburgh's party and Miss Roberts, of the C.I.M., who accompanied them, is calculated to touch and quicken many hearts. May the Lord use the words of His children to call many to follow them to the Foreign Field!—Ed.]

ON Tuesday, March 22nd, we started on our long journey by Native boat to the far west province of Sz-chuen.

Our course lay along the great Yang-tze river. After patient and careful search, Mr. Horsburgh found a suitable boat for us. All our heavy luggage had been stowed away; the coolies had just carried down our "p'u-k'ais" (this is the Chinese word to describe one's bedding when it is all tied up in a matting with a strong rope), and we followed clad in the simple and not unbecoming dress of the Chinese women, which consists of a dark blue or black skirt and light blue top garment called a "kua-tai."

When our party was complete there were ten of us, viz., Mrs. Horsburgh, the two little ones, and seven sisters.

One sister, who is escorting us, belongs to the C.I.M. She understands the ways of the people, and is able to speak the language.

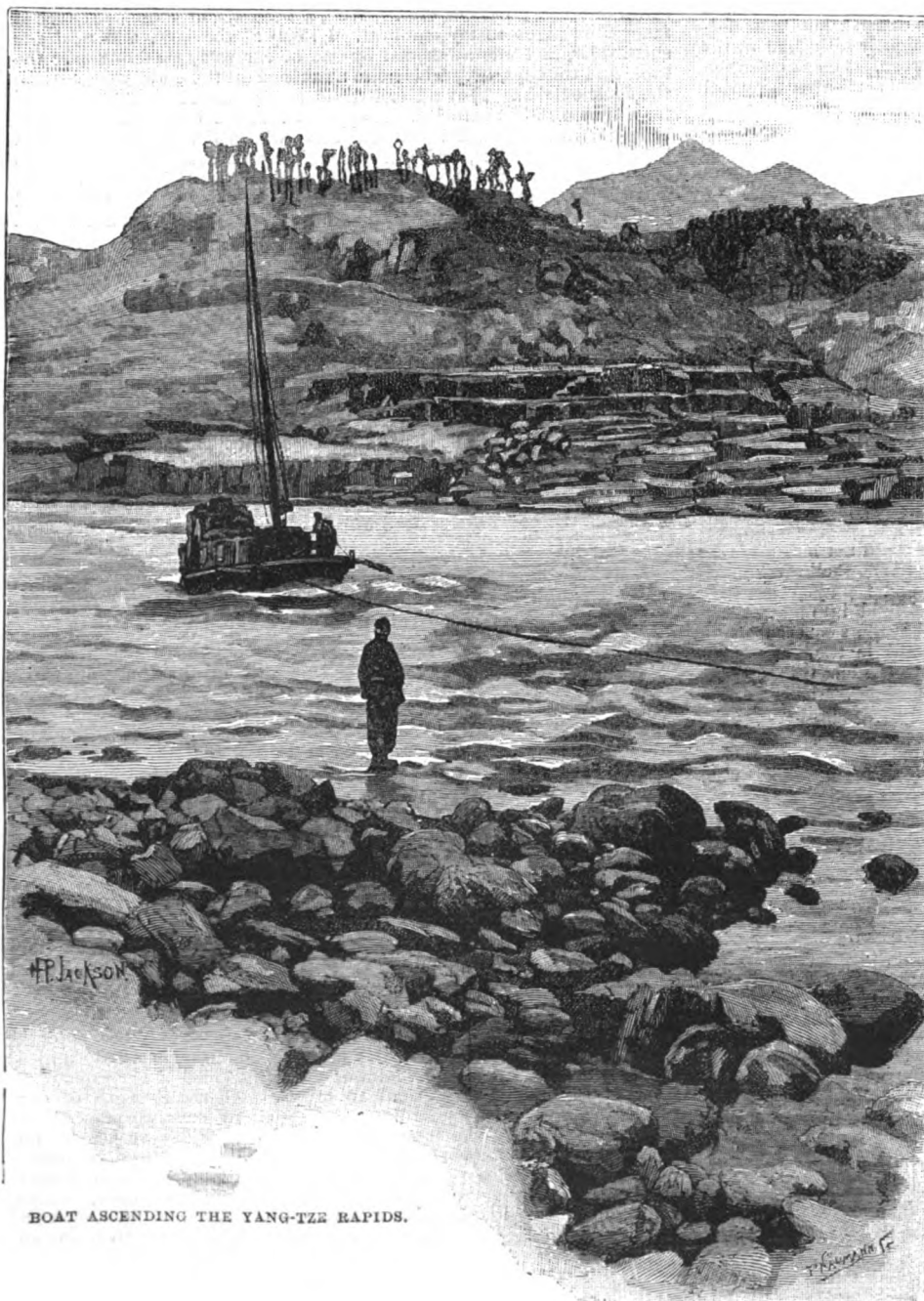
Mr. Horsburgh and our kind C.I.M. friends, came to see us safely on board, and there and then we fell on our knees to commit all our way to God. It was such a rest to tell Him in detail all the known difficulties and dangers, and to leave these as well as the unknown in our Father's hands. With strengthened hearts we rose to say good-bye, and to give and receive many precious farewell texts and messages.

We then proceeded to make up our beds on the loose planks and low table arrangements which do duty for bedsteads. We nailed up our texts and cabin bags well, and made our tiny rooms look as home-like as possible.

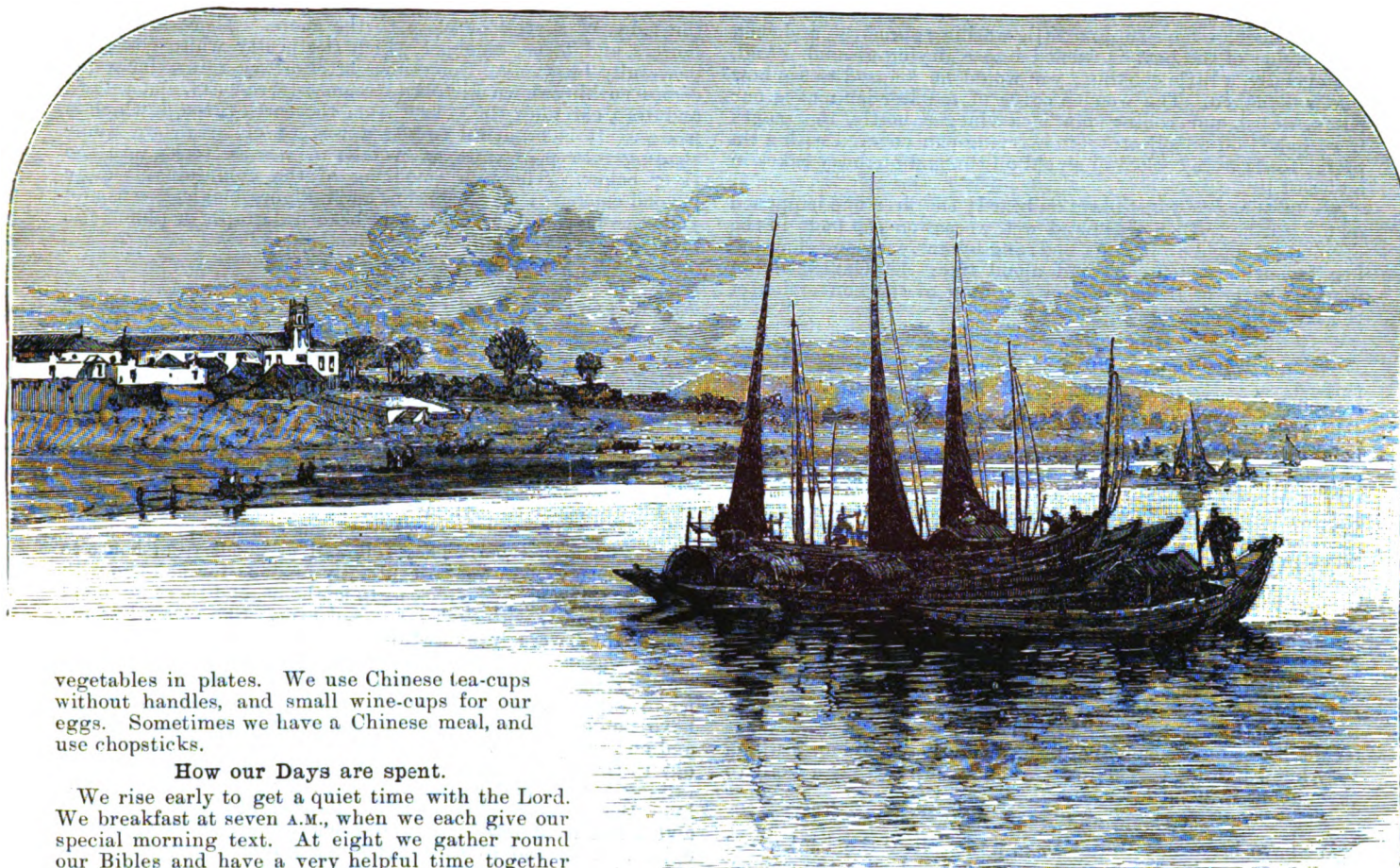
Our New Abode.

A few days' acquaintance with our new abode showed us that we had great cause to praise God for giving us such a first-rate boat. As far as we can see it is the only one quite of its kind on the river. It is quite water-tight; there are no rats, beetles, nor insects, and it is in every way just what we need. In addition to this we are much blessed in having a peaceable crew, and there has been no fighting or quarrelling. Our cook is so wonderfully thoughtful and good to us. He is going to be baptized soon, and we feel sure he is a real Christian. We lent him a Gospel, and in his leisure time we could hear him reading to the boatmen, explaining as he went on. He seems thoroughly consistent.

The boat is about 70 ft. long and 12 ft. wide; there is no deck, but two planks at each side, where the men walk when "poleing." The skipper and crew occupy either end. We have five apartments—four small ones for bedrooms and one larger one for a dining-room. The best of the low table-beds mounted on soap boxes does duty for a dining-table; it has a polished top, and is really quite nice. We should like you to see our table at dinner-time. The rice is served up in an enamelled wash-basin, the soup in another, and some stewed fruit appeared in a jug belonging to the said basin. The meat comes on in the baking-tin and the



BOAT ASCENDING THE YANG-TZE RAPIDS.



vegetables in plates. We use Chinese tea-cups without handles, and small wine-cups for our eggs. Sometimes we have a Chinese meal, and use chopsticks.

How our Days are spent.

We rise early to get a quiet time with the Lord. We breakfast at seven A.M., when we each give our special morning text. At eight we gather round our Bibles and have a very helpful time together (each one takes the lead in turn); then we have some prayer. We are reading with McCheyne's daily readings. At nine we have our Chinese class, and spend the rest of the day in study. After dinner we have a prayer-meeting—using the C.M.S. Cycle, and the one used by the C.I.M. to pray for each of the provinces and their missionaries once each week. After tea we write up our diaries and letters, and again have a time over the Word together before going to bed.

Our Sundays have been days of real blessing, very sweet to us because we have seen God's hand "silently planning" for us about them. Feeling that we ought not to travel on Sunday, Mr. Horsburgh offered to give the skipper fifty cash a man for each Sunday if he would stop. He was not very willing, and although he assented we did not know whether he really would. On the first Saturday he hinted if there was a good wind he should go on. We prayed much about it, and when Sunday came it was raining heavily. No Chinaman cares to go out in the rain, so we rested "according to the good hand of our God upon us." Each Sabbath has been more blessed than the last, and God has arranged that we should never travel on His day. More than once He has used the rain to keep us quiet and to disperse crowds.

One day we ran into a mud-bank. We were rather afraid, because we have heard of boats sticking for weeks, and we have since seen a steamer unable to move, so we betook ourselves into one of the cabins to pray about it. Almost before we called He



WU HU, ON THE YANG-TZE RIVER.

ON THE YANG-TZE RIVER AT ICHANG.

answered, and our prayer was turned to praise because we were afloat again. On another occasion we had just turned into a little creek for the night when a storm of wind came down the river with a sudden rush, the water began to roar, and immediately there was quite a hurricane. We, in our peaceful little harbour, quite escaped it. As we saw other boats being hopelessly blown about, we could only praise God for His wonderful care for us.

Shopping at Sha-Shi.

The first city at which we stopped was Sha-Shi. There is no missionary here now, but a Native Christian, who had been advised of our arrival, came to see us. He welcomed us warmly, and we were glad to see him; we had, too, quite a number of visitors, in addition to some women he brought to see us. You may be sure we did not lose the opportunity of saying a word for Jesus, and we gave them some tracts.

We had to renew our stores here. Would you like to know what we bought? First there came two sacks of rice, and then while we were at tea the door was flung open, and, looking up, we saw a large market basket, almost hiding the man who carried it; it was set down on the floor. How can I describe it? On the top were two live fowls, a large piece of beef, underneath were potatoes, carrots, onions, fruit, and vegetables, all mixed up together, while underneath were the eggs. This is quite Chinese; they do everything the opposite way—the men stand to row, the women sit to wash; the men wear long gowns and the women short ones; women never plait their hair, men always do; Chinese books begin where ours end.

Sometimes we have to do a little washing ourselves, and then the outside of the boat is turned into a drying-ground. And, occasionally, a little cooking; you would be amused to see how this is managed. The wooden cover of a water-jar makes our pastry-board, our rolling pin is a vinegar bottle, the scones were baked on an oil stove, in a frying-pan covered with a tin plate; fowls were cooked in an old oil tin, and birthday cakes in a biscuit tin.

We have had two birthdays on board; the first one happened on a Saturday. Being cold and wet, we sat on the beds in the evening, wrapped up in rugs, and sang hymns, each one choosing her favourite; then we read aloud from the GLEANER that glorious letter of Bishop Ridley's, telling of the conversion of the Kitkatla chief, "Sheuksh."

Home News at Ichang.

The next city we came to was Ichang, where we stayed for three days, as the boat had to undergo some alterations for the "rapids," and we had to take on more men. Mrs. Horsburgh joined us there, and we had a little time with Mr. Horsburgh before he went on the other boat. He brought us quite a budget of letters and papers—how eagerly we read them! You at home cannot possibly realise what a cheer it is to see the familiar handwriting of home friends, nor can you know the keen disappointment caused when those who promise fail to write. Next to our letters we most prize our papers—the *Christian*, *Life of Faith*, and, above all, the missionary periodicals, especially our old friend the GLEANER.

On the day before we left Ichang, the boatmen offered a sacrifice to propitiate the gods; they killed a fowl, and sprinkled the blood freely in patches on the ropes and boards, sticking a few feathers in each patch. In the bows of the boat were several lighted candles and sticks of incense, and in front of these bowls of vegetables and oil to complete the offering. What a contrast to our sacrifices of prayer and thanksgiving, of which they know nothing! This was an opportunity to say a word to them about it.

"Come and live with us!"

We have been able to get some walks along the banks, and often when passing a few cottages get a word with the women. Sometimes they look rather frightened. On one occasion several of us were out walking, and terrified some villagers by our strange appearance. Were we men, spirits, or what? One of the boatmen re-assured them, we were only "foreigners." At the foot of this village our boat stayed a bit, and after dinner we saw quite a number of women had banded together, and come down to have a closer look. We nodded and smiled, but fear was on their faces, so we did not attempt to approach them until this wore away. Then two of us went ashore, and said a few words, but finding they were too astonished to listen we soon returned to the boat. By-and-by we saw a long procession coming down the hill—old and young, in twos and threes, solemnly toddling along on their little feet, busily doing their needlework. All fear was gone, and they vigorously beckoned to us. We were soon out, and sitting down on the muddy bank began to talk. "Hush!" said one woman, "she has holy books, and she is going to teach us." Their poor minds are very dark, and they cannot read. Of course they made some funny remarks about our hair and eyes, and our white skin. When our boat was starting they took our hands, saying, "We are very loth to let you go; come and live with us, and then we can learn about your God." We told them it was impossible, but we were just as loth to say good-bye as they were. They all remained on the beach until we were out of sight, waving their hands as if they had known us a long time. Whenever will these *rillages* have a witness for Jesus, when there are thousands of *cities* without any light?

Beautiful Scenery.

The scenery through which we passed after leaving Ichang is grand and beautiful beyond description. The river is much narrower, and on either side, rising just out of the water, are towering ranges of rocky mountains, beautifully dressed in vivid green, like a tasteful rockery on a gigantic scale. There are wondrous gorges and deep ravines, with here and there a waterfall; not a huge volume of water, but a dainty graceful fall, dividing and re-dividing ere it reaches the river. The mountains are piled up, one behind another, ever varying in shape. Here and there is a picturesque house, or group of houses, built on

the ledge of a rock or close to the shore. There are lovely flowers and ferns, amongst which the pretty white goats are peacefully browsing. Sometimes after heavy rains, the water comes rushing down in *tinted* streams: terra-cotta, and yellow, and drab, catching the colour from the earth through which it passes. It is beautiful to see a torrent of terra-cotta water shading into pale tints as it falls over some rocks into the river below. The rich colouring of the mountains is quite beyond compare: deep crimsons and indigos, bright greens and yellows—just like the colours of beautiful grapes or plums, the mist giving the bloom. We so often sing—

"Something lives in every hue,
Christless eyes have never seen."

And it is so true. The Chinese, with eyes closed to God, cannot see any beauty in His handiwork.

A Sunday Visit.

One Sunday we were anchored just underneath a lovely mountain village, with fragrant orange groves, and here God gave us a good time amongst the people. We went out in twos and threes. The women asked us into their houses, and they offered us, to our astonishment, a pipe. On assuring them we did not smoke, they gave us tea. They were so ready to listen to what we had to say. We all used the few sentences we do know to tell the good news we had come so far to proclaim, and left tracts with them. They followed us about from house to house. One woman was so especially anxious for us to go with her that we went. She took us to her home, and there we found a poor little boy with such large sad eyes. She showed us his hands, they were in an awful state; it must have been *leprosy*. Oh! it was such a sight. They wanted medicine, but of course we could do nothing for the poor little thing. She then followed us to our boat, and sat with us whilst we had prayers. As we have no gentlemen with us, the women have felt free to come and go as they liked. In the afternoon our C.I.M. sister went out to the women in their houses (it is *she* who does all the talking for us, and whenever you read "*we* spoke" you will know that *she* is one of the "*we*"). Two bright boys followed her, and asked most intelligent questions. The father of one sold opium. It is sad to think what temptation lies before him. This opium smoking is terrible. We have since seen many fields of poppies growing.

It is heart-rending to have to leave these dear people to grope in the darkness. It may be years before they hear of Jesus and heaven again, and *some* will never hear. Will you ask God to bless the little tracts that we left with them? Oh! that they may be used to light some lamp that will shine through Eternity. We feel bowed down before God as we think of the thousands who *might* come to help these poor wanderers, but who *don't* come.

Up the Rapids.

The "rapids" are not quite as bad as we expected, though they certainly are dangerous, and it is terribly hard work for the men to pull the boat when the whole force of the river is against them. In certain places the water is rushing along madly. It looks as if we should be dashed against the rocks. The men take the rope and go on shore. Sometimes fifteen or twenty of them, straining every muscle, can hardly move the boat, which, under ordinary circumstances, can easily be towed by five men. Unless the greatest care is exercised, we are in danger of being wrecked at these times. At some of the most difficult rapids twenty or thirty men have to be hired in addition to the crew. They are all harnessed to a rope on which the strain is terrible; sometimes it breaks, the boat goes swiftly back, and the work has to be done all over again. We have a special pilot on board who knows the river well.

Awake—or Dreaming?

The next large city was Kuei-Cheo, in the Sz-chuen province, and here again is no missionary. It is perfectly heart-breaking to find great cities with their thousands of precious, precious souls, all uncared for; cities which are so accessible too. What have we been thinking of all these years? Have we been dreaming? If so, we are wide awake now, some of us.

Awake! Awake! The report that we have heard is quite true—woefully, awfully true. There are multitudes who have NEVER HEARD THE NAME OF JESUS. We have met them and spoken to them—we have held their hands in ours—we have looked into their bright, intelligent eyes—we have heard them repeat after

us for the first time that precious Name; but only to say with a blank look "*puh tong*"—i.e. "I don't understand."

These dear women will stroke our hair and hands—they give us a welcome—they bid us sit down—they ask about our homes. Yes! They are real, *real* people. And it breaks our hearts to see them uncared for, and ignorant of all that to us makes life worth living. Sisters! Dear friends! Listen to us as we plead for them, it is *all true*.

Is not this "a special-call," if we needed one?

A Heathen Procession.

While we were anchored there, we saw that terrible sight, a heathen procession. It was headed by an enormous yellow dragon carried on the shoulders of sixteen or eighteen men, and was quite thirty yards long. The head with wide open mouth was in some way made to twist about from side to side. It was hideous, truly the devil's image, for is he not called "the dragon, that old serpent." In China the dragon is everywhere exalted, his picture is always before our eyes, and the emperor himself sits on a dragon throne. Is it not a terrible sign of the *pride* of the enemy who reigns here? This was followed by another dragon, smaller, and green in colour. Next, came men carrying banners, children on ponies, soldiers in red coats, priests in grey and yellow robes, a grand car with some one inside; then, boys dressed in red, and men carrying large red umbrellas.

We sat in our boat watching this strange procession as it wound round and round the hill, inwardly shuddering as the dragon appeared again and again at every bend.

We gave away tracts to some boys from whom we bought fruit. By-and-by, quite a number of people came round asking us to sell books. We were glad to let them have Gospels and tracts, which they always value much more when they *buy* them. At many places the people have been quite eager to buy our books. We have used up all our stock. Do ask God to bless these messages left behind in many a town and village.

Question and Answer.

We took a small boat, and went across the river to get a walk on the banks. When we returned, some women who had been working in the fields came with us. They asked a good many questions about us—which the boatman took upon himself to answer.

"Do they eat rice?"

"Of course they eat rice, who doesn't?"

"Did they bring their clothes with them (meaning our Native dress), or did they buy them here?"

"They brought them with them from England, of course." We were rather amused.

Repulsed!

After a few days, we arrived at Uan-hsien, where we were met by a C.I.M. missionary, who is holding the fort alone. You cannot imagine what a joy and pleasure it was for him to meet fellow-workers from his own country; and we all look back on the day we spent there as a point from which we can date a very definite blessing to our own souls. This missionary had, until a few weeks ago, been working near Loo-ning. He told us much about the difficulties and joys of the work. He, along with two others, had been trying to gain an entrance into the city of Shuen-k'ing; for two or three years they had been visiting the city at intervals, staying in inns, &c. The Chinese don't mind this, but they don't like you to take a house and settle down. (This was one of the cities which Mr. Horsburgh visited when in Sz-chuen, three years ago; and in which he has a great interest.) With great difficulty, and only after years of prayer, they managed to get a house, and all seemed going well. Then he had to leave for Uan-hsien, the other two staying in Shuen-k'ing. In a few days opposition was aroused, and they were told to leave the city: this they refused to do. As a next resource, the people took the roof off their house, and they were obliged to sit through heavy rains, with mackintoshes and umbrellas, being quite determined not to yield. Next they were boycotted, and finally, though they strenuously resisted, they were dragged out of the city—dragged out by their hair and bundled into a boat, suffering much insult and indignity. It looks like a great big victory for Satan, but the ways of the Lord ARE right. God will conquer in the end. The fight is very keen. Those of us who have never experienced it cannot tell what it means to be

thus defeated after years of prayer and work, just when the victory seemed secure. We all felt that this, along with all the rest that we heard, was a call to us to wait much on God, and to seek from HIM the power we need for such a work. "Our hope is in God." HE is not defeated. Hallelujah! We begin to realise, as we had not done before, that God had indeed brought us into the province which He had appointed for us. It is true that we had been in Sz-chuen some days, but it was at Uan-hsien that God caused us to see what it really meant. Looking back at the devious and winding ways by which we have each been led out, and at all the difficulties which have been overcome for us, we can but

"Praise Him for all that is past,
And trust Him for all that's to come."

Yes, Sz-chuen, once little more than a name to us, is now by the grace of God a great reality; *very real* are the precious souls lying in darkness in the large cities and villages through which we are daily passing.

Amidst all the magnificent and lovely scenery which has so spoken to our hearts of God and His might, there are some dark spots—you will guess what they are—heathen temples. They abound everywhere, and are built in the very loveliest places. We have seen idols too carved in the rock and painted in the gayest colours with gilded faces. In all the houses are idols and pictures of idols, before which are sticks of incense and candles.

The Skipper's Daughter.

Living in the boat are the skipper's wife and daughter, the latter a girl of fifteen. Like all Chinese women they have very dark eyes, black hair, which is always done up neatly, and very small feet in dainty embroidered shoes. They used to come in sometimes to see us, and each time they heard the Gospel; then they seemed to get indifferent and did not come. During the last week or two the girl has been coming every day, and seems genuinely interested. She remembers wonderfully well what she is told, and she knows a good bit now. She says she does not believe in idols, and she thinks that what we say is true. We have asked her to pray, but she is much too frightened, and always says, "I don't know how. I cannot pray." We take her into our rooms and pray for her, at which she seems much touched. One day two of us had been sitting outside in the moonlight praying, whilst some one else was speaking to her. As we came in, and she was just rising up to go, we took hold of her hand, saying, "Come and look at this lovely moon," but she would not. She said, "*Puh kau, puh kau*" (I dare not, I dare not). We drew her to the door, but she would not look. We shall never forget what she said, and the way she said it. It was like this, "No, I cannot look at the moon, because I cannot get to heaven. You can look because you know the way; you know that you will get there. I dare not look; I do not know the way; I can never go." How earnestly we assured her that she *could*, if she would but believe and trust in Jesus. Poor dark soul! Lord, let there be Light!

"Oh, hark to the call; it comes unto all
Whom Jesus hath rescued from sin's deadly thrall;
Come over and help us! in bondage we languish;
Come over and help us! we die in our anguish:
It comes unto me; it comes unto thee;
Oh, what—oh, WHAT shall the answer be?"

A Plea for Prayer.

We are just in sight of Ch'ong-k'ing and this last sheet must be finished before we land. In an hour's time we shall arrive, and we know we shall get a hearty welcome there as we do everywhere. Our hearts are full of gratitude to God for all His care. It is all of His grace that on this sunny May 19th we are so perfectly well in health and so happy.

It is with much prayer that we send forth this letter, trusting that God will make it a blessing and comfort to those who so lovingly pray for us. God is abundantly answering your prayers, "Continue . . . in the same, with thanksgiving."

We want you to specially plead for us about the language; truly, it is very perplexing. We are being much helped about it, but we can only hope to speak as we obtain help from God. He says, "I will give thee the opening of the mouth in the midst of them;"—and we just believe it.

And do remember these dear people. Do get alone with God, and in the stillness of His Presence think calmly and at length



A MOUNTAIN SCENE IN INLAND CHINA.

of all these large cities and villages which we are daily passing, where there is not a single witness for Jesus. If you *think* you will surely *pray*, and if you *pray*, *blessing must come down*.

Pray ye—Watch ye—Go ye.

One word more, our postal address is, c/o Local Post, Han-Kow, China.

With warm Christian love, we remain yours in the joyous service of the King.

ADELAIDE S. R. HORSBURGH.	ROSA LLOYD.
ALICE ENTWISTLE.	IDA W. ROBERTS, C.I.M.
EMMA D. MERTENS.	MAGGIE A. STEPHEN.
EMILY GARNETT.	GERTRUDE E. WELLS.

[Miss Maggie A. Stephen accompanied Mr. and Mrs. Horsburgh to assist them in the care and education of their children.]

THE MISSION FIELD.

AFRICA AND MOHAMMEDAN LANDS.

Yoruba.—The Rev. H. Tugwell visited Ijebu Ode and Ibadan in June. He reports that the work at Ibadan (always associated with the names of the Rev. D. and Mrs. Hinderer) is carried on under very happy conditions, and he considers that the monthly interchange of pulpits among the agents, and the quarterly gathering of the communicants at Kudeti around the Lord's Table, contribute in no small measure to this result.

Eastern Equatorial Africa.—In a recent letter Bishop Tucker, referring to the death of the Rev. J. V. Dermott, writes:—"It is hard to give expression to my sense of the loss we have sustained in this earnest and true-hearted servant of God being taken from us. I looked upon him as one of the most promising missionaries in the Field." It seems that Mr. Dermott went on an itinerating expedition in the rains, and that when he returned to Nassa he was suffering from malarial fever. He lingered for

eighteen days, and then passed away on April 24th. The Bishop hoped to start for Uganda about August 20th.

Natanael Mudeha, a Muganda convert living at Nassa, has sent a touching letter of sympathy to Mr. Dermott's father. We extract the following from a translation by the Rev. E. C. Gordon:—"Oh, Mr. Dermott! your son was my great friend. I was much grieved at his death. But then I read in the Epistle of Paul to Colossians, chap. iii.: 'For ye are dead, and your life is hid with Christ in God: when Christ (who is) your life shall appear, then shall we also appear with Him in glory.' So when I read these words I was glad, for we shall meet with him in glory."

Luganda translations in MS. of the Collects for Sundays and Holy-days, 1 and 2 Thess., 1 and 2 Tim., Titus, Philemon, James, 1 and 2 Pet. 2 and 3 John, and

Jude have been received. Of the books of the New Testament, only 1 and 2 Cor. and Hebrews remained in April last untranslated. This is a remarkable work, as the greater part has been accomplished by Mr. Pilkington and his Native helpers during little more than a year. If the New Testament in the vernacular can be introduced into Uganda, we shall have no fear for the Church there whatever disturbing events may befall.

Persia.—In our July number we briefly noted that the Rev. H. Carless was on tour to Kirman. He was absent from Julfa four and a half months. "The Lord has kept us very happy in our journeyings," he writes, "blessing us, giving us numberless opportunities of sowing His precious Word, and keeping us throughout in good health and spirits." Mr. Carless purposed making three main points in the journey—Shiraz, Kirman, Yezd. At the former place he stayed ten days, but found work very difficult there. The populace are disturbed, anti-European feeling runs rather high, owing to political and commercial complications, and the people are fanatical. From Shiraz a long march of twenty-eight days brought him to Kirman. The journey, of course, was not without adventures and difficulties, but "the Lord gave him opportunities to speak, and in many places earnest, seeking souls." At Kirman (35,000 inhabitants) he stayed nearly five weeks. The Moollahs received him very courteously, and he had good times in talking with them. "Some earnest, true seekers" he expects to hear more of hereafter. The march from Kirman to Yezd occupied thirteen days, and Mr. Carless stayed there four weeks, during which he was much refreshed and encouraged by his intercourse with the students in the Mohammedan Theological Seminary. Throughout the tour Mr. Carless was impressed with the great need of medical missionaries. He writes: "There need to be almost as many doctors as ministers. Their work is invaluable pioneer work for disarming prejudice and softening the hearts of the people. We want Christian doctors planted in all directions in

Mohammedan lands. But where are the doctors, and what are they doing? We only read of a few offering every year. The Lord awakes them to see the needs and to thrust many forth. May the trumpet-call of the Lord sound amongst them, and may they come in might to the battle of the Lord of Hosts!"

INDIA AND THE FAR EAST.

North India.—On the 19th of June, the Rev. Dr. Baumann baptized Babu Benod Behari Ghose, Assistant Surgeon of the Government Charitable Dispensary at Azimgarh. Dr. Ghose is described as a man of mature age, considerable intelligence, and of a highly respectable position in society. He was educated at the General Assembly's Institution in Calcutta. Some 500 non-Christians were present at the baptism. Dr. Baumann commends the new convert to the earnest prayers of all God's children.

Mr. Monro, C.B., delivered two lectures to Bengali gentlemen at Burdwan in August. More than 200 people were present, at each lecture, which, says the North India localised *C.M. Gleaner*, now form the topic of debate and conversation all over the town, while his lectures, and those of other gentlemen lately delivered at Krishnagar, have excited considerable commotion in that place.

In the C.M.S. Boys' Boarding-school at Taljhari, in the Santhal Mission, there are now 164 lads, many of whom are non-Christians. Of these non-Christian boys, no less than thirty-eight have recently put themselves under instruction with a view to baptism.

The Rev. H. M. M. Hackett, of Allahabad, has recently baptized Babu Mahendra Nath Mukerji, District Engineer of Pertabgurb, Oudh, together with his wife and six of his children.

An educated Hindu, the fruit of the High School at Jabalpur, and his wife have recently been baptized. The former became convinced of the truth while studying as a boy, and afterwards while reading for the F.A. at Jabalpur and the B.A. at Lucknow. His convictions were strengthened by contact with the Rev. J. P. Ellwood, the Rev. G. B. Durrant, and others. For some years he has been serving in the Educational Department of the Central Provinces, as head-master of two schools, and is now an assistant-professor in the Government College.

Punjab.—The Bishop of Lahore presided at a missionary meeting at Simla on June 30th. The *Punjab Mission News* says the meeting was a decided success, over 200 people being present. The Bishop dwelt on the growing importance of Indian missionary work, as shown by the figures of the last census, and on the development of women's work.

Travancore.—On the 6th of July, the Jubilee of Christ Church, Cottayam, was celebrated, the church (erected by the exertions of the late Rev. Henry Baker) having been opened that day fifty years ago. Bishop Hodges, the ten C.M.S. clergymen resident in Travancore, and some Native clergy took part in the proceedings, in the course of which the Rev. W. J. Richards, as Bishop's Chaplain, read the letters patent from the Queen, and the mandate of the Archbishop of Canterbury which confer the degree of D.D. on the Ven. Archdeacon Koshi Koshi. The Archdeacon preached from Deut. viii. 2. On the afternoon of the same day, the new building of the C.M.S. Press was opened in the presence of the Bishop and missionaries and the Dewan Peishkar and other gentlemen.

The half-yearly Conference of missionaries took place at Cottayam in July, and lasted four days. In the course of the business it was announced that, by God's blessing, the New Testament Revision Committee had completed the united final revision of the New Testament in Malayalam as far as the end of Romans.

Mid-China.—The Rev. W. S. Moule, of the Ningpo Training College, has been spending a part of the College vacation moving about in the hill district with his magic-lantern. He writes: "For prudence' sake" [the weather was very hot] "I keep indoors all day till five P.M. or so, and then start for some near village for a lantern-preaching. We have always been able to gather from 200 to 400 people, and they listen quietly and well." On one occasion, at a village called Zông Dzîng, he had a large audience in the Ancestral Temple, who listened attentively for more than an hour. The next night, at a village called Stone Pass, Mr. Moule was received most warmly, and had a large audience.

THE BOOK OF NEHEMIAH AS A MISSIONARY STUDY.

NOTES BY THE REV. T. WALKER, *Missionary in Tinnevely.*

Part I.—The Missionary Builder,—A Pattern Workman. Chaps. i.—vii.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed."—2 Tim. ii. 15.

Chap. ii.—The Missionary Enterprise (continued).

"SO I came to Jerusalem and was there three days." Nothing about the long journey! Was not long getting settled in the new quarters,—only "three days." No time to be lost. "The king's business requireth haste." Need not be many days idle in our new sphere.

"And I arose in the night." The anxiety for the work was pressing on him. Would set to work, too, without exciting observation. If the burden of souls press on the missionary, he will not sleep too easily. Moreover, well to look round quietly and see what needs to be done.

"Neither told I any man what my God had put it in my heart to do." Full of a great purpose, but silent about it! Conscious of a Divine mission—yet not parading it. Ah! the missionary needs to have his work just "put into his heart" by God. Must receive his commission and instructions from the Master. And does well to be quiet and reticent and humble about it. Deeds—rather than words.

"And I went out by night—and viewed the walls . . . broken down," &c. Truly a night scene! Dark,—dismal,—dreary enough! Saw,—a wreck! Lo the view of the heathen world "full of darkness." Walls of true religion in ruins,—trampled under unclean feet; knowledge of God lost,—gates of truth consumed by fire of sin.

"Gate of the fountain and king's pool; but no place . . . to pass." The royal road impassable,—the cleansing pool inaccessible. Isn't it just as in a ruined world? "The gate of the fountain" for man's cleansing,—where? The king's own pool of purifying grace,—where? "No place . . . to pass." Sin has blocked the way and choked the fountain!

"And the rulers knew not whither I went, or what I did." Personal inspection was the first desideratum. Nothing like going to see ourselves, instead of consulting with others.

"Then I said unto them, Ye see the distress that we are in." After seeing himself—could appeal experimentally. And shall not they who "seek the welfare" of the heathen appeal thus forcibly,—"Ye see the distress that we are in"? What untold wretchedness is in a Christless state. Point to a world which lieth "waste"—India "waste"—China "waste"—Africa "waste," &c. Look at demon worship,—idolatry, &c.—are we not "in distress"?

"Come, let us build the wall of Jerusalem, that we be no more a reproach." A noble invitation! The long cherished purpose laid bare at last. A missionary challenge to a sleeping church,—"Come, let us build"! The rulers and chiefs have all settled on their lees,—content with their unsatisfactory condition "at ease in sin." Need a sharp, ringing, rousing message. Point to a world in ruins,—and challenge to the holy work,—"Come, let us build the wall" of true religion. Yes! has been "a reproach" long enough to Christendom that heathendom lies uncared for all around it. Is it no reproach to the English Church to have had no missions to the heathen till the last two centuries (may really say the last century)? Is it no reproach to a Christian empire that most of its subjects are heathen and heretics?

"Then I told them of the hand of my God which was good upon me." Good to tell of the Lord's leadings,—and to show that the purpose is of Him. And may not missionaries tell of the hand of their God which has been good upon them? Is it no encouragement to view the "hitherto" of God's missionary leadings?

"And they said, Let us rise up and build." Roused,—stirred up to action! One fervent spirit may stir many others up. A grand decision! Oh! to see churches waking to a like determination!

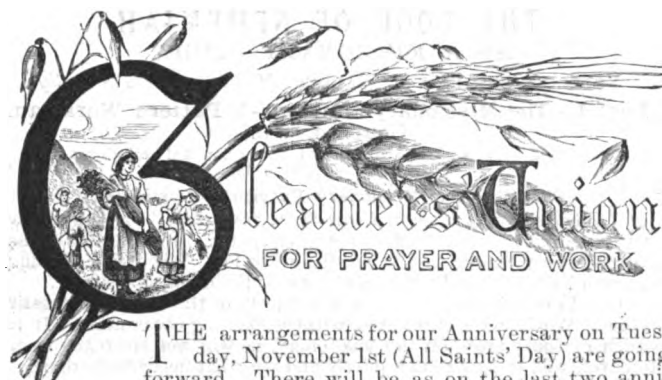
"So they strengthened their hands for this good work." Made up their minds for it. Helped each other in it. Got ready for it.

"But Sanballat . . . laughed us to scorn, despised us, and said, What is this thing that ye do? Will ye rebel against the king?" The days for "scorning" and "despising" have not gone by. How many a worldling "laughs to scorn" the missionary and his work, and "despises" him from his heart! Scoffers and despisers there will always be, for "all men have not faith." The world has its sarcasm ever ready. "What is this thing that ye do?" "What, try to make Christians of Hindus and Mohammedans? Expect to raise Africans? Will only lead to trouble and disturbance, and damage government interests!"

"Then answered I them and said, The God of heaven, He will prosper us." Calm, dignified answer of the man of faith. The All-Ruler "He will prosper us." This is the missionary's answer to a jeering world.

"Therefore we, His servants, will arise and build." Grand cause and effect. It is His work,—and His command. We are His,—His slaves,—His servants. To do His bidding is the servant's part. "Therefore," we will do it. Yes! scorn they or scoff they, we will do it.

"But ye have no portion, nor right, nor memorial in Jerusalem." That is the truth which underlies all opposition to missionary work. Worldlings are just "out of it" altogether.



THE arrangements for our Anniversary on Tuesday, November 1st (All Saints' Day) are going forward. There will be, as on the last two anniversaries, a Prayer Meeting at the C.M. House at 10.30 A.M., and a Communion Service with sermon. At the Afternoon Conference in the Lower Exeter Hall, the speakers, as twice before, will all be ladies, whose names will be announced in the November GLEANER, and also on the papers sent round to applicants for tickets.

For the Evening Meeting in Large Exeter Hall, we bespeak the special intercessions of Gleaners: First, that the Hall may be filled by those willing to hear the Lord's message; and, second, that each speaker may be taught and empowered by the Holy Ghost Himself. These great meetings are a tremendous responsibility; God give each Gleaner grace to hear aright, and to act aright on what he hears. The Chair will be taken by Archdeacon Long of Sunderland, well known as an ardent friend in that missionary-hearted town, and among the principal speakers will be the Rev. George Grubb.

In a chained Commentary on the Prayer Book, which is to be seen in Malvern Abbey, the following suggestive and touching comment is given upon the sentence in the Litany—"That it may please Thee to preserve all them that travel by land or by water":—

"We have so general consent in all the ancient offices, that I have been apt to think this clause to be almost as early as the apostles' days, and at first had respect principally to those devout Christians (as the liturgy of Jerusalem applies it) who travelled by land and sailed over all the known world by sea to propagate the Gospel, and make proselytes for religion; for doubtless these holy persons run through innumerable perils for the cause of Jesus Christ, and therefore ought to be remembered in the prayers of all them that wished well to Christianity. . . ."

How often have Gleaners used the familiar words with a missionary meaning? Is it not time that they should begin to do so now, when our thoughts are full of friends going forth at the call of the Lord?

Some few weeks ago a novel map, displayed in the dining-room of one of our Honorary District Secretaries, puzzled us not a little. It had a C.M.S. air about it, but was marked off by broad red lines into curious irregular divisions. On inquiry, we learned that it had been done to illustrate the C.M.S. Cycle of Prayer, and on closer inspection we found that, in addition to the names of well-known stations, each enclosed area showed the day of the month when prayer was invited for it in the Cycle. Thus Japan was marked "21st," Palestine "8th," whilst Ceylon and Mauritius falling together on the "17th," gave rise to a most prominent and irregular red enclosure. In one corner of the map those subjects of prayer which have no territorial connection were neatly written, each under its proper date. The map was simply a white linen one, hand-drawn, and quite unpretending, but it was an invaluable guide to missionary prayer. Each morning at family worship the special district prescribed for prayer was pointed out, the result being that all in the household could pray "with the understanding." Ingenious Gleaners would do well to make similar maps; they would no doubt find ready purchasers at Missionary Sales of Work.

Gleaners in New South Wales.

The annual meeting of the Gleaners' Union was held in the Chapter House, Sydney, on June 6th. Bishop Saumarez Smith presided. An address of welcome to the Deputation from the C.M.S. was read, from which we extract the following paragraph:—

"Through you we greet our fellow-Gleaners in the old land; and we

would join hearts and hands with them in allegiance to the principles of our Society and Union, and in consecration to our Lord and Master."

In the Annual Report which was subsequently read, the total number of members was announced as 109, two of whom had already gone out as missionaries, two were starting at an early date, and two more were definitely preparing to go. Mr. Stock and Mr. Stewart also addressed the meeting.

LETTERS FROM GLEANERS.

A Parochial Loan Exhibition.

It may encourage small branches of the G.U. to hear of an exhibition which the Gleaners of our Branch have held. We only number forty-nine, but at one of our monthly meetings we decided to try to interest all our friends in missionary work by getting together as many curios from foreign lands as possible. We sent a notice to our parish magazine, and asked all the district visitors and the city missionary to tell their people about it. The result was we had so many things lent—needle-work, photos of missionaries, &c.—that we were able to have quite a large show in our parish hall. Then, too, we borrowed some curios from the Loan Department, C.M.S. and from the Missionary Leaves Association. We had tea and light refreshments on a side table, and charged 3d. for entrance. A good many people came, and seemed much interested. We finished up the evening by singing "Jesus shall reign." The Vicar then read the Gleaners' prayer, and the Curate (who is also a Gleaner) gave an address, to which all listened with attention. Altogether the evening was voted a success. As we cleared expenses and have a small balance in hand, we are hoping to have a similar exhibition on a larger scale next year. Some of the refreshments were given by members of the Union, and the tickets were all written, which saved a printer's bill.

GLEANER 25,222.

The Chronological Scripture Cycle.

In one of this year's numbers of the GLEANER there was an interesting paper on "Preparation in Bible Study." The writer speaks of the very vague ideas which many Bible readers have of the chronological order of the books after the Pentateuch, as well as of the dates and circumstances under which the Epistles were written. May I suggest that Miss Petrie's Chronological Scripture Cycle is admirably adapted to supply this deficiency, and cannot fail greatly to help any earnest and intelligent reader? Miss Petrie has arranged a course of Bible reading, accompanied by notes of the greatest value, evidently the result of very wide study. I belong myself to her outer circle of readers, to whom she supplies the papers for the whole course on payment of 2s., which must be within the means of every member of the Gleaners' Union. Her address is Miss M. L. G. Petrie, Hanover Lodge, Kensington Park, W. GLEANER No. 36,273.

A Daily Prayer Meeting.

Gleaners are nothing if not *suggestive*; as many letters in the Magazine (and I daresay many more out of it!) may testify; but we do not often see a better suggestion than the old Yorkshire woman's, "Why not have a daily prayer-meeting?" Not a visible one—that would scarcely be practicable—but might not some hour of the day be named, as the "hour of prayer" (without of course the *least* restraining of prayer at any and every time), when Gleaners in their own chambers might yet be sure that their intercessions were ascending together with those of *some*, perhaps of *many*, among their thousands of fellow-Gleaners, to the throne of the King? This is not my suggestion; it is Mrs. Ann W.—a! but I do heartily second her proposal. I think the given time might greatly help our efforts in prayer, and we might venture to hope that as Gleaners multiply in different countries, one after another might take up the blessed task, as earth rolls on, and make it a perpetual intercession.

Local Branch of the Gleaners' Union.

The following new Branch has been registered:—In London:—Hackney, St. Michael and All Angels, Secretary, Rev. P. H. Cooke, 118, Forest Road, Dalston, N.E.

Gleaners' Union Roll Call.

"They rest from their labours."

Mr. Verey, Sandown, No. 3,638, Aug. 22nd, 1892.
Mr. John R. Köhler, Beckenham, No. 23,277, Aug. 18th, 1892.
Rev. C. C. McArthur, Burlingham Rectory, Norwich, No. 16,285, May 8th, 1892.
Miss Esie Gregory, Shankill, Ireland, No. 27,378, Sept. 7th, 1892.
Mrs. Evorall, Folkestone, No. 23,152, Aug. 31st, 1892.
John L. Turner, New Southgate, No. 20,906, Aug. 2nd, 1892.

MISSIONARY PRIZE COMPETITION.

Questions on the Annual Report.

In consequence of the great interest taken in this Competition last year, we again offer prizes, one of a Guinea and two of Half-a-Guinea each, for the best answers to examination questions on the new

C.M.S. Annual Report for 1891-92.

Competitors may begin to prepare at once. The questions, covering the portion of the book between pages 1 and 237, will appear (with the Rules) in the November GLEANER. Reference will be allowed to the Report (but not to the Indices) whilst the questions are being answered. The Competition will close on November 30th.

N.B.—The Annual Report is already in the hands of subscribers, others can obtain it (post free 2s.) on application to the C.M. House.

OUR AUTUMN REINFORCEMENTS.

THE following missionaries will (D.V.) leave for their respective stations during the next few months. Those marked (*) are going out for the first time. The list is liable to alteration:—

WEST AFRICA—

Rev. Canon Taylor Smith.

YORUBA—

Miss F. Higgins.
Miss M. Tynan.
Miss A. L. Wright.
*Rev. F. G. Toase.
*Mr. T. Jays.

NIGER—

Rev. H. H. Dobinson.

EASTERN EQUATORIAL AFRICA—

Rev. A. G. and Mrs. Smith.
Rev. W. Morris.
Rev. H. Cole.
Mr. J. A. Wray.
Miss A. W. Ramsay.
*Rev. G. P. B. Kerry.
*Miss L. Bazett.
*Miss M. Bazett.
*Miss S. Bazett.
*Miss L. Hill.
*Miss J. B. Tobin.

EGYPT—

*Miss M. Cay.

PALESTINE—

Rev. J. R. L. and Mrs. Hall.
Mr. and Mrs. G. Nyland.
Mrs. Low.
Miss C. Low.
Miss E. G. Reeve.
*Miss E. Kauffmann.
*Miss M. Nevill.
*Miss G. F. Tindall.
*Miss A. A. M. Bedells.

NORTH INDIA—

Rev. G. H. and Mrs. Parsons.
Rev. W. H. and Mrs. Ball.
Rev. H. and Mrs. Brown.
Rev. Jani Alli.
Miss H. J. Neele.
*Rev. C. B. Clarke.
*Rev. J. F. Hewitt.
*Rev. J. A. F. Warren.
*Miss K. Batten.
*Miss C. Lancaster.
*Miss E. E. Thompson.
*Miss W. B. J. Wilkinson.

Miss E. C. Payne is also hoping to go out this year, but her location has not yet been fixed. The Medical Board may detain some of the above, as in the case of Miss S. E. Howard, who was accepted last year.

The following have already left for their stations:—Rev. J. A. and Mrs. Alley (West Africa); Rev. J. S. Hill (Bishop-Designate) and Mrs. Hill, *Mr. H. Proctor, *Miss E. A. Warner (Niger); Rev. W. St. Clair Tisdall (Persia); Rev. J. P. and Mrs. Ellwood (North India); *Rev. W. and Mrs. Welchman (Ceylon); Rev. J. Bates (Mid-China); Rev. C. G. Wallis, *Mr. B. Totty, *Mr. W. G. Walton, *Mr. A. J. Warwick, *Mr. J. R. Lucas (North-West America); Rev. J. B. McCullagh (North Pacific).

The following are rejoining their husbands:—Mrs. W. H. Wise (South India), Mrs. H. U. Weitbrecht (Punjab).

The following ladies (engaged to C.M.S. Missionaries) are also proceeding to the Mission Field:—Miss A. Bemrose (to Rev. D. Davies, Punjab), Miss Fernie (to Rev. J. Carter, Ceylon), Miss Kelly (to Mr. A. A. Phillips, Mid-China), Miss Withers (to Rev. H. L. Bleby, Japan), Miss E. Davis (to Mr. A. W. Corker, North Pacific).

PUNJAB AND SINDH—

Rev. R. Clark.
Rev. F. A. P. Shirreff.
Rev. R. and Mrs. Heaton.
Rev. T. Holden.
Dr. H. M. and Mrs. Clark.
*Rev. C. Field.
*Rev. M. C. Gough.
*Dr. T. Pennell.
*Mr. E. V. Greene.
*Miss E. S. Wigram.

WESTERN INDIA—

Rev. A. H. and Mrs. Bowman.

SOUTH INDIA—

Rev. J. B. and Mrs. Panes.
Rev. C. W. A. Clarke.
Rev. J. C. J. Pavay.
*Rev. E. W. Peachey.
*Rev. W. C. Penn.
*Rev. A. H. Sheldon.

TRAVANCORE—

Ven. Archdeacon and Mrs. Caley.
Rev. A. F. and Mrs. Painter.

CEYLON—

Rev. G. T. and Mrs. Fleming.
*Rev. H. E. Heinekey.
*Miss E. S. Young.

SOUTH CHINA—

Rev. C. and Mrs. Shaw.
*Rev. G. H. Davies.
*Miss M. Clarke.
*Miss J. Clarke.

MID-CHINA—

Rev. G. W. and Mrs. Coultas.
Miss G. Smith.
Miss A. L. Wright.
*Miss I. Clarke.
*Miss A. Hunt.
*Miss M. A. Thompson.
*Miss Casswell.
*Miss A. Snell.
*Miss C. J. Kelly.

JAPAN—

*Mrs. Harvey.
*Miss Bosanquet.
*Miss Huhold.

HOME NOTES.

ON September 13th the General Committee saw the Rev. J. P. and Mrs. Ellwood, recently of Jabalpur, in the Central Provinces of India, but now proceeding to Meerut, and also the Rev. W. St. Clair and Mrs. Tisdall, late of Bombay, but now going to Julfa, in Persia. The out-going missionaries were addressed by the Rev. G. Tonge, Secretary of the C.E.Z.M.S., and commended in prayer by Canon Gibbon.

The Society has lost an active friend and Honorary Life Governor by the death of the Rev. Edward Jackson, LL.B., Canon of Ripon and Incumbent of St. James's, Leeds.

The Rev. A. J. Shields, C.M.S. missionary in Santalia since 1882, has been appointed Association Secretary of the Northern District of the Hibernian Auxiliary, in succession to the Rev. F. W. Mervyn, who has resigned. The Rev. R. H. Taylor, Rector of Shiercock, has accepted the post of Association Secretary for the Ulster District.

The Committee have given the Rev. J. G. Watson, Association Secretary of the Midland District, leave of absence from Christmas next, in order to visit some of the Missions of the Society in India, China, and Japan. Mr. Watson goes at his own charges, assisted by the gifts of a few friends. The object of the visit is to gain information which, under God's blessing, will increase his usefulness as an Association Secretary.

The Tenth Annual Meeting of the Lay Workers' Union for London will be held (D.V.) in the C.M. House, Salisbury Square, at seven o'clock, on the evening of Monday, October 10th.

The St. George's, Sheffield, Branch of the Lay Workers' Union has issued its first Annual Report. Very encouraging progress has been made. Monthly meetings (addresses on C.M.S. Missions) and prayer-meetings are held, and a lending-library is attached.

The meetings of the Ladies' C.M. Union for London (held on the third Thursday in each month) will be resumed this month. The Annual Meeting is fixed for Thursday, October 20th, at the C.M. House, at 2.30 P.M. The Devotional Address will be given by the Rev. Prebendary Eardley-Wilmot.

The Work Depot in connection with the Ladies' Union is now open from 10.30 A.M. to 5.30 P.M. daily (Saturdays excepted), at 5, Wellington Terrace, Bayswater, W. Miss C. Smith, at this address, will be glad to give any information, and to send out boxes of work for C.M.S. Sales.

The Rev. F. Glanville, Association Secretary for Durham and Northumberland, draws our attention to a parish in his district in which zeal and devotion in the missionary cause have surmounted obstacles which might well be thought prohibitive of success. The parish in question is a widely scattered one, and its Vicar, ninety years of age, is a confirmed invalid; yet he succeeded in collecting by correspondence the bulk of the amount—little short of fifty pounds—which was remitted by the parish to the C.M.S.

The Juvenile Association of the Winchester Auxiliary held its Sale of Work on the 5th of July. A large number of articles being left on hand, a supplementary sale was held on September 8th in the Vicarage. It is gratifying to find that the proceeds of the two sales amount to about £127.

The Ross Association held its Annual Sale on July 28th. About 700 persons were present, and an interesting address on the work in Kashmir was given by the Rev. J. H. Knowles. The sale realised some £35.

The third Annual Report of the Emmanuel Church, St. John's Wood, Gleaners' Union, tells of continuous increase of members and real progress. Connected with this branch there are a Working Party, a Women's Morning Prayer Meeting, and a Sowers' Band.

The St. Luke's, Birmingham, Branch of the Gleaners' Union has completed its first year. The Report shows steady advance. Missionary and devotional meetings are held, and the C.M. GLEANER is localised.

Readers of the GLEANER will be glad to learn that the Rev. W. Mitchell Carruthers, for some time Assistant Clerical Secretary, C.M.S., whose retirement in consequence of ill-health we noted in our March number, has accepted the living of Holbrook, Suffolk. The Rev. E. P. Hathaway, the retiring Rector of the parish, was recently nominated an Hon. Life Governor, having rendered very essential service to the Society.

Many of our readers are acquainted with Miss E. Headland's *Brief Sketches of C.M.S. Missions*. She is now compiling a series of *Brief Sketches of C.M.S. Workers* (Nisbet & Co.), intending to sketch the life of one worker to represent each of the C.M.S. Missions. Each sketch (price 2d.) is of such a length as to be suitable for reading at a working party. "Henry Venn, Hon. Sec. C.M.S.," "Bishop Russell, of China," and "Bishop French, of Lahore," already published, receive our cordial recommendation. The *Brief Sketches of C.M.S. Missions* can now be had in one volume (vide Publication Notices).

MONTHLY BIBLE QUESTIONS.

Questions on the 1st and 2nd Epistles to the Thessalonians.

Rules and full particulars as to this competition will be found on page 15 of the January GLEANER.

1. Give a brief account of St. Paul's first missionary labours in Thessalonica, illustrating it wherever possible from these Epistles.
2. How does the account here given of this Church illustrate (1), the thoroughness of the missionary work carried on by St. Paul, and (2), some promising points in young converts?
3. How can we approximately fix the date of these Epistles from a study of their contents?
4. Mention the special dangers which evidently surrounded this infant Church. How did St. Paul treat them?
5. Explain, with reference to the main purpose of these letters:—
"Who died for us, that whether we wake or sleep, we should live together with Him."
"If any will not work, neither let him eat."
"Prove all things."

Answers, addressed to the Editor of the GLEANER, and legibly marked outside "Bible Questions," must reach the C.M. House, Salisbury Square, London, E.C., not later than October 31st.

MEDICAL MISSIONS AUXILIARY.

IT will be remembered that in June a series of lectures was given at the C.M. House by Dr. H. Martyn Clark on the "Preservation of Health in the Foreign Mission Field." The lectures were largely attended, and after the last an examination was arranged, which took place on the 17th June, when twenty-seven candidates presented themselves for examination.

The papers as a whole showed the evidences of much hard work and an appreciative knowledge of the subject. It is peculiarly gratifying to note how candidates had laid hold of the principles to be followed for the preservation of health abroad. Many of the papers which stand low in the list were well done. Their position in the list is due to the fact that in some instances candidates had missed one or other of the lectures; and in not a few cases candidates had mistaken the purport of the questions, and therefore did not answer satisfactorily.

The following is the result:—

FIRST PRIZE.
Miss EDITH BARING-GOULD.

SECOND PRIZES.
Miss MACKEY, L.M.S.
Miss S. EMILY HOWARD, C.M.S.

FIRST CLASS CERTIFICATES OF MERIT.

Mr. J. Walford Hart, L.M.S. Miss Hickmott, Y.W.C.A. Training College.
Mr. Leo Reichel, Moravian. Rev. F. G. Toase, C.M.S.
Miss M. R. Wilson, L.M.S. Miss Katherine Batien, C.M.S.
Miss Hopwood, C.M.S. Miss Janet Clarke, C.M.S.
Miss Simpson, Y.W.C.A. Training College. Miss E. S. Wigram, C.M.S.
Miss F. M. Saw, C.M.S.

SECOND CLASS CERTIFICATES OF MERIT.

Miss Payne, C.M.S. Miss A. Emalie, C.I.M.
Miss Annie Scovell, C.M.S. Miss Ada A. M. Bedella, C.M.S.
Miss Bazett, C.M.S. Miss Dodson, S.P.C.K. for C.M.S.
Miss M. G. Clarke, C.M.S. Mr. Charles E. Cornford, C.M.S.
Miss Leach, C.M.S.

[The First Prize Winner, being a voluntary helper at the C.M. House, was invited to sit in the Examination, but not being a missionary or missionary candidate, she has resigned her prize in favour of another competitor.—Ed.]

MONTHLY ESSAYS

On the C.M.S. Almanack Subjects.

Rules, &c., will be found on page 15 of the January GLEANER. The subject for October is—

"Praying in the Spirit."

The Essays must reach the C.M. House on or before Oct. 31st, each packet being clearly marked outside, "Essay Competition."

The Prizes for Essays on the August subjects have been awarded to Ada K. Porter, 6, Narcissus Road, West Hampstead, N.W.; Thomas Davis, 180, Upper Street, Islington.

Forthcoming Sales of Work.

Emmanuel, West Hampstead. Miss Farnall, Burley Lodge, Mill Lane. Sale early in October.

Mrs. Hankinson Cox, Bircham Newton Rectory, Lynn. Oct. 7th.
Ladies' Association, Worcester. Oct. 18th and 19th. Miss Champneys, Croft House; Miss Stallard, Henwick; Mrs. Albert Webb, St. Mary's Terrace; Mrs. Binns, Diglis House, Claremont House, Lowestoft. Latter part of October. Miss M. A. Bignold.
Mrs. Hooper, The Rectory, or Mrs. Simons, St. Helena, Gateshead Fell, co. Durham. Last week in October.

Christ Church Schoolroom, Cloughton, Birkenhead. End of October. Mrs. Pelling, Fernleigh, Oxtou, Birkenhead; or Mrs. John P. Hargreaves, The Moorlands, Waterford Road, Oxtou, Birkenhead.

Mrs. Marshall, 28, St. Saviourgate York. Nov. 9th and 10th.
Mrs. Eliza Christy, Boynton Hall, Roxwell, Chelmsford. Second week in November.
Mrs. Wickstead, Focklington Vicarage, York. Dec. 15th.

PRAYER AND PRAISE.

Personal.

PRAYER.—For a wife whose personal reluctance hinders her husband from offering for foreign work.

Topics from the "Gleaner."

PRAYER.—For the Bishop-Designate of the Niger and his party (p. 145). For Uganda and the Church there (pp. 145, 156). For the Australian Deputation (p. 147). That the country may be led to see the iniquity of the Opium Trade (p. 148). For the Mid-China Interior Evangelistic Mission (pp. 145, 150–156)—especially that the new missionaries may quickly be enabled to speak to the people. For the Persia Mission (p. 156). For recent converts—that they may be kept steadfast in the faith (p. 157). For the G.U. Anniversary (p. 158).

PRAISE.—For a goodly band of new missionaries (pp. 145, 159). For the safe landing of Mr. Horsburgh's party (pp. 145, 150–156). For recent baptisms in North India (p. 157).

Valedictory Dismissal of Missionaries.

A PUBLIC MEETING will (n.v.) be held in Exeter Hall, Strand, on the Evening of Monday, Oct. 3rd, 1892; Chair to be taken by Sir J. H. Kennaway, Bart., M.P., at 7 p.m. Reserved Tickets One Shilling each; Body of Hall and Platform Tickets free, on application to the Lay Secretary, C.M. House, Salisbury Square, E.C.

On Tuesday, Oct. 4th, the General Committee will meet in Salisbury Square at 11 a.m. and 2 p.m., to take leave of two parties of out-going missionaries.

On Wednesday, Oct. 5th, Holy Communion (with Valedictory Address by the Rev. Canon Hoare) at St. Bride's, Fleet Street, at 11 a.m. The General Committee will meet at Salisbury Square, at 2 p.m., to take leave of the rest of the out-going missionaries.

PUBLICATION NOTICES.

ANNUAL REPORT OF THE C.M.S. FOR 1891–92.

The distribution of the REPORT is now practically completed. Will any friends who may not have received their copies kindly apply to the Local Secretaries for them, or write direct to the Lay Secretary, C.M. House, Salisbury Square.

C.M.S. SHEET ALMANACK.

Will friends kindly note that it has been decided not to issue a Sheet Almanack for 1893, this decision being principally due to the fact that the Almanack has hitherto been published at a considerable loss to the Society's funds.

[The Pocket Book and Diary (Roan, 1s. 4d.), and the Pocket Almanack and Calendar (Paper Covers, 3d.) will be published as usual in November.]

The following recent Missionary books, published by the Religious Tract Society, can be obtained from the Book Room, Salisbury Square:—
The Story of Uganda and the Victoria Nyanza Mission. By S. G. STOCK. (3s. 6d.) 3s., post free.

The Ainu of Japan. By REV. JOHN BATCHELOR. (6s.) 5s., post free.

Indian Gems for the Master's Crown. (2s.) 1s. 9d., post free.

Missionary Points and Pictures. 1s., post free.

Also the following published by Messrs. Nisbet and Co.:—

Brief Sketches of C.M.S. Missions. By EMILY HEADLAND. With Maps and blank pages for MS. Notes. Designed to provide material for Missionary Addresses. Paper Covers, 1s. each Part, post free; Cloth 1s. 6d., post free.

Part I.—Africa and Mohammedan Lands. Part II.—India. Part III.—Ceylon, China, Japan, &c.

☛ The three Parts are about to be issued in One Volume, Cloth, price 3s. 6d. post free.

Brief Sketches of C.M.S. Workers. By EMILY HEADLAND. Price 2d. each, post free. [The workers whose lives are sketched in this series are each representative of one day in the C.M.S. Cycle of Prayer.]

Rev. Henry Venn, Hon. Sec. C.M.S., 1841 to 1871.

Bishop Russell, of China.

Bishop French, of Lahore, Punjab. [Others to follow.]

☛ Parcels of back numbers of the GLEANER for 1891 and previous years, for general distribution, will gladly be sent free of charge to any friends who may be willing to undertake to circulate them, with a view to creating interest in missionary work, either in large towns or country villages. In ordering, will friends kindly say how many copies they can make use of.

THE CHURCH MISSIONARY GLEANER may be ordered through local Booksellers; or direct from the Church Missionary House, Salisbury Square, London, E.C. Price One Penny, or 1d. post free.

The Subscription for the GLEANER direct from the Church Missionary House, post free for twelve months, is as follows:—

One Copy, 1s. 6d.; Two Copies, 3s.; Three, 4s.; Six, 7s.; Twelve, 12s.; Twenty-five, 24s.

P.O. Orders to be made payable to General Clennell Collingwood, Lay Secretary.

Orders to be addressed to THE LAY SECRETARY, C.M. HOUSE, SALISBURY SQUARE, LONDON, E.C.

Contributions Received by the Editor.

From August 11th to September 10th.

Gleaners' Union.

223 Membership Fees.....	£1 17 2
107 Renewals.....	0 17 10
80 For Union Expenses.....	2 0 0
22 For Our Own Missionary.....	5 18 9
11 For C.M.S.....	0 14 3
Total.....	£11 8 0

Of these the following are the amounts of and above 10s.:—

St. Helen's Branch.....	£2 4 8	Malegon Branch.....	£0 17 6
Coll., per Gleaner No. 9,913.....	1 13 4	Ipswich Branch.....	2 4 0

General Contributions.

Merionethshire: Aberdovey:.....	£10 0 0	Gleaner No. 36,039, First Fruits.....	£1 0 0
An Easter Thankoffering.....	£10 0 0		

Appropriated Contributions, &c.

For Uganda:—Wanganui Branch G.U.....	£3 3 3
For Medical Missionary Auxiliary Fund:—Gleaner No. 9.....	1 0 0

The Editor has also been requested to acknowledge—

For C.M.S.:—Coll., per Muriel and Gordon Rees, Old Colwyn, 10s. For Niger:—A Basingstoke Friend, 20s. For Lepers in Tarn Taran Hospital:—Gleaner No. 20,067, Thankoffering, £2 2s.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, General C. Collingwood.

The

Church Missionary Gleaner

NOVEMBER, 1892.

EDITORIAL NOTES.

THE vigorous outline of the Exeter Hall Dismissal Meeting, on October 3rd, contributed to this number of the GLEANER, scarcely leaves need for further comment from us. The meeting was indeed a noble one, and amongst the vast audience many hearts were deeply moved. But the enthusiasm of so great a gathering paled before the quiet concentrated feeling of the Committee Dismissals, and the Communion Service for outgoing missionaries and their friends. The two days following the large Farewell Meeting were indeed, as Mr. Barlow said, a deep strain on heart and sympathy, though full of a solemn holy joy. On these occasions, the responses of the missionaries, spoken in acknowledgment of the Instructions read to them, are addressed not to the general public, but to the men who gladly devote many hours each week to the arduous work of the Committee Room, and who are more or less familiar with every detail of the foreign work. Hence these utterances are informal, almost confidential, and are frequently very touching in their expression of reliance on the prayer and sympathy of the Committee at home, or of eagerness either to attempt for the first time, or to return to the work abroad. This year there were several points of special interest, one being the words of the Rev. Robert Clark on his return to the Punjab after over forty years of missionary service; and another, the Committee's instructions to Miss Eleanor Wigram, with a few gracefully expressed sentences addressed to Mrs. Wigram, and Mr. Wigram's impromptu and touching reply. Truly, as some one said afterwards, "We heard the heart of the C.M.S. beat to-day."

The Communion Service in St. Bride's was, as usual, a simple and a solemn one. Mr. Wigram and Mr. Baring-Gould officiated; our beloved and honoured friend, Canon Hoare, of Tunbridge Wells, gave the address. The audience listened intently as the aged servant of God, whose voice gained in tone and vigour as he spoke, stood on the chancel steps and with great depth and tenderness unfolded to them the friendship of God as illustrated by Abraham's life. It was rightly an address to the hearts rather than to the heads of the hearers, and subsequent speakers in the Committee Room gave evidence that the words had gone home. Thus once more this veteran minister of the Gospel, himself the father of a valued C.M.S. missionary, the Rev. J. C. Hoare, of Ningpo, spoke words of help and comfort both to those who were going abroad and to those whom they left behind.

The home events in connection with Uganda move so rapidly that we can scarcely chronicle them here. Lord Rosebery received the Memorial and Deputation from the C.M.S. Committee with marked kindness, and, after the sitting of the Cabinet Council, a letter was addressed by the Government to the Directors of the I.B.E.A. Company offering to defray the expenses of the continuance of the Company in Uganda for three months, until the end of March, 1893, not because the Government admitted their responsibility regarding Uganda, but merely in order that the evacuation of the country might be effected more leisurely and safely. The Company have accepted the offer of the Government, and thus a respite which may prove of priceless value has been in God's great goodness secured.

The press, religious and secular, has teemed with leaders and letters on the crisis; such men as Mr. Stanley the great traveller, Bishop Smythies of the Universities' Mission, as well as Captain Lugard and our own missionaries have spoken strongly on the subject, and there has been a thoughtful consideration of what they have said. The *Record* newspaper has issued an admirable twelve-page supplement, illustrated, entitled "The Fate of Uganda," which has been widely welcomed by many. At the Church Congress the Archbishop of Canterbury said a few powerful words, carrying the whole of his audience with him as he referred to "Uganda, which has already drunk the blood of martyrs," and recorded an "emphatic prayer that our country's course may be so shaped that Christian converts may not be abandoned to imminent destruction." At the General Committee of the C.M.S. on Oct. 11th, when the report of the deputation to Lord Rosebery was presented, weighty resolutions were passed and sent to all the leading papers, as an official utterance from the Society on the Uganda crisis, and we have good hope that this great question will be fully and fairly faced by the nation before final steps are taken.

The greater part of the resolutions of the Committee are paraphrased in Mr. Morris's article on a subsequent page. We cannot, however, too clearly emphasise the fact that, while feeling it to be their bounden duty to set before the British people their moral responsibility to this African state, with its striking history and growing Church, now holding out its hands to us for help, the Committee have never, and by God's grace will never, be drawn into the arena of politics, even for so good a cause. They regard it as distinctly within their province to plead on behalf of righteousness and peace with the consciences of their fellow-Christians, but wholly apart from their work to take any part in a political agitation, or even to suggest what policy should be pursued.

The one pre-eminent call for every member of the Society is to **Prayer**. Suggestions concerning this will be found in our Gleaners' Union column. When the *Times* does not hesitate to publish in full a letter from Mr. Wigram simply pleading for prayer for Uganda, what ought to be our attitude just now? Through the courtesy of the Directors of the I.B.E.A. Co. we are enabled to announce that all was well in Mengo, the capital of Uganda, up to August 12th.

A handbook for the present crisis, called "Uganda: its Story and its Claim," is being prepared, and will be issued (price sixpence) by the Society on Nov. 15th. It will contain in popular form the history of the country and the Mission, and also important notes on various aspects of the present problem. The etched illustrations, which are being expressly done by a first-rate artist, will show views of Mengo, Rubaga, the French Mission-house, the Company's Fort, the Protestant Church, and the houses of the C.M.S. missionaries. Fuller details will be given in next month's GLEANER, but we hope friends will be prepared to purchase the handbook in quantities at a largely reduced rate for circulation amongst those not yet intelligently interested in Uganda.

We would also remind our readers that Bishop Tucker's

Sketches (in illustrated wrapper, price 2s., post free, from C.M. House) might do good work on many a drawing-room table just now. A limited number of copies containing the recent Resolutions of the Committee can now be had. Owing to the additional pressure in the Editorial department caused by Uganda matters, the illustrated Christmas book for boys and girls will not be ready before December 1st.

From time to time it is a privilege to call upon our readers to join us in heartfelt praise to God for His gracious supply of our needs. It is peculiarly opportune that, at the moment when we are arranging for the outgoing of new missionaries, and facing the consequent heavy increase of expenditure, a legacy of £50,000, left to the Society by the late Rev. James Spurrell, of Brighton, should be announced. Mr. Spurrell has long been known as a friend of the cause, and has in this generous manner marked his desire that God's work should extend. Still more deeply touching is a strictly anonymous donation of £1,000, sent a few weeks ago by a *missionary of another Society*, who had seen something of C.M.S. work in the Foreign Field, and had long wished to further it.

We would remind our readers that St. Andrew's Day, the Day of Intercession for Foreign Missions, falls on Nov. 30th. Will clerical friends, in making arrangements for the month, bear this in mind, and endeavour to arrange for some form of special and united supplication during the week in which the festival of St. Andrew falls? One obvious and urgent subject for prayer is suggested by this current GLEANER.

As we go to press, a telegram, confirmed by the Foreign Office, states that a serious attack has been made by a Chinese mob on the Rev. H. S. Phillips and his wife (*née* Miss Apperson of the C.E.Z.M.S.) at Kien-yang, the advanced C.M.S. station in Fuh-kien. The Mission premises had been burnt, but Mr. and Mrs. Phillips were in safety in the *yamen*, the official residence of the magistrate. No direct news has reached us yet.

C.M.S.: "COME, MASTER, SOON!"

"COME, Master, Soon!"
 Why dost Thou stay away?
 Is it because Thy "other sheep"
 Must yet be shown the way?
 "Come, Master, Soon!"
 How dare we raise the cry,
 If hands hang slack, and tongues are dumb,
 And souls are left to die.
 "Come, Master, Soon!"
 And bring salvation nigh,
 When every ear in every land
 Shall hear the Gospel-cry.
 "Come, Master, Soon!"
 The world is growing old,
 And many sheep from many lands
 Lie sheltered in the fold.
 "Come, Master, Soon!"
 Thou wilt not tarry long,
 E'en now we hear Thy priestly bells
 And catch Thy triumph song.
 "Come, Master, Soon!"
 Let each disciple say,
 Whilst active hands and loving prayer
 Prepare the King's highway.
 "Come, Master, Soon!"
 Oh, hasten in the day
 When every kingdom, nation, tongue,
 Shall own Messiah's sway.

A. C. P.

OUTGOING MISSIONARIES.

FAREWELL MEETING IN EXETER HALL.

BY THE REV. HENRY SUTTON, M.A.

THE Valedictory Dismissal of Oct. 3rd, 1892, was a grand occasion. There was the felt presence of the Holy Spirit throughout the proceedings. A Bishop said to me at the Church Congress, "Ah! it is meetings like those on Monday night that do my soul good." Of course, in order to achieve such a result immense pains had been taken. In all Christian work we have to learn that the Holy Spirit blesses work, not idleness. Details of what we call secular character must be attended to.

The Service of Song.

For nearly an hour before the meeting began, hymns were sung, and well sung, by a large choir under Mr. Strong's direction. These hymns did much more than help to keep the throng which filled the hall as soon as it was opened from feeling impatient; they prepared the spirit for the solemn work which was to be done. I can remember a time when nothing of this sort was attempted, when probably it would have been reckoned wrong. No one who was present on Monday, Oct. 3rd, will be disposed to deny that before and during the meeting the hymn-singing tended not a little to increase as well as to give voice to holy joy. For though it was a time of saying "farewell," it was a happy time.

Comparing such a Dismissal as the one of which I now write with some which I remember in former years, I cannot help feeling that the vastness and crowded state of the hall, the necessary brevity of the speeches, the difficulty of seeing clearly the faces of those to whom we were saying "good-bye," the hardly less difficulty of hearing what those who speak say, does diminish, in some degree, the interest and special importance of these wonderful meetings. But the gain is much greater than the loss. The number of people whose interest in Christ's work is deepened is great. The missionaries themselves carry away with them a sense of sympathy. The memory of such a meeting, the knowledge that many in England are praying for them, will be a source of strength in hours of loneliness and depression. Besides this outsiders are brought in. For a vast assembly like that which thronged Exeter Hall, where many stood the whole time, there must have been some to whom missionary work was almost unknown. They could not go away without having gained something. They learned a little, if only a little, of the methods employed by the C.M.S., of the sort of men who go out, of the development of woman's work in the Foreign Field.

The President's Address.

But I must come to particulars. Punctually at seven p.m. the President, followed by secretaries and speakers, came upon the platform, which, by the way, was already so crowded that fresh chairs had to be brought in to accommodate those whose presence was indispensable. Mr. Gray read Eph. vi. 10-17, "Be strong in the Lord and in the power of His might." Could any words have been more appropriate to such an occasion? After singing and prayer, Sir John Kennaway told us that we were there, not simply to say good-bye to our brothers and sisters who were going to do the Lord's work abroad, but that by our presence we acknowledged our responsibilities to them, and to Him in whose name we send them forth. "We did say to them, 'God be with you; send you help from the sanctuary, and strengthen you out of Zion; grant you your heart's desire, and fulfil all your counsel' (Ps. xx. 2, 4). But we did more. We declared that we would help them systematically, not by spasmodic efforts, and that we ourselves would go forth if we could. The list in our hands showed that a goodly company"—(here the rustle of paper, like a shower of hail, showed that the lists were being referred to)—"was going out. But Africa and India, to say nothing of China and Japan, needed more than all who were going. On that platform an appeal for 'half as much again' had been made. Might he not appeal for 'half as much again'?"

Uganda.

There was an irresistible cheer when the President told us that Bishop Tucker was going up to face the difficulties in Uganda. The profoundest attention was given whilst Sir John told of the deputation to Lord Rosebery, and added, "We have had news to-day, that up to June 17th the missionaries were

alive and well. Uganda has borne rich fruit, we must carry on the work. We went there without political help: but the position has changed. We are compromised by the action of the I.B.E.A. Company, which began its work under Government sanction. That Company has accepted the offer of the Government, and will retain its agents in Uganda for the three months during which the Government guarantee pecuniary aid—but after that, what will happen? Will England abide by her responsibility, or will she throw away her hold on one of the principal water-ways of Africa? Bishop Tucker would decide what was best to be done in Africa; but about our own duty here there was no doubt. The Society knows no politics. But we are all bound to inform the public mind about the wonders which God has wrought. Daniel's God will not desert His servants in danger." Here there was loud applause, justified by the circumstances of the case, but the Rev. F. E. Wigram, the Hon. Sec. of the Society, told us that though this exhibition of feeling was excusable after what we had just heard, we must remember that we came there to show our sympathy with, and pray for the dear friends who were proceeding to the Mission Field—not to applaud particular persons or speeches. Two names must be added to those on the list, making a grand total of 131. When Mr. Wigram read out the names, each missionary rose, so that to some extent it was possible to know who on that crowded platform was a member of the missionary band about to go forth.

Personal Points.

Most of those who were present knew that Miss Wigram was amongst this number. This naturally caused a good deal of additional interest; nor was that diminished when Mr. Wigram said that Mrs. Wigram purposed also "going to India, but did not mean to make her home there." By the way, nearly thirty years ago, I remember being struck with the fact that there were so many sons of missionaries and so many brothers out in the Mission Field; that number is now greatly increased. There are many sisters, too, at work, some with a brother, as will be Miss Wigram's case; some with a sister, as in the case of the Misses Bazett (three), and the Misses Clarke (two).

Words from Returning Missionaries.

Those who were returning to their spheres of labour were first called on to speak—each being allowed just four minutes.

The Rev. W. J. Humphrey was returning to Sierra Leone; he bade us never forget Abeokuta and the Yoruba Mission. The roads are now blocked—much prayer is needed for Mr. and Mrs. Wood. Two hundred human beings had been sacrificed in Ijebu. He pleaded for more men. He left with us the words of the Master, "Ye have not chosen Me, but I have chosen you, that ye should go." Here the inexorable bell sounded.

Then East Africa was represented by the Rev. H. Cole. He told us that it was thirteen years since he first went out, and that his wife had been in the work three and a half years, and was now returning with him. It was hard to leave their children, but a joy to go back to the land of their adoption. The work in East Africa had been begun in 1844, and resumed in 1876. His station was Kisokwe, near Mpwapwa, some 200 miles from the coast. He had been privileged to assist in reducing the Kigogo language to writing, and to translate into it portions of God's Holy Word.

The Rev. Jani Alli thought that he had been asked to speak because he was a native of India, and was himself a result of missionary work. He had not been able to raise more than about one-fourth of the £1,200 he wanted to take back for the work in Calcutta, and, far worse than that, he had not got the fellow-helper who was so needful if his work amongst Mohammedans was to be well done. Our Lord sent out the Seventy by two and two.

When the Rev. Robert Clark got up many of us felt it hard not to show some feeling. He was looking wonderfully well considering that it is now forty-two years since he first went to the Punjab. He gave us four thoughts, one for each minute of his time—(1) The harvest has begun in the Punjab, but is not being gathered in, for inquirers, bright, clever, well taught in secular knowledge, came to the Mission station and were often sent away because there was no one to instruct them. Reapers were wanted. (2) For Frontier work stretching into Central Asia, amongst Afghans and Sikhs, preachers were needed. (3) Training of Christian agents was a necessity. The Punjab

was the recruiting ground of our Government. It furnished the best soldiers of our Queen, it might furnish the best soldiers of our Lord Jesus Christ. Uganda had aroused missionary zeal in the Punjab. It might repay it, were proper training given, by sending to East Africa Sikhs and Afghans who would be able to bear the climate far better than Europeans. (4) The great needs were more grace, more prayer, more devotion. Let who will be like the spies who said, "We be not able to take the land"; we will be like Caleb and Joshua, who knew that God being their helper the people of the land would be weak against Israel.

The Rev. A. H. Bowman is well known in the West of England and in Yorkshire as a very able Association Secretary of the C.M.S. He is going out for a second time to India. This time he goes to Bombay. Why does he leave work he loves, and in which God has blessed him? Because, said he, "the love of Christ constrains us. Hundreds will go out for mercantile purposes—only one or two to preach Christ. Our eyes" (his wife was with him in India before, and goes out with him again), said Mr. Bowman, "have seen heathenism. Ah! many believe more in Kali than Christians seem to do in Christ."

North and West India had been represented, now the Rev. J. B. Panes pleaded for South India. He said that he was going back with joy, after eight years of work, to the Telugu Country. He could tell of the blade, the ear, the full corn in the ear, as the result of Mission work there. The Rev. Jani Alli, converted in the Noble School at Masulipatam, represented "the full corn in the ear." But what was to be done for ten millions in the Nizam's dominions? Hyderabad should be occupied. Medical missionaries were needed in the villages.

Archdeacon Caley left England for Travancore twenty-one years ago. He remembered well how his father fidgeted in and out of his room when he was packing up. He could not bear the idea of his son going away, and took care to have only time for a hasty farewell. "When I was many miles away," added the Archdeacon, "I got a letter saying that my brother was dead, next week that my father was ill, and then came the news that he was dead, and that what cheered him most was that his own lad had gone to labour for the Lord as a missionary in India." "Withhold not your children, you will never regret their going." This little bit of personal history touched the meeting much.

The Rev. G. T. Fleming, going to Ceylon, spoke of the difficult problems which have to be solved in the Mission Field, but in no despondent spirit.

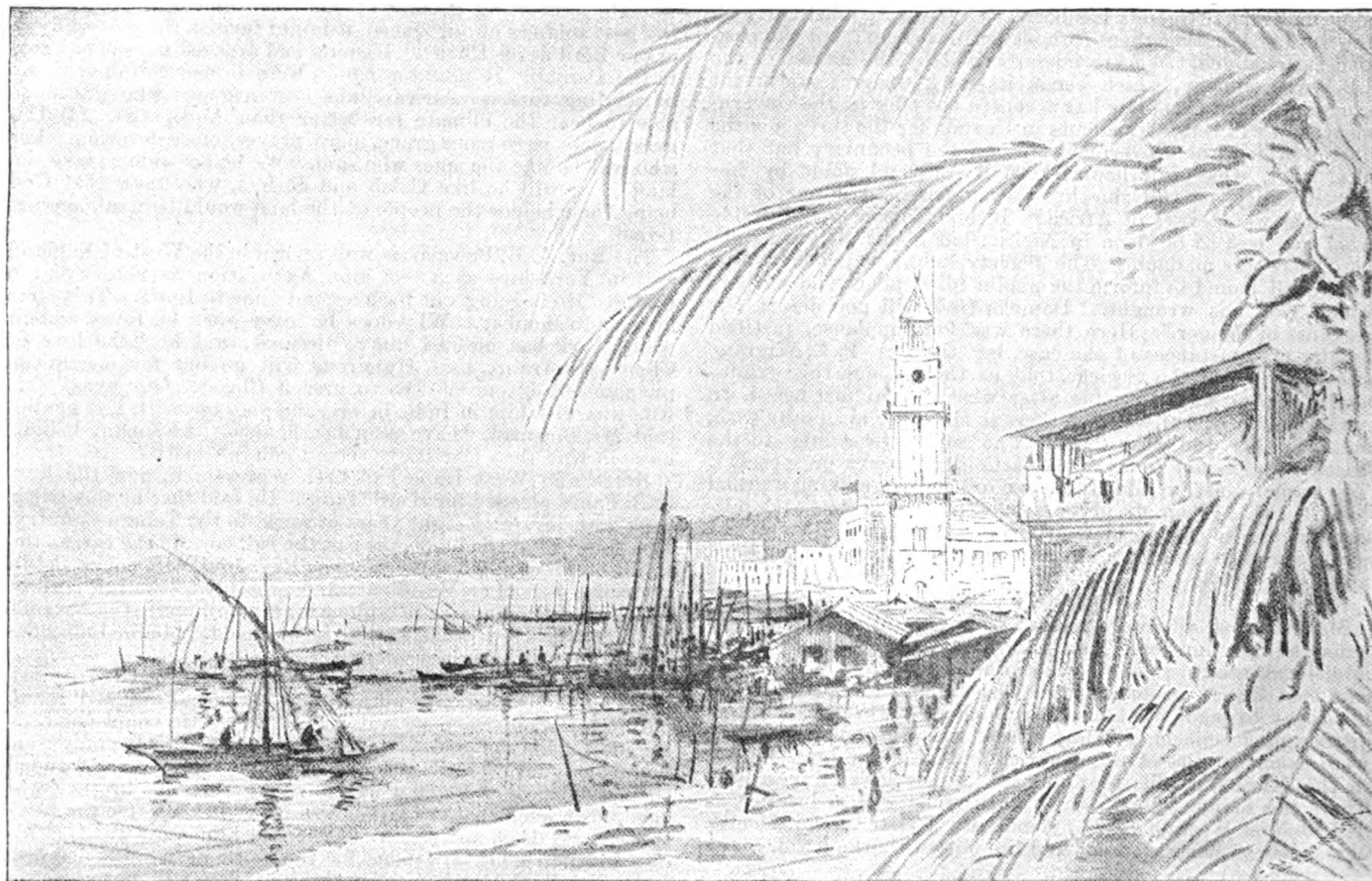
Then the Rev. G. W. Coultas (Mid-China), in clear tones which must have been audible in the remotest part of Exeter Hall, spoke of what we learn from Eph. iii. 6, viz., that the heathen are to be fellow-heirs with us, fellow-members in Christ's body, and fellow-partakers of God's promise in Christ by the Gospel. He gave us two facts—(1) That in China there were barely three missionaries, including all Societies, to a million people; (2) that in 1871 there were ten ordained missionaries in the Cheh-kiang province, and *not one more* in 1891. "We want the flash from heaven both in China and England, then results will be seen."

Representative Recruits.

Naturally much interest was felt in the new missionaries, forty-four in number, of whom, as Mr. Wigram told us, the females were nearly three to one. By an admirable arrangement the speakers represented different departments of Home Work or of Home Training. Thus Mr. T. Jays, who, by the way, possesses a very powerful voice, spoke as the representative of Lay Workers' Unions. "Why is it that though four or five thousand young men would crowd Exeter Hall to listen to the Bishop of London speaking about the duty of young men to the heathen and Mohammedan world, yet twenty are found to offer themselves for service abroad? There are 45,000 members enrolled in the Gleaners' Union, yet see how few there are who seem ready to go abroad."

Theological colleges had an excellent representative in the Rev. H. E. Heinekey, who dwelt on the truth that if Christians wish to be partakers of the consolation of Christ, they must be partakers of His sufferings (2 Cor. i. 7). All those who are saved by Christ are called to work for Christ.

The Rev. J. F. Hewitt struck a note that must have vibrated in many hearts when he told us that his own call to the work had been received at one of the London Simultaneous Meetings



THE TOWN OF ZANZIBAR. (From a Sketch by Bishop Tucker.)

in 1887. "He heard of them through a friend, and from what was said at one of those meetings he had been induced to offer himself to the Society." Many of us who took part in organising or attending those meetings were at times depressed and down-hearted as to their results. Here, as is so often the case, we had unexpected testimony to the value of work done for our Master.

Dr. Pennell was the chosen representative of Medical Missions. He seemed to be well known by many in the audience, and it was with difficulty that Mr. Wigram's command "not to express feeling" was obeyed. He left with us a sentence which will not readily be forgotten: "Medical Missions are the *picture language* of the Church militant. The rudest and roughest, the simplest and most uneducated can understand the language of Christian love, kindness and charity." Not only to medical students, to whom Dr. Pennell addressed himself, but to many more would his concluding words come home with power:—"I have found that none of the work I have done in England is likely to suffer by my removal, for every part of it has been earnestly and readily taken up by others."

Gratifying testimony to the value of the Gleaners' Union was borne by the next speaker, the Rev. J. A. F. Warren, of Trinity College, Dublin. And not only to the Gleaners' Union, but to the power of prayer. "On July 14th prayer was being offered for a man to work at Jabalpur in place of Mr. Gill, who was laid aside by illness. On July 19th he (Mr. Warren) was accepted by the C.M.S. Committee for that very work."

The Rev. W. C. Penn said "he felt it a high honour to represent Oxford at that meeting, but a much higher honour to represent the King of kings in a heathen land. He was going to take up the work of Christian education at Masulipatam. Hundreds are clamouring for Christian education. The Government are content to give up their schools if the missionaries will undertake the work of giving education. Were there none amongst the junior clergy willing to come forward for such work? Alas! he was the only Oxford man going out."

The Rev. C. M. Gough represented the home ministry. Why

was he leaving the Home for the Foreign Field? Because he had learned to see that he could so best bear his part in fulfilling the Lord's purposes for the world. Charles Simeon had said that Christians passed through three stages—(1) They thought of themselves, their privileges, progress in the divine life, happiness here and hereafter. (2) They thought of others—the use they could be in winning souls, and building them up. (3) They thought of the great plans of God. He felt sure that many would be willing to go to the heathen if they were sure that so they could best carry out the plans of God.

In the Rev. C. B. Clarke we had another home clergyman about to leave for foreign service. He has been working with one who for many a year has been a devoted friend of the C.M.S., one who has served the Society in a great variety of ways—the Rev. W. H. Barlow, the well-known Vicar of Islington. Mr. Clarke dwelt on the fact that in Gen. xxiv. Eliezer, the faithful servant, uses the expression "my master" no less than twenty-two times. He loved Isaac because he was "his master's son." We must love even the unlovable for our Master's sake. Hindus (a lovable people by the way, even naturally) are to be loved because they are the Master's sons.

Last, but assuredly not least, came the Rev. C. H. A. Field, son of Sir John Field. I should hardly like to say how many years it is since I heard General Field make a grand speech on behalf of the C.M.S. It was very interesting to see him in the meeting, and then look at his son, who having taken his degree at Corpus Christi College, Cambridge, is now about to leave for India.

Canon Favell's Address.

After the singing of another hymn, Canon Favell, of Sheffield, came forward to deliver his address to the missionaries. Surely God was with him in the choice of a subject, no less than in the treatment and delivery of it. His words were equally suited to us who remain as to those who go away. By that I do not mean that they were of a vague and indefinite character. Far from it. But the Lord's work is one. No one can be fit to do it anywhere

who cannot in all humility say with St. Paul, "By the grace of God I am what I am." No one can be successful in it unless he knows that "the grace of God is with" him. No more appropriate theme than God's grace, as exemplified in the personal character and successful labours of St. Paul, and then applied to missionaries abroad and Christians at home, could have been selected. "These," said Canon Favell, turning to the missionary brothers and sisters on the platform, "go as witnesses to God's grace where He has been misrepresented as harsh, cruel, bloody. They will tell the triumphs of the Cross, the Resurrection, the Ascension. Sometimes they will wish for closer powers of reasoning, greater intellectual and spiritual force, and then they will find that 'by the grace of God I am what I am,' applies to mental furniture as well as to other gifts needed for their work. Out of weakness they will become strong. . . . The very same watch-words are needed for us who stay as for those who go—all must be 'by grace.' We must be able to say with John Newton, 'I am not what I ought to be, I am not what I wish to be, nor am I what I hope to be; but I am not what I once was, a slave to sin and Satan—by the grace of God I am what I am.' Then in trials and temptations, in difficulties and dangers, we shall find the truth of the promise, 'My grace is sufficient for thee.'"

The address was worthy of the occasion. It will long live in the memory of those who heard it. We feel sure that it will be to all a real help in their warfare with sin and Satan, wherever their lot is cast. Many a murmured "Thank God for that address" was indeed uttered.

Yes! thank God for the great gathering of people, for the spirit that was present throughout, for the wise words spoken, for the bright, cheering, hopeful tone of the veteran missionary as well as of the raw recruit—for the men and women whom our gracious Father has made "willing in the day of His power" to be our representatives in the Mission Field.

OUR PICTURES.

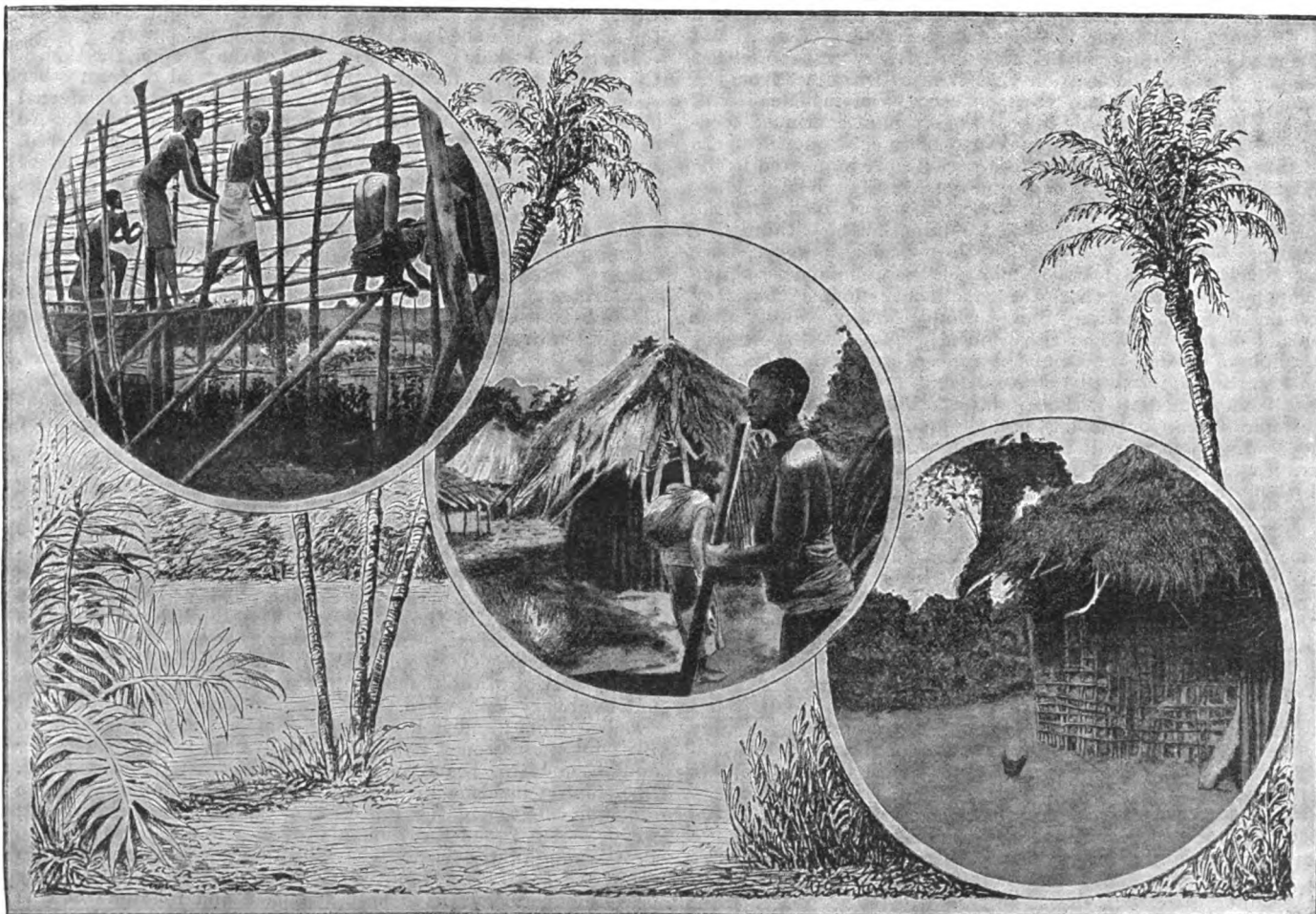
ALL pre-arranged plans have made way for Uganda this month. But as our new Uganda pictures were not ready in time for the GLEANER, we have used those previously in hand, which at least throw interesting side-lights on our main topic.

Zanzibar, a sketch of which (taken from the balcony of the Consul-General's house by Bishop Tucker) we give on the opposite page, is one of the two great ports on the Eastern African coast, and as such is closely involved in the present stirring questions. Mombasa is the head-quarters of the I.B.E.A. Company, but it is at Zanzibar that Her Majesty's Consul-General lives. The C.M.S. has never had work at Zanzibar, though Krapf was invited to settle there; but the Universities' Mission has occupied that field for many years.

"House-building in East Africa" is not reproduced from photographs taken on the coast, nor from those taken in Uganda itself. The people are those of the intermediate region between the Lake and the sea. The ingenious though primitive structure of their houses is so clearly shown in our picture, that there is scarcely need to comment upon it here. It is sad to remember how often the result of all this labour is ruthlessly burnt down by the Arab slave-raiders.

On pages 166 and 167 we give two small etchings of porters crossing an East African bridge, in or near the coast district. The situation gives point to the appeal for a better mode of transit, and makes one understand why there are so often losses on the journey.

Our central pictures on pages 168 and 169 gives scenes of Arab life. When we see the Arab only as he is in his slave raids it does need the grace of God to keep our hearts full of love for him and his. But in Egypt and along the North African coast he appears in softer guise, for though his natural heart is still dark and evil it is manifested in a less repellant way. How to reach this great and dominant people, strong in their distinctiveness, and as yet unbroken in power, is one of the problems of foreign missionary work. Mackay longed for its solution; Ion Keith-Falconer and Bishop French laid down their lives while facing it; and still the mystery remains. But that the love of Christ and of His servants will one day conquer who can dare to doubt?



HOUSE-BUILDING IN EAST AFRICA.



1. A BRIDGE IN EAST AFRICA. (See p. 165.)

UGANDA.

A STATEMENT AND AN APPEAL.

BY HENRY MORRIS.

[Mr. Morris, as many readers of the GLEANER know, is a highly valued member of the C.M.S. Committee, at which he occupies the chair probably more frequently than any other member. We feel sure, however, that the following clear and dispassionate statement of the case of Uganda as it at present stands will be heartily appreciated. Most of the facts are no doubt already familiar, but their recapitulation in proper sequence is important just now.—Ed.]

THE future condition of Uganda is one of the pressing questions of the moment. That fertile and beautiful country, which has appropriately been called "the pearl of Africa," was, by the Anglo-German Agreement, placed under the protection of England. It has for the last two years been occupied and governed by the Imperial British East Africa Company. That Company came to the decision that it must withdraw from the country at the end of last year, on account of insufficiency of funds, which were not able to bear the strain of continued occupation. This withdrawal was postponed in consequence of the liberal contributions of many who were deeply interested in the matter, more particularly of friends of the Church Missionary Society. Withdrawal was, however, only postponed, and the Company last spring announced its intention of withdrawing on December 31st. The English Government, however, have now agreed to undertake the payment of the expense of the Company's remaining there for three months longer; but they give no hope of assuming full and complete responsibility after the end of March. "The Government," it is said, "accept the principle of evacuation," and the time of grace thus afforded the Company is intended only to avert the danger that might arise from immediate withdrawal. The Company has accepted the offer of the Government, and the question now is, whether the English nation will rest content with this position, and permit a fair region like Uganda to be abandoned to the anarchy which must inevitably follow evacuation.

The Church Missionary Society is deeply interested in Uganda. It is, however, a purely religious society. It is not their province to interfere in political affairs. One of its fundamental principles is that its missionaries must keep clear of politics in every country whither they may go. This principle is impressed on every one of their agents. In the present instance, the Committee stated their intention to adhere firmly to this rule; and though some minds seem to imagine that interference in politics is now forced upon them by stress of circumstances, they emphatically repudiate any such course. The Committee's interest in Uganda is, however, not only spiritual, for they cannot for one moment forget the moral and material advantages which even a nominal acceptance of Christianity confers upon a nation.

Uganda owes its present position to England, and the C.M.S. Committee have earnestly urged upon the nation its moral responsibility towards that country. Missionaries of this Society first announced the existence of the great African Lakes, and thus gave a direct impetus to African geographical research. English explorers first discovered that beautiful inland sea, the Victoria Nyanza, and unveiled the kingdom

of Uganda. The Church Missionary Society first sent the messengers of the Gospel thither, at the urgent request of Mr. Stanley, and on the invitation of Mtesa the king. English missionaries were the first to reside on the shores of the Lake. Besides the truths of the Gospel, these missionaries taught the people various useful handicrafts and trades; and when King Mtesa died it was owing to their influence that the usual barbarous massacre of the brothers of the successor was averted. Great numbers of the people have been taught to read, the language having been reduced to writing, and they have proved such intelligent students that their aptitude in learning has rarely been surpassed. A flourishing African Church has been established, and the whole of the New Testament has been translated into the language of Uganda.

Troubles arose after the accession of the present sovereign, Mwanga, and a terrible persecution ensued, in which many converts proved themselves faithful to Christ even unto death. African martyrs were added to the saints and heroes of the Christian Church. "Uganda," as the Archbishop of Canterbury recently said, "is a land which has already drunk the blood of martyrs," and he recorded "the emphatic prayer that our country's course may be so shaped that Christian converts may not be abandoned to imminent destruction." French missionaries entered the country after the C.M.S. agents had settled there; and many of their converts also were similarly persecuted. Upon political dissensions arising among the people Mwanga fled across the Lake for help; but subsequently was restored by the Christians, Roman Catholics and Protestants combined. In January, 1892, a most lamentable civil war broke out, and the leaders of the two parties were respectively Roman Catholics and Protestants, but most of those who fought on either side were still heathen, and it is important to bear in mind that the matter in dispute had nothing whatever to do with their religious differences, but related to questions about the occupation of the land and the possession of power.

During the whole of the early years of the Mission, the C.M.S. Committee sought no protection from England or from other sources during times of persecution and trouble. No external aid was demanded when converts were tortured and burnt. No cry for vengeance rose when Bishop Hannington was murdered.

But the whole position has now been altered by political events over which the Church Missionary Committee had no control. In 1888 England entered into an agreement with Germany, and also with Italy, regarding the partition of Eastern Equatorial Africa. The English nation was at the time most eager to obtain an adequate share in this division. Heligoland was exchanged for power over Zanzibar, and the line of demarcation between the German and the English spheres of influence was drawn so as to reserve Uganda and the northern portion of the Lake for England. The Church Missionary Committee had, of course, no voice in the matter; but, when the policy of partition had been determined on, a representation was urged that Uganda might be placed under the British rather than under the German flag.

The extensive territory which thus came under British influence, with the exception of Zanzibar, was virtually placed under the administration of the Imperial British East Africa Company, which received a Royal Charter in June, 1888. Officers of this Company were subsequently sent to Uganda, and, notwithstanding the previous endeavours of German subjects, the British flag was hoisted at the capital. This at once effected a complete change in the situation. The English missionaries loyally placed themselves and their converts under the Company's representatives. They could scarcely have acted otherwise. The administration of the Company was the means of ensuring peace until January last, when the above-mentioned lamentable civil war broke out; and if it had not been for the presence of the British Commissioner, it would probably have been much longer and more bitter than it was. Order has now been restored. The country has been divided between the Roman Catholics, the Mohammedans, and the Protestants, the Mohammedans being wedged in between the Roman Catholics in the west and the Protestants in the east. The latest accounts show that the country is recovering from the effects of the war. The ordinary peaceful avocations have been resumed, and mission work is progressing. A touching letter has been received by the Committee from the Christians at the capital, which is printed below.

We are fully convinced that the missionaries will remain at their post of duty, either staying where they are, or departing with their converts, should these determine to leave. We feel assured that "the Captain of their salvation," the Lord Jesus Christ, whose they are and whom they serve, will continue to shelter them beneath the shadow of His wing, and to cheer them with His presence and His peace. It was not for the Committee to sound the note of recall. Bishop Tucker is now on his way to Uganda, and, in counsel with his brethren and by the guidance of the Holy Spirit, will determine what should be done. The Committee have left him perfectly free and unfettered. But they have confidently placed before the people of England the state of affairs. Uganda cannot return to the position it was in before it came under British influence. The C.M.S. missionaries cannot revert to the condition which they once willingly and joyfully occupied. The Committee do not presume to state what, in these circumstances, ought to be done. This would be intruding into political affairs. It is for them to represent the facts, and to leave others to decide. They feel, however, that it is their duty to remind their fellow-countrymen of the great moral responsibility which the British occupation of Uganda has laid upon the nation. The question they leave before them is, Shall the light of civilisation which necessarily follows the introduction of Christianity be withdrawn from Uganda, and that country plunged once more into the darkness of anarchy and desolation, and become, as the people themselves say, "a wilderness"?

LETTER FROM UGANDA CHRISTIANS, ADDRESSED TO THE COMMITTEE OF THE C.M.S.

[The original of the following touching letter, written in pencil on a very large sheet, is before us, but we only give here the translation of it sent us by Mr. G. L. Pilkington.—Ed.]

MENGO, BUGANDA, June 16th, 1892.

To the Elders of the Church who sent those who have come to teach us the Gospel of Jesus Christ, we send you many greetings.

This is to tell you the doings in Buganda: we hope that by this time you have already heard how we fought with the Catholics.

Well, after we had fought we divided the country, and we gave the Catholics a part of the country to live in by themselves, and we Protestants have our part. Afterwards, Captain Lugard and we went and invited the Mohammedans, and they came back in Uganda, and we gave them, too, a part. Then our country settled down and we ceased fighting.

Now Captain Lugard has gone back to England he will inform you of the state of affairs in our country, Buganda. But, our friends, we inform you now that we Baganda are under the Queen's flag; we very much want the agents of the Company to stay in our country; moreover, we have agreed that our country should be subject to the Queen, as she rules all her other dominions. We beg you, our true friends, Elders of the Church, speak with the Directors of the Company, and ask them to send many Europeans to settle our country. Let them come in strong force to help us, because we think that the Directors of the Company perhaps will say, "We don't want Buganda, so let the Company evacuate Buganda." Our friends, we tell you the truth, we shall undoubtedly fight among ourselves (in that case), because there are three religious parties in Buganda; each party wishes to have the country to itself. We have now made peace through the intervention of the Company; so if the Company leave Buganda the whole country will become a wilderness. As it is, the wars were within a little of making it a wilderness; but Captain Lugard has put it right.

Our friends, our reason for telling you all this is that you may ask the Directors of the Company to persevere in helping Buganda. We are the Company's people; we are the Queen's people.

So may God Almighty give you His blessing, that you may ever send people to come and teach us the true religion.

The grace of our Lord Jesus Christ be with you all always. We are your children whom you have begotten in the Gospel of Jesus Christ.

THE CHRISTIANS WHO ARE IN BUGANDA.

Good-bye, our friends.

But, our friends and brothers, you love us very much, for your brothers have suffered for our sake, and some were killed, as our friend Bishop Hannington was killed, and those whom he had with him and others who suffered greatly for our sakes. Also a great deal of your money as well has been expended for our sakes, and you do not grow weary of sending us teachers of the Gospel of God.

Our friends, who love us very much, our fathers in the Gospel of Christ, thanks, many thanks for your money which you gave us, which you contributed to the Company this year, so that they might settle our country.

Our friends, you love us much as your children who are in Buganda; but pray much for us that war may cease in our country.

LATEST NEWS FROM UGANDA.

I.—LETTER FROM MR. JOHN ROSCOE.

MENGO, BUGANDA, April 26th, 1892.

NOW let me tell you the state of things as they are at the present moment. The chieftainships have been re-distributed, the Protestants wrote what they wished done, and the I.B.E.A. Company then stated what they required, and after a little the arrangements were completed. The Government in the future will be Protestant, which will be a great blessing. The year has been a trying one to us, everything has been unsettled; no regular work, and constant rumours of war. Sometimes for a whole week we had no teaching except among the boys, the chiefs would be day after day sitting in baraza—now we have regular work again.

My work here has been to take classes for those who can read and understand Kiswahili; this has brought me into contact with all the leading people in the country. I find all the Baganda earnest readers and anxious to learn. Then, too, they are good at attending services. What I feel they require is stirring up and deepening in their spiritual life, the tendency is to gain head knowledge without having the heart touched. God has done great things here; let us beware lest the work of man should creep in and destroy the work of the Spirit. In spite of these drawbacks which cause pain to us, there are many signs of encouragement, such as crowds who daily find time to attend church and classes, their eagerness to learn more and more, and their yearning for books, and the rapidity with which they buy up any new books—these things give us great pleasure. As they gain more light they will see more of the awfulness of sin, and cast off with loathing things which are now done far too commonly. St. Paul found some grievous faults in the Corinthian Church; some of them are common here. The day for preaching the Gospel in Buganda is passed for the European. His work now is that of building up the Church. In the country places there is new work, but even there, preaching is done chiefly by the chief or some of his elders; in the capital we rarely see, that is for instruction, any who cannot read. My opinion is, you require to send out men for educational work, men able to teach Native catechists and clergy, and carry on the translational work. One more man like Mr. Pilkington would be a great boon to this work, then three others for educational work, and Dr. Wright for medical work, is what is required here; after this each chief ought to have at least one European in his country, that would necessitate a staff of at least twelve. It is high time we took up work in Bulomezi, Busagara, Singo, Bunyoro, Toro. All these range round Buganda N.W. and S. and on to the Albert Lake. Some of these chiefs are asking for teachers, and present splendid fields ripe for harvest.

The French are sure to make the most of the C.M.S. having assisted the I.B.E.A. Co., especially now they have been driven out of the country. Had the Company left in December last year we should have been forced to leave with them. The Protestants were not strong enough to stand alone, and the relations were so strained they could not have remained here with the Roman Catholics. Mwanga has for worldly reasons turned



2. A BRIDGE IN EAST AFRICA. (See p. 165.)



THE ARABS OF NORTHERN AFRICA. (See page 165.)

from the Roman Catholics to be a nominal Protestant. His heart seems to us to be the same as in the days when he persecuted the Church. He permits teaching to be done in his enclosure, which is a good thing. His numerous wives now come under Protestant teaching, and his pages and followers are being taught to read. Last Sunday afternoon Mr. Ashe held a service in one of the houses there, and Mwanga was present. God grant the truth may dawn in his soul! Mr. Baskerville began a school for boys last month. This is well attended, between fifty and one hundred coming each afternoon. He teaches reading and singing. The latter is not a grand success, as the Baganda are as a rule like crows, birds of one note. He may be able to drive a few tunes into them, which will be a great addition to the Church service. The music there is simply awful. Mr. Pilkington is doing wonders at translating the Bible. He has only Corinthians and Hebrews to do to complete the New Testament. He has done four chapters of Hebrews and part of the Psalms, Joshua, and Genesis.

May 12th.—A messenger has come in from Luba to salute the king and Katikiro. He says Captain Williams has had some hard fighting in Busoga. One small chief (Kiluba?) living near the Nile attacked him five times. He was repulsed each time with great loss. Luba sent the Company a present of three tusks of ivory and 200 goats. Captain Williams was still at Wakoli's when this messenger left. I hope to be able to send word to Luba again and ask for canoes to carry me from the Nile, to save the journey through the disturbed part of the country.

Bulomezi, May 21st.—A few days since Captain Lugard started out for Bulomezi, a report had come in from the Mohammedans to the effect that some of them did not accept the terms of the Company. We now hear most of the Mohammedan chiefs came

over to the Protestants at once, and since then Mbogo, their leader, has come to Captain Lugard; they hope to return to the capital in a day or two. The whole country now promises fair for peace. It is time they settled down; all the years of war have almost ruined the country; the people have been killed in great numbers; many have been sold, so that the population is greatly reduced, and those who are left are as poor as they can be. All the people are tired out with the constant wars and changes; they had just begun to settle, having built houses and prepared their gardens, when another war broke out. The consequence is, gardens are grown over, and the people are herded together in the few remaining houses. The king has just given out his intention to remove from Mengo to another hill about a mile to

the east; most of the chiefs and people are annoyed they have first to build the king his new houses and then build new ones for themselves near him. Mwanga says he is always unwell at Mengo; it is not, however, the place that causes his illness, but his own immoral life.

May 28th.—To-day there is great excitement in the capital. Mbogo, the Mohammedan rival king, is coming. Some few young men have refused to submit to Mwanga; but it is believed they will soon come round. Captain Lugard has asked Mwanga not to remove his capital just yet until the country is more settled; so many of the people have no houses at all since the war, and are only just building. About ten days since I began to take a class

of women. I am delighted to find some of them very well read in the Gospels; they are evidently diligent readers, and are also as capable as most of the men. The next generation ought certainly to take a good place amongst Christian nations, and do great things for the tribes around. I am deeply thankful to know the Christians are making strenuous efforts to put down prevalent sin. . . . I hope it will soon be just as rarely heard of as it has been common in the past.

Mr. Walker hopes to start down for the coast in a few days; he has been promised canoes; a man has gone to collect them. I expect they will come in about ten days.

II.—LETTER FROM REV. GEORGE BASKERVILLE.

C.M.S., BUGANDA, May 10th, 1892.

The country is settling down: the Roman Catholics seem quiet at present, and the Mohammedans are coming in to their piece of country. This country lies between Mengo and Buda, and consists of three of the large landed chieftainships:—the Katambala, Kasuja, and Kitungi; it is thought that thus placed they will act as a check on any evil designs on the part of the Roman Catholics. These, as you know, have Buda, the country whose chief is called

Pokino, and where Walker was at work the greater part of last year, and in which also I started a new station with Zakariya at Kyango. Then Smith had just taken my place when the news came that the Roman Catholics driven from Mengo were retreating to Buda—all the buildings both at Masaka where Walker was and the just completed house and church at Kyango were burnt and our property all lost, plundered to a great extent by the Native peasants, who could hardly be said to belong to either of the religious parties except by name. Walker and Smith, together with Ashe, who had arrived at Masaka in January, reached here on Feb. 8th. As Roscoe and I were living in the house which the people had built for Ashe, and all the other houses were occupied, he and Walker



AN ARAB WATER BEARER. (See p. 165.)

went to live in the house of one of the Roman Catholics which had escaped the general conflagration, and there they still live; it is about ten minutes' walk from here, and I think it well that we should not all be crowded up together. I hope when the Bishop comes that he will set on foot the building of a better and more permanent station up on the hill by the church. We have plastered our houses here with mud on the outside, and thus made them less breezy, but apart from other reasons it is not possible to do without fires here, at least on the chilly evenings, and it is certainly most unsafe in these new and grass buildings which burn down in a few minutes. Pilkington's house was saved most providentially a few nights ago from being burned down. Ashe and the others had been congratulating themselves on so many of their loads having been left in what was thought perfect safety at Bukoba, the German border station—you can then imagine our surprise and consternation to hear that the Roman Catholics had sent canoes with a Company's flag, and represented themselves to be sent by Ashe, and so procured the whole of the loads including seventy loads of C.M.S. cloth—nothing remains but ten loads of iron, the fittings of the lathe and printing press! Roscoe still is here, for the road is as yet closed. The heathen party establish themselves at the beginning of hostilities in Kyagwe, the country between this and Busoga and quite closed the road. A caravan of the Company's has been waiting for months in Busoga to come through, and such a number of reports reached us of risings in Busoga, that Captain Williams about three weeks ago took a Maxim gun and some soldiers and went off to quiet matters. They met the heathen on the Nile with some Roman Catholics and some Basoga who had been persuaded to join them: the enemy fled, leaving 500 goats behind them. Captain Williams then moved on over the Nile into Busoga, and we expect him back now daily, when I expect Roscoe will be able to leave.

It was at first thought good that I should go with Roscoe to fill Greaves' place, and with this in view Smith had consented to take up the work I had begun at Kyango; but when Ashe arrived I found that he was strongly of the opinion that I should stay in Buganda at present because I had made a fair start in the language, and could, by taking the work of organising services, &c., relieve him and the others who know the language, and thus leave them free for teaching. Smith also consented to stay here and undertake the keeping of accounts and stores. Smith and I have a reading-school each afternoon, and have over one hundred names on the books. We have no materials for teaching writing. A load of slates and slate pencils with a couple of blackboards and chalk would be most valuable and useful; the patent unbreakable slates are by far the best.

With a view to the Bishop's return here in the autumn, we are organising classes for Confirmation. We have now about one hundred communicants, seventy of whom were confirmed by Bishop Tucker last year just before he left for the coast, and now I have written down about one hundred new names of whom thirty-seven are women. Both Smith and I are making maiden attempts by taking small classes. To-day, too, begins a series of Divinity classes which will be held for the Church Elders each morning barring Monday, which is Court day, by Ashe, Walker, and Pilkington in rotation. The subjects are to be:—Ashe, Old and New Testaments, giving Sketches of each Book; Walker, the Articles; and Pilkington, Bible Teachings on Points of Church Doctrine.

Pilkington is just finishing the Hebrews this week, and then only the Corinthians remain to be done to complete the New Testament. Towards the Old Testament, Pilkington is doing the Psalms, of which over thirty are finished, Joshua nearly finished, and Genesis and Exodus both begun, and Ashe has done about eight chapters of Proverbs. The Collects were sent home by the last mail. Canoes are on the way to Usukuma for some of the loads. Pilkington, Smith and I still have some thirty boxes there, which came up with our caravan in 1890, and which we have had absolutely no opportunity of sending for. We have bought a canoe and hope to buy a second, and these we can send constantly across the Lake and bring up the loads by degrees.

Smith has not been at all well, and yesterday went with two of the camp men to one of the islands close by for a change. The doctor, too, has been very seedy, the work in connection with the wounded proving too great a strain for him; but he is, I am thankful say, very much better, and eats and sleeps well again.

Next month Walker hopes to leave us for England, going by way of Nasa and the old road to Zanzibar. We shall greatly miss him. I hope it will not be long before we shall welcome Gordon back. I am so glad to hear his brother is coming out to join Roscoe. I think all efforts should be turned towards getting the railway up here, and so bringing us lady missionaries—we do so need them, it is so difficult to work amongst the women out here.

P.S.—I preached my first sermon on last Sunday, May 22nd, up at the king's service. We hold a service there each Sunday afternoon.—Thank God!

III.—EXTRACTS FROM MR. BASKERVILLE'S JOURNAL.

Buganda, Friday, May 6th.—Several leopards have been about again, but the people who went to hunt them failed to find them. One carried off a woman through a hole in a house, leaving her little child behind, and, only fancy, as far as we can ascertain, no attempt was made to rescue! so little do these people value a fellow-creature's life. The people are patching up our old church, and when the big chiefs have finished arranging matters in the country, the new church will be re-commenced. The old roof, which owing to its unfinished state has become quite rotten, will have first to be removed and then a new one put on.

Thursday, May 12th.—To-morrow the Church Council meets. We are to discuss the advisability of appointing female elders for the better instruction of the women; there are some three or four eminently qualified to give Scripture instruction, and in the absence of lady missionaries it is impossible for us to do what should be done for the women. Walker gives his whole time to classes for them, but he is leaving in a month and then who will do it? I feel confident that the Church cannot be firm and strong here unless the women are taught to be good Christian wives and mothers, and this can scarcely be done till we have lady missionaries to teach them. So the railway must be pushed on.

Wednesday, May 18th.—Last Sunday we had seventy-nine communicants, on the previous Friday having had an enrolment of those wishing to communicate. Many of these were refused by the elders, most on the ground that they have not yet been married to their wives after Christian fashion. This, I think, a wholesome arrangement. We are now devoting all shells collected in church to repaying the money lent by the Christians of Tinnevely in the days of persecution here. Since this was announced the collections have greatly increased, and I think the whole amount of eighty dollars, or about 40,000 shells, will soon be raised, and they say that they will not be content with returning only the bare sum.

Thursday, May 19th.—Wonders never cease. What has happened now do you think? We were about to have a Committee meeting yesterday morning, and Walker had just arrived bringing the news that all had been arranged to move the capital away from Mengo to a hill called Nsambya, about three miles away. The question of course arose as to what we should do in that case, and the people wish us to live in Mengo, leaving some of the king's houses for us to live in. . . .

Wednesday, June 1st.—A pouring wet day. Yesterday we chose sites for our new houses. This afternoon I hope to make all arrangements with my chief for the building of mine. He sent me five bunches of food this morning, with a message that he is collecting his people together with a view to building for me. I shall be between the Doctor and Smith, the former some fifty yards to the left of my house and lower down, and the latter some 100 yards to the right above me. It is ten minutes' walk from where we are now, and has a glorious and extensive view, right over our present station. The building costs nothing either to the Society or to us, and is simply being undertaken by the people voluntarily in order to give us better and more healthy houses.

Thursday, June 9th.—Yesterday we had been praying at mid-day about getting letters, and when Roscoe and I, having gone for our usual afternoon walk, had looked in at Ashe's to see if he had recovered from yesterday's illness, we found him sorting out mails, five or six packets in all. I had some thirty letters and fifty papers, one packet of seeds which, however, had got so wet on the Lake that I doubt if they will grow—seeds should be always soldered in a tin—and a packet of photographs, which I found all in excellent order.

SOME JOTTINGS FROM VICTORIA.

BY MR. EUGENE STOCK.

MELBOURNE, Aug. 20th, 1892.

I HAVE written several letters to the *C.M. Intelligencer*, giving a systematic account of our doings in Australia, and I must refer the readers of the *GLEANER* to those letters, as I cannot write it all twice over in different forms. But I send for the *GLEANER* the following odds and ends. It will be understood that I write now about the Colony of Victoria, whither we returned from New South Wales on August 3rd.

Country Towns.

I find I am not able to stand the fatigue of racketing about in slow trains for hours, and I have had to back out of some country engagements made for me. But Mr. Stewart is doing this work with unfailing diligence and cheerfulness, and God is graciously granting him health and strength for the wear and tear involved. At several small towns Branch Associations or Branches of the Gleaners' Union have been started, missionary boxes given out, pamphlets sold, Prayer Cycles distributed (but only to applicants), and young men found to carry on the work systematically. At some places the clergy cannot understand that we have not come out to collect money! and the idea of rousing the people to knowledge and interest and sympathy and prayer—going themselves or taking definite steps to *send some from among themselves*—is quite new. Some parishes think they are doing great things because they raise three or four pounds to support a boy in Melanesia or a girl in Tinnevely. We are earnestly trying to spread truer ideas than that.

Sometimes the journeys to these country towns are not by rail, but by what Mr. Stewart, in a letter to me, terms "the things they call roads!" These are often mere wheel-tracks through the bush, on some of which you can drive the wonderful "buggy" with its four very large and light wheels and its small body, and some of which are impassable save by bullock waggons. I have had no personal experience of these. I am thankful to say, but in New South Wales on one occasion Mr. Stewart was driven ninety-five miles in two days and a half, preaching and speaking five times *en route*, and part of the way there was no road at all. At one small railway station in Victoria, he was to be met by a carriage and driven sixteen miles. On arriving he found no carriage, so he hired a trap, and drove over the country, tumbling and tossing about, in the rain; and on reaching the little town he found the parsonage locked up, the clergyman absent, and no one in the place knowing anything about a meeting! So he revenged himself by putting up at an inn, and going straight to bed, thus securing a long night's rest which he sorely needed. But this is an experience which might befall a deputation at home.

A Golden City.

The "golden city" of Victoria is Ballarat, so called as being the centre of the chief gold mining district. But I have not been there yet. In a few days I am to visit the Bishop, a dear old friend once known as the Rev. Samuel Thornton, Vicar of St. George's, Birmingham. Meanwhile, however, we have visited the second "golden city" of the colony, Bendigo, or Sandhurst. It bears both names, but Bendigo is the legal one. It is a city of 30,000 people, and is entirely undermined to an immense depth by gold mines; the shafts and chimneys stand in the streets, alternating with handsome public buildings and pleasant private villas; and in forty years Bendigo has given the world the astounding sum of *sixty-four million pounds sterling of pure gold*. We were taken down one mine, the "Grand Gully United," to a depth of 600 feet, and had we not been pressed for time we should have gone down 2,000 feet further, or just half a mile straight into the heart of the earth. Bendigo does not provide much gold for Missions! But it is going to do better now. It ought to care for Africa, seeing that the Curator of its fine Museum, and one of its Lecturers in the School of Mines, is Mr. J. B. Lillie Mackay, brother of Alexander Mackay!

Central Lectures.

While Mr. Stewart is knocking about the country, I am giving central lectures in Melbourne, and attending local meetings in the suburbs. Although we have not so far gained the sort of personal following we had at Sydney, the attendances at the lectures are larger even than they were there. The first two, in the new hall of the Chapter House (twice the size of that at

Sydney), were on "African Heroes: Krapf, Mackay, Hannington," and "Great Indian Missionaries: Fox and Noble, Sargent and Thomas, Gordon and French." Another, of a different kind, but at least equally important for our purposes, was "Hints on Bible Study." This was in the large Y.M.C.A. Hall. It was a night of drenching rain, and Australians are more easily deterred from coming out in wet weather than we are, because it is less common with them. As we drove to the Hall, Mr. Macartney said, "There will only be thirty or forty: we will move them into a small room to keep them cosy." When we arrived, we found the body of the Hall almost full, and quite a number of clergy on the platform; and the deepest interest was manifest throughout.

A Young Men's Class.

Mr. Macartney has for his curate an Oxford man from Wycliffe Hall, the Rev. W. Carey Ward, who will be remembered by Mr. Chavasse, and by some of my friends under him, Mr. Fremantle (lately accepted by C.M.S.), Mr. Henry Gibbon, &c. He has managed to get together a remarkable class on Sunday evenings after church. It is composed of well-to-do young professional and business men and students, the best society in the suburb of Caulfield, some of them out-and-out Christians, and some of them (I believe) very far from that. They meet at Mr. Macartney's Vicarage, and Mrs. Macartney gives them coffee, after which there is an hour's Bible study.

An Active Veteran.

Australia is the land of aged Deans! I have met three who are beyond the ordinary range of human life. I think I have before mentioned the beloved and honoured Dean Cowper of Sydney, now in his eighty-third year, but full of life and vigour. But I must say something more about Dean Macartney of Melbourne, in whose hospitable house I am now staying. I have before told the readers of the *GLEANER* that he is two days older than the Church Missionary Society, having been born on April 10th, 1799, and now therefore in his ninety-fourth year. But until I came to stay at the Deanery, I had no idea of his activity. He conducts family prayers at eight A.M. *sharp* every morning; and he keeps constantly occupied, reading, writing, conversing, teaching, presiding at meetings, until past ten every night. He presides, and carves, at his own table. He watches public affairs, both in Australia and England, with the keenest interest. He reads the best and latest English Reviews. He writes articles in the *Victorian Churchman*. He receives on regular days a lady candidate for Church of England Zenana work, and instructs her in the Articles, &c.; and he is ready to take others. In the few days I have been here, there has been, in the house, a C.M.S. Committee, and a C.E.Z.M.S. Committee; a monthly gathering of Clergy (about twenty-five) for conference and study, lasting from three P.M. to 8.30 P.M. (with an interval for tea); a monthly gathering of honorary diocesan lay readers, and another of stipendiary lay readers for the same purposes; another of younger lay readers, and another of nurses, for instruction; besides smaller parties of clergy and others to luncheon, &c. On those occasions when I have been present, the Dean has been by no means a mere nominal chairman or host. He takes a leading part in all discussions, and in the clearness of his mental grasp and the keenness of his language, there is not a sign of what we call in England "Old-mannishness." Then he goes out to diocesan and other committees, councils and boards; and preaches in his own church on most Sundays, and in the Cathedral in his proper turn. And always he is the staunch and faithful upholder of Evangelical truth, while he is honoured and revered even by those most widely opposed to him in Church matters. Certainly he is the most wonderful nonagenarian I ever met. May God still spare him to the Church in Victoria!

Australian Candidates.

The readers of the *GLEANER* have before been told of the first missionary sent forth from these shores in direct connection with C.M.S., viz., Miss Helen P. Phillips, who is now in Ceylon, and from whom, and of whom, I have most encouraging letters. I rejoice to say that there are several other promising candidates, both in New South Wales and in Victoria. I must not prematurely mention individual cases; but more than one clergyman is earnestly facing the question, Why should not I go myself? and several vigorous young laymen also, one of them bearing a name honoured in England and already represented in C.M.S.

ranks. Ladies are coming forward to go forth at their own charges, among them a mother and two daughters who desire to go together, and a sister of a C.M.S. missionary's wife. The next two or three years, if it be the Lord's will, should give the C.M.S. army a real Australian contingent. Will friends at home pray much for these dear people?

THE MISSION FIELD.

INDIA AND THE FAR EAST.

North India.—The North India localised C.M. GLEANER reports some recent baptisms in the Nuddea district among Mohammedans. At Bollubhpur, on August 21st, the Rev. Koy-lash C. Biswas baptized two widows and the little daughter of one of them. These women have been for some time under instruction with Miss Dawe, of the C.E.Z.M.S., and she writes:—"We have every reason to hope that they are true converts. Both answered brightly and readily at the service, and seemed rejoiced at joining the Christian Church." The other baptisms were at Juggernathpur, near Rutnapur, where, in the Bhojrub River, the Rev. Daniel Biswas baptized seven Mohammedans.

GLEANER readers will remember that a Voluntary Workers' Union was formed in Calcutta in the summer of 1891. The first anniversary of the Union was celebrated at the Cathedral Mission College on the 16th of July last. Holy Communion was administered at Trinity Church at seven A.M., and the proceedings closed with a public meeting in the evening. The North India GLEANER says:—"The gatherings were good, and the proceedings were such as to encourage us for another year's work. We ask the prayers of all interested for success during the coming year."

Continuing his course of lectures to educated Natives, Mr. James Munro, C.B., delivered two addresses at the Dalhousie Institute, Calcutta, on Aug. 11th and 12th, on the subject of "Revival and Reform in Hinduism." At the close of both addresses many Hindu friends of Mr. Munro in past days were glad to have the opportunity of welcoming him back to the city in which he was a well-known officer of Government. The closing lecture of the series was given at Krishnagar on the 31st of Aug., and in this the lecturer dealt with the criticisms which had appeared in the Brahma and other Native papers.

South India—The Rev. H. J. Schaffter, of the C.M. College, Tinnevely Town, has come home on furlough. During the first eight months of this year three converts of high caste, after careful preparation and considerable persecution, have been baptized. Notwithstanding a large withdrawal of boys there are still 400 reading in the College. "The two branch evangelistic schools started by the Rev. J. Barton in the two big Hindu centres of Tenkasy and Sriviguntam, and handed over to my care," Mr. Schaffter writes, "have done wonderfully well. The former is quite self-supporting, with over 130 boys, and five of the masters Christian."

Travancore.—In a short notice of the jubilee of Christ Church, Cottayam, in our last issue, we inadvertently inserted the name of the Rev. Henry Baker in place of the Rev. B. Bailey, who laid the foundation-stone of the church in 1839. In connection with the new building of the Cottayam Press, also briefly mentioned last month, it is interesting to note that a printing press was first sent out from England in 1821, with English type. A fount of Malayalam type was soon afterwards obtained, but it proved defective. "Hopeless of anything better," the Rev. Marmaduke Thompson wrote in 1824, "at least for a long time to come, Mr. Bailey, without ever having seen a type foundry, or its apparatus of any kind, eager to get some portion of the Scriptures and some other works respectably printed as soon as possible, set himself to endeavour to form his own types with such aid as he could find from books and from ordinary workmen."

South China.—Dr. Horder, of the Pakhoi Medical Mission, returns the number of visits to the hospital during the year by out-patients as 7,767, and the number of in-patients as 231. Some 230 villages were represented by these patients. The doctor has only one evangelist, who accompanied him to Pakhoi in 1886, and has worked most faithfully since then. He is engaged in preaching to the out-patients, speaking personally to the in-patients, and touring among the villages, making

Christ known to the heathen. Dr. Horder writes of one of his two students as being "a most earnest fellow, his one desire, morning, noon, and night, being to win souls to Christ." The dispensary in Pakhoi town, commenced in opposition to the Mission hospital, and conducted by the Chinese, is not in a very flourishing condition. Dr. Horder describes Pakhoi as an "awfully wicked place."

Japan.—Bishop Bickersteth is endeavouring to reach all the main congregations in connection with the Church of England Missions in Japan during the present year, as he expects to spend part of 1893 in England. Shortly before Easter he visited Shikoku, where he says the work is "making very good progress under Mr. Buncombe's superintendence." The number of catechists and stations has been largely increased since the Bishop first knew the province of Awa, and "Tokushima, the capital, is now the centre of a wide-spread work." "It would be exceedingly desirable," the Bishop writes, "if the Mission could extend its operations into the neighbouring province of Sanuki, where there is an immense population almost untouched by the influence of Christianity"; but for extension the staff must be increased. After Easter, in company with the Rev. H. Evington, the Bishop visited all the C.M.S. stations in the provinces of Iwami, Izumo, and Hoki. In 1886 there was only one catechist in the province of Izumo, and he was "also charged with itineration in Iwami. The contrast is great now that Matsuye is the centre of much vigorous work under Mr. Buxton and a considerable body of lay-helpers both European and Japanese." During the month of June the Bishop was engaged in visiting the stations of the Society in Yezo (or the "Hokkaido"). "The last returns gave the number of Ainus at between sixteen and seventeen thousand, and the C.M.S.," the Bishop writes, "is the only Church Society at work in Yezo. . . . God's blessing has certainly rested on the work of His servants in a very marked way. . . . In Hakodate the work is well sustained among both men and women." Bishop Bickersteth held his first confirmation for Ainus on June 14th at Sapporo. There were four candidates, two of whom are able to give help in teaching or evangelistic work, and two other Ainus have recently been baptized. Mr. Batchelor desires to erect an industrial school where Ainu lads can be trained as teachers of their countrymen after the manner of Bishop Patteson's scholars in Norfolk Island in the South Pacific. At the time of writing (July 1st) the Bishop was on his way to consecrate a new church at Fukuyama, of which his father, the Bishop of Exeter, laid the foundation-stone in October, 1891 (see GLEANER for January, p. 11), and hoped later in the year to visit Kiushiu and Gifu. The Bishop asks for fervent and frequent prayers both for the work of the Society's Missions and for that of the whole Church in Japan.

NORTH-WEST AMERICA.

Bishop Bompas writes from Rampart House, his head-quarters within the Arctic circle, under date of June 6th. He had crossed the Rocky Mountains in Sept., 1891. This was about the twelfth time, and he supposes it will prove the last time, he has crossed this natural barrier between the eastern and western portions of his old diocese, and which separates what is now his diocese of Selkirk from Bishop Reeve's diocese of Mackenzie River. Bishop Bompas had been wholly without letters from the outside world for ten months—from July, 1891, to May, 1892—and the post in May took only two letters, so that he was still awaiting with curiosity for tidings of the Society's Anniversary of 1891! The Bishop purposed leaving Rampart House about July 15th, after the arrival there of the Rev. G. C. and Mrs. Wallis and Mr. B. Totty. A letter from Mr. Wallis, dated July 7th, informs us of their safe arrival.

The Rev. T. H. Canham's station, Nuklakayit, on the Lower Yukon, being in United States territory, has been handed over to the American Protestant Episcopal Church, and the Rev. J. L. Prevost, of that Church, resided with Mr. Canham last winter. It is proposed to form the American territory of Alaska into an American diocese, and the Rev. J. W. Chapman, a missionary on the Lower Yukon, has been nominated as the first Bishop. When writing in May last, Mr. Canham was about to start for Buxton, on the Upper Yukon, the station which the Rev. J. W. Ellington was compelled by breakdown of health to vacate in the autumn of 1890, and which has been since held by a Native catechist, Herbert Tseitelia.

THE BOOK OF NEHEMIAH AS A MISSIONARY STUDY.

NOTES BY THE REV. T. WALKER, *Missionary in Tinnevely.*
Part I.—The Missionary Builder,—A Pattern Workman.
Chaps. i.—vii.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed."—2 Tim. ii. 15.

Chap. iii.—The Missionaries at Work.

"*THE high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it.*" A good example! When Church dignitaries lead the way it looks promising. We want to see the "sheep gate" ready for the "other sheep which are not of this fold." He had an appropriate name, Eliashib—"God will restore." A grand motto-name for a missionary, that! They built and sanctified their work "unto the tower of Hananeel." "Hananeel"="God is merciful." A good thing to have a tower named as a monument to God's great mercy. So, in our missionary building, we must look well to the "sheep gate,"—that it be built and watched over,—and we must take care that the tower of God's mercy testifies to heathens far and wide. "Oh! taste and see that the Lord is good."

"*Next unto him builded the men of Jericho.*" They ought to have known the value of a good wall. There was a history connected with their city wall (1 Kings xvi. 34). That was a condemned wall, but this a God-appointed one. There "Cursed be the man . . . that . . . buildeth" (Josh. vi. 26); but here "Build Thou the walls of Jerusalem." When we have seen the evil of trusting in false walls, we are more likely to be forward in helping to erect the one true wall.

"*The Tekoites . . . but their nobles put not their necks to the work of their Lord.*" How true a parable! Few, alas! of the great and noble are willing to "put their necks" to the Lord's missionary work. It is a yoke they like not to bear. Yet is not the work far "nobler than they?"

"*Uzziel (=Power of God) of the goldsmiths; Hananiah (=Mercy of Jehovah) the son of one of the apothecaries.*" Room for artisans and medical men, and all classes in missionary work, when they come equipped with God's "power" and "grace." Why not widen and multiply the variety of workers among the heathen?

"*The ruler of the half part of Jerusalem.*" That is the way! Civilians and officials also enlisted in the good work. Oh! for more "rulers" not afraid and ashamed to take part openly in the spread of the Gospel.

"*Jedaiah . . . over against his house.*" Did what lay nearest to hand,—and a good work, too. How often missionaries forget the "over against his house" part of the wall. The home life,—and the immediate environment new wall attending to. We do much by doing that well.

"*He and his daughters.*" Yes, there is missionary work, and plenty of it, for ladies,—work which they only can do. Be they a "ruler's" daughter,—or who they may,—there is work calling for their gentleness and power of affection and patient persevering toil. Surely this picture of a ruler's daughters putting their hands to rough, hard work is an appeal to England's daughters. Here is a nobler "wall" in building,—and worthier of such labourers.

"*The gate of the fountain repaired Shallun, . . . the ruler . . . and the wall of the pool of Siloah, by the king's garden,*" &c. A pleasant, if arduous work,—clearing out the waterway of the brook of Siloah, "that goeth softly,"—streaming down by "the king's garden," to carry fertility beyond. Ah! the missionary needs to look well to "the gate of the fountain." The course must be clear for the waters of life to flow freely. That part of the "wall" must be attended to.

"*Earnestly repaired the other piece.*" Here is a builder singled out for the eagerness with which he wrought. Such "earnest," whole-hearted work is called for in the labour of evangelising the world. If a missionary leave no other record of himself and work than this short phrase, it will have been worth while to have toiled abroad. Shall it not be read from God's "Book of Remembrance" that such and such an one "earnestly repaired"?

"*And after him . . . the priests, the men of the plain*" had gathered from "the plain country round about Jerusalem," to take their share in the task. No excuse to say that there is plenty of work to be done at home, in our own town, at our own doors. The "wall" of religion must be built through the wide world.

"*The Tekoites repaired another piece.*" They had done one piece (ver. 5), but they did not rest on their oars. There was still work to be done. Let no one dare to think that work done is licence for idleness. There are other "pieces" waiting everywhere.

"*The priests, every one over against his house.*" The ministers of the Lord cannot look too well to their own life and home. How many things "over against our own house" need repairing, if our work is to be good and permanent.

"*Meshullam . . . over against his chamber.*" Seems not to have had a whole house of his own,—only a chamber. But that needed repair as well as grander dwellings. Let no one say, I am too insignificant for missionary work. If it is only a little we can do, that little must be done well and cheerfully. And, whether our sphere be small or great, we must look well to ourselves. "Take heed unto thyself."

"*The goldsmith's son . . . the goldsmiths and the merchants.*" Thus, there was a variety of workers, and they each did what they could,—priests, rulers, goldsmiths, apothecaries, merchants, men and women. So must we not all bear our share of the greater and grander work,—that of building up the wall of true and holy religion in a godless world?

MISSIONARY LESSON.

A DISMISSAL MEETING.

BY THE REV. H. KNOTT.

INTRODUCTION.

Ever been to Dismissal Meeting? What is that? Describe the one reported in present number. Did they have Dismissal Meetings in Bible times? (Acts xiv. 26.) So we do as was then done. Let us think how our missionaries are—

I. D-ELIVERED:—

(1) *From what?* Col. i. 13 (powers of darkness); 1 Thess. i. 10 (wrath to come); 2 Cor. i. 10, cf. 2 Pet. ii. 9 (guilt and power of sin). And this only by Christ (Luke iv. 18; Gal. i. 4). *Illust.*—Deliverance by ransom of the 1,000 slaves at Rabai, on Jan. 1st, 1889.

(2) *Unto what?* See what St. Paul says (Gal. i. 15, 16; cf. Eph. iii. 8). Man is delivered to serve (cf. Exod. xxi. 5, and Mark v. 19).

II. D-ISTRESSED:—

(1) *Why?* Because of state of heathen. Think of their (a) *Idolatry*—330 millions of idols said to be worshipped in India alone. (b) *Superstition*: Rev. Imad-ud-din, in heathen state, writing name of God on paper 125,000 times, cutting it out, wrapping it in ball of flour, and feeding fishes with it. (c) *Cruelty*. burial alive of slaves with African chiefs.*

(2) *How shown?* Illustrate by Nehemiah i. 1—4, and show how this was our Lord's own spirit (St. Luke xix. 41). (a) "*mourned*" (Neh. ii. 2, 3). Our missionaries' sorrow of heart leads them to (b) *fast*, or give up all (Isa. lviii. 6), and to *pray* (St. Matt. ix. 38), and to *go* (St. Matt. xxviii. 19).

III. D-ESIRED:—

Who by? The heathen! What did our Lord say? (St. Luke x. 24). The heathen deputy, Sergius Paulus, "desired" (Acts xiii. 7); so with people of Macedonia (Acts xvi. 9); and so to-day. A Japanese diplomatist came to a missionary and, with tears, said: "Are there none of the nobles of your land who have realised the love of God you tell us of, and who can throw aside their nobility, and hopes, and prospects, and come over to help the ignorant Japanese?" (See also *Amake!* Feb., 1891.)

God has heard their desire (Ps. x. 17), and is satisfying them (Ps. cxlv. 16).

IV. D-DISMISSSED.

And so the missionaries are—

"Ready, dear Master, to work for Thee,
And to carry Thy message wherever it be."

So was Isaiah (chap. vi. 8, 9), and St. Paul (Acts xiii. 2—4; xvi. 9, 10), and God accepted their willingness and dismissed them.

Illust.—Boy working in factory in the North, had foreboding of harm coming, said to mother that he would not go to work. Mother begged him to go because otherwise rent could not be paid. He replied, "Mother, I will go for thee." Went—chimney fell, and boy brought home dead. Lord, I will go for Thee, is the missionary's cry.

CONCLUSION.

Are children dismissed? No; but each child may learn to get ready to go if God calls, and meanwhile all can pray and help by denying self to be able to give.

MONTHLY BIBLE QUESTIONS.

Questions on the 1st and 2nd Epistles to Timothy and the Epistle to Titus.

1. What light do these Epistles throw upon St. Paul's life after the "two whole years" mentioned in Acts xxviii. ? Carefully collect the passages which bear upon the subject, and draw your own conclusions from them.

2. What signs do these letters show of a growing tendency to error of doctrine and practice? Explain the word "sound" (Greek, "healthy") in this connection.

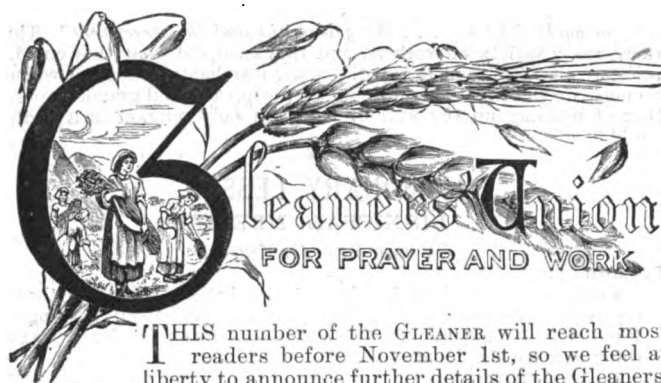
3. Illustrate the growing organisation needful in young churches from these Epistles, comparing them with what we read in the Acts. Explain the phrase "Pastoral Epistles."

4. In what connection are the following metaphors used:—The soldier's life—Athletic contests—Gymnastic exercises—The hunter's snare—The beast of prey—The shipwreck?

5. What do we learn about inspiration—the Deity of our Lord—the need of human effort—the power of God's grace—women's work?

Answers, addressed to the Editor of the GLEANER, and legibly marked outside "Bible Questions," must reach the C.M. House, Salisbury Square, London, E.C., not later than November 30th.

* For fuller accounts see Occasional Paper, No. 15, supplied free by the C.M.S.



THIS number of the GLEANER will reach most readers before November 1st, so we feel at liberty to announce further details of the Gleaners' Union Anniversary which were not given last month. The Prayer Meeting at 10.30 A.M. at the C.M. House will be followed by the Communion Service at St. Dunstan's Church at 11.30, when the Rev. Jani Alli will preach. At the Afternoon Conference in Lower Exeter Hall, Mrs. Percy Grubb (*née* Miss Crichton-Stuart, well known as an energetic G.U. worker at Bournemouth) will speak on "The Gleaner's Hands," Miss Petrie, B.A., on "The Gleaner's Head," and Miss S. G. Stock on "The Gleaner's Heart." Two missionary addresses will follow from Mrs. A. E. Ball of India, and Miss Laurence of China. Mrs. Douglas Hooper, recently invalided home from East Africa, has also consented, since the notices and cards were printed, to speak a few words.

At the large Exeter Hall Evening Meeting, in addition to the Chairman, Archdeacon Long of Sunderland, and the Rev. George Grubb, whose names we mentioned last month, there will be addresses from the Bishop-designate of Lucknow (the Rev. A. Clifford, late C.M.S. Secretary at Calcutta), Archdeacon Winter from North America, the Rev. Obadiah Moore, African Principal of the Sierra Leone Grammar School, and the Rev. H. E. Fox of Durham, who will speak the closing words.

For all these meetings we bespeak the continued supplications of our readers. We are looking for large gatherings and much enthusiasm, but all this will be in vain unless the presence of the Lord be among us, His power manifested in our midst. For this let special intercession be made.

Perhaps the hour of our Anniversary that draws us most closely together is that in which we meet together at the Table of the Lord. As those who have heard His call to "prayer and work" there is special need for our constant and devout commemoration of His one great sacrifice for us, and for a deeper experience of His "real presence" in the heart of each humble believer. It is sweet and solemn to gather together in His presence, sheltered by His righteousness imputed to us, that we may afresh "offer and present" unto Him "our selves, our souls, our bodies" to be His in a fuller sense than ever before.

When a great and urgent need for prayer is brought before us, our thoughts turn first to the Gleaners' Union. With its 40,000 members it ought indeed to be a mighty power. Therefore we bring before our Gleaners that fair kingdom in Central Africa now holding out her hands to us and beseeching our aid. Shall we not pray for UGANDA with fervency and with faith? Here is one letter from an ardent Gleaner in a northern town:—

"Uganda is in great need, and God can do great things, above all that we ask or think. Why should not we Gleaners band together and form a daily prayer-meeting of over 40,000 strong during these months of respite? Could you mention it in the November number? I suppose it would be impossible to name any special hour in the day, though perhaps the early hour would be best; but as there are some of us in every land, there would be sure to be always some one 'giving the Lord no rest.' Others may have thought of this before; if so, so much the better; it would prove that the thing is of God."

Do Gleaners inquire just what they are to ask for Uganda that their petitions may have point? Here is part of a letter from Mr. Wigram, which appeared in the *Times* of October 12th, which puts simple and definite petitions before us:—

"St. Paul's exhortation, 'in nothing be anxious: but in everything by

prayer and supplication with thanksgiving let your requests be made known unto God,' is most apposite to our present emergency.

"May the Spirit of Grace and Supplication be poured out upon us all, that we may ask those things which are in accordance with the Divine will.

"Let us unite in prayer that wisdom may be given to those in authority, both in the Government and in the Imperial British East Africa Company; that that which is right and just towards the Africans who have trusted the British nation, and towards the constituency in England may be done; that our dear and honoured Bishop Tucker and the brethren with him may be given the spirit of wisdom and judgment and of a sound mind in all they do under the present emergency; that the people of Uganda may be preserved from the dangers threatening them; and that all may be over-ruled to the glory of God and the advance of His kingdom.

"Having cast all our anxiety upon Him that careth for us we may then rest in confidence that even those things which seem to be against us will be made to turn out rather for the furtherance of the Gospel."

Gleaners, let us pray!

Several have responded with evident pleasure to our request for thoughts on the subject of "God's keeping," based upon Ps. cxxi. (see GLEANER, p. 142). It is not possible to print these interesting Bible Studies, but we shall hope from time to time to suggest other topics to our readers, and shall be glad to receive their notes upon them. One of the briefer papers sent in is so suggestive that we reproduce its line of thought. The writer says, "I venture to suggest the *two-sidedness* of the keeping; it affords such a good example of what the author of the Home Preparation papers calls 'practical co-operation.' The power which ensures safety is all of God; ours is the conscious, watchful, earnest effort." In proof of this Jude 21 is contrasted with 1 Pet. i. 5; 1 John v. 18 with 2 Thess. iii. 3; Eccles. v. 1 with 1 Sam. ii. 9; Ps. xvii. 4 with Ps. xci. 11; Prov. xxii. 5 with Ps. xxv. 20; Ps. xxxiv. 13 with Ps. cxli. 3; Prov. iv. 23 with Phil. iv. 7; and Deut. xxiii. 9 with St. John xvii. 15.

"No time like the present," so we suggest forthwith another topic of Bible Study for GLEANER readers. We take the thought from Mr. Wigram's address given at the great United Thanksgiving Meeting in Exeter Hall, in connection with the Centenary of the Baptist Missionary Society. It is that of "growth," as illustrated from Hosea xiv. There is the upward growth, "as the lily"; the downward growth, "his roots as Lebanon"; the lateral growth, "his branches shall spread." And all this growth is under the dew. Is not this a subject well worth searching out, that we may individually learn more fully how we may "grow in grace"? We shall be glad of Gleaners' thoughts upon this.

The following letter from Mr. C. Walsh, the energetic Honorary Secretary of the C.M. Association at Sydney, though not intended for publication, will amuse and interest our readers:—

"Just before Mr. Stock and Mr. Stewart left New South Wales for Victoria, it was our great pleasure to have them with us and a small party of our friends, on the Blue Mountains, for a week's holiday.

"We stayed at the Carrington Hotel, Katoomba, a large and well known hostelry. Shortly before leaving Sydney, I had received from London a parcel containing some missionary books I had ordered, and a few sets of Missionary Lotto.

"I believe I am the only one in New South Wales who possesses the game, and I am therefore warranted in saying that the first time the game was played out here was while we were staying at Katoomba. Of course it was our winter, and Katoomba being 3,300 feet above sea level, is a bracing spot.

"Picture to yourself, then, a party of eight, in a cosy sitting-room, with a good fire, and Mr. Stock as interrogator, and you have a glimpse of the spot where Lotto was first played in Australia. I am sure Mr. Stewart, who joined with us, enjoyed the game as much as any of us. I am afraid the inaccuracy of many of the answers would have impressed you rather unfavourably with regard to our knowledge of missionary work. After the game was concluded, we felt we had not only had a recreation but an instruction, and I was commissioned to convey to the author of the game our very best thanks.

"The next occasion on which the game was played was at the Primate's residence in Sydney, where we spent an evening a few days later on. The Primate was away, but all his family joined in, and we had some more funny answers.

"I find my brothers and sisters have become such adepts now that I am obliged to be most rigorous in enforcing fines for the slightest infringement of the rules. Beginners I do not fine at all. I believe

this game will be a real help in disseminating missionary knowledge, and, better still, in creating a desire for such knowledge. We shall look forward shortly to the issue of a fresh series.

"You can imagine what a delight it has been to us to have dear Mr. Stock and Mr. Stewart here. God is blessing their work. They are just the right men for the task."

LETTER FROM A GLEANER.

A Chat with Sunday-school Teachers.

I want to add a P.S. to your excellent advice in the October *Gleaner* under the above title. For more than a year we have had a missionary Sunday once a month. The Sunday before, I distribute one of Miss Symons' valuable letters to each teacher in the boys' and girls' schools; this enables them to read up the subject during the week. The children look forward with great interest to the letter, and they can tell me the subject of previous ones. I have given copies to several of the clergy, and invariably found they knew nothing of these useful publications.

MARY CAMPBELL.

Local Branches of the Gleaners' Union.

The following new Branches have been registered:—Hull, St. Peter's, Mr. W. B. Johnston, 3, Thomas Street, Holderness Road, Hull; Manchester, Heywood, Secretary, the Rev. J. Potter, Derby Terrace, Heywood, Manchester; and Shankill, Secretary, the Rev. J. Irvine Peacock, Temperance Hotel, Lurgan, Co. Armagh.

Gleaners' Union Roll Call.

"They rest from their labours."

James Flint, Shrigley, No. 27,057, July 9th, 1892.
Miss Helen J. Ridder, Woking, No. 44,282, July 7th.
Miss Annie Platt, Buxton, No. 37,694, August.
Mrs. Bellingham, Swansea, No. 27,295, Sept. 7th.
Mrs. M. A. Hunt, Buenos Ayres, No. 10,822, Aug. 25th.
Mrs. Louisa Bailey, Stoke Newington, No. 9,019, Oct. 1st.
Miss Emily Elliott, Streatham, No. 28,713, Aug. 9th.

MISSIONARY PRIZE COMPETITION.

WE give this month, as promised, the Rules and Questions for our Examination on the C.M. Report, in connection with which a Prize of One Guinea, and two of Half a Guinea each, were offered in our last number. We expect that the study required for this Competition will prove specially helpful to all who hold missionary meetings or classes.

Questions on the Annual Report.

1. Write a short Sketch of the Uganda Mission during the past year.
2. Name the senior C.M.S. missionary in India; the only Native Archdeacon of the English Church in India; and the missionary who is the first-fruits of H—d to Christ.
3. Give a short account of the life, work, and death of the missionary who completed the translation of St. Matthew's Gospel into Hausa.
4. What books of the Bible have been translated into Luganda, and what is the price charged in Uganda in shells for a Swahili New Testament?
5. What heathen tribe considers buffalo cows sacred, and where was a devil temple used for a Lantern-slide Exhibition, and what happened therein?
6. What C.M.S. hospitals were last year seriously damaged by rain and floods; and in what Mission were 3,000 houses destroyed by a hurricane? Give an account of the latter calamity.
7. Name a Mission in which thirty-one persons were baptized in thirty weeks, describing the social position and occupations of each; and one in which 1,400 were baptized by one missionary in twenty years, giving the name of the missionary and the date of his appointment.
8. What Mission Sunday-schools are conducted by the senior boys of a College? Name the College and the text-books used by them; and state where a student was led to seek after truth by the life of a brother who had become a Christian.
9. Quote the testimony of a layman, a lady, a bishop, a canon, and a benefited clergyman, who have travelled in our Mission Fields, giving names of the Missions they specially refer to.
10. Give particulars of accidents which befell four of our missionaries, and give their Stations and Missions.
11. What missionary desired that John iii. 16, in Native language, should be inscribed on his tomb? Give a short account of his life and death.
12. Give particulars of the following conversions:—A magistrate; thirteen schoolboys; the son of "one of the proud gentry"; a boy who was tied to a pillar; a young Mohammedan; a priest who has since been persecuted; some lepers; a fugitive slave.
13. Of whom is it written:—(a) "He had a great love of children." (b) "They gave her the name of Haki." (c) "His extraordinary labours among the cholera smitten people." (d) His home was a model of a Christian minister's household." (e) "His death was a glorious one." (f) "She enjoyed inward peace under distressing pain."
14. Name (1) the Colleges and Boys' Schools of the C.M.S. which are under the personal charge of European missionaries, with the Missions to which they are attached; (2) the Girls' Schools and Orphanages in like manner; and (3) the C.M.S. Medical Missions.

RULES FOR COMPETITORS.

1. The Competition is open to all readers of the GLEANER.
2. The Report may be freely consulted while the questions are being answered, but no use must be made of any of the indexes.
3. The name and address of competitor must be written on the answers.
4. Only one side of the paper may be written on.
5. The papers can only be returned when stamps to cover postage are sent.
6. Any questions regarding the Competition must be accompanied by stamped addressed envelope to ensure reply.
7. The total length of the answers to the questions must not exceed 7,000 words, but this total may be divided as competitors desire.
8. No marks will be given for any mention of facts which are not in the Report.

Answers, marked outside "C.M. Report Competition," must reach the C.M. House by December 30th (not Nov. 30th, as announced last month).

HOME NOTES.

THE Committee of Correspondence, on 27th September, accepted an offer of service, as an Honorary Missionary, from Miss Edith E. Cornford, who has already started for Mid-China to join the Horsburgh party, accompanied by her brother, Mr. Charles E. Cornford (a member of the Lay Workers' Union), gone out at his own charges to the Mission Field as an independent missionary.

The arrangements for the F.S.M. of next year from January 29th to February 10th, are in progress. On 3rd October a meeting of the Funds and Organization Committee, and several other invited clergymen and laymen, was held in Salisbury Square; thirty-six centres were then arranged, the correspondents for them named, and various details settled. There will be, besides those at centres, two aggregate meetings in Exeter Hall on 9th and 10th February, one being specially for Sunday-school teachers and Lay Helpers; and on 23rd January there will be a meeting exclusively for London Clergy in Sion College, when the Lord Bishop will give an address. In the C.M.S. House, during the period, there will be a daily meeting for prayer, and a series of meetings for different classes of workers on each evening; there will also be a daily service in one or more of the City churches.

In connection with the Medical Missions Auxiliary, meetings were held during October, at Tunbridge Wells, Brighton, Dublin and Bristol, Dr. Martyn Clark of Amritsar being the speaker on each occasion.

The Lay Workers' Union held its Annual Meeting on the evening of October 10th, H. R. Arbuthnot, Esq., presiding. The report submitted was of a highly encouraging character, reviewing the work of the past year, and recording that the Union now numbered thirty-five honorary and 720 ordinary members, and, most gratifying of all, that forty-seven who had been in its membership are now in the Foreign Mission Field. The Union has heartily undertaken to arrange addresses to Sunday-schools and Bible-classes throughout the metropolis, in connection with the F.S.M. of next year. After business the meeting was addressed by Rev. H. G. Thwaites.

The Annual Meeting of the Manchester Lay Workers' Union was held in that city on 1st October, Mr. T. W. Freston, J.P., presiding. The report of the Secretary showed that the members had given 160 lectures and addresses during the year, and that the membership had increased to 110. The financial statement showed a deficit of £7, which was partly met by the collection, amounting to £4 4s.

On 10th and 11th October there were very encouraging gatherings of the Clergy of Exeter and neighbourhood; the first, a breakfast at St. Leonard's Rectory, Exeter; the second, an afternoon muster of Hon. District Secretaries at Escot, the residence of the President, Sir John Kennaway—the Rev. B. Baring-Gould being present on both occasions.

Norwich was all astir for C.M.S. on 18th, 19th, and 20th September. On the first day sermons in various city and suburban churches; on the second, a special Evening Service in the Cathedral, the Lord Bishop of the diocese being present; on the third, a public breakfast, the Dean presiding; a great public meeting in the forenoon—the Lord Bishop in the Chair, the Mayor being prevented by a domestic bereavement; and an evening meeting at which the Dean presided. The Annual Report of the Association showed that £4,425 had been collected, being a net increase of £50 on the income of the former year; and that the whole sum collected in the diocese (including the Suffolk Association) had been £6,631.

The Sixty-eighth Anniversary of the Cromer and East Norfolk Association was held on 19th September, S. Hoare, Esq., M.P., presiding. The report stated that £652 had been collected last year as against £519 in the previous year; Cromer Branch itself having sent in £585, as against £458 the year before. The Rev. Canon Hoare mentioned that he could look back to Cromer meetings held sixty years ago; and Rev. F. Fitch remarked that this was the forty-ninth C.M.S. meeting he had attended in Cromer.

Dover had a busy C.M.S. week in September. On 20th, a Loan Exhibition, promoted by the Dover Association, was opened by Ven. Archdeacon Hamilton. The arrangements were admirable, but, alas! the weather was deplorable—affecting naturally attendance and results. Courts were allotted to different countries, and stocked with curios illustrative of missionary work; while missionaries from the different fields gave short lectures from time to time, and lantern views and vocal and instrumental concerts increased the attractions. On 24th September the Annual Meeting of the Dover Branch was held, the Chair being occupied by E. Wollaston Knocker, Esq., Town Clerk, in the absence of the President, abroad on account of bad health. The Treasurer reported that the contributions from the various parishes in Dover amounted last year to £417, as against £473 in 1890.

Margate C.M.S. Association held its Annual Meetings (after sermons on Sunday) on 26th September; first, of the juvenile branch, in the after-

noon, and next, in the evening, under the presidency of Rev. W. Senior (Vicar of Holy Trinity), when the Treasurer could report a total contribution to the Society of £447, being "an advance along the line." He remarked that the Gleaners' Union had rendered material service, the increase of its contribution to the total having been £10. The Sowers' Band (now two years old) had also been busy, and had despatched a box of work to North India.

The Ipswich Anniversary was held on September 26th, the Mayor presiding at the meeting in the afternoon, and Rev. Canon Garratt at that in the evening. The Hon. Secretary had the pleasure of reporting that the contributions sent up by the Association last year were the largest on record, showing a total of £514.

In the East Kent GLEANER appears a statement of the contributions from the various Deaneries of Kent for last year, showing that of the 430 parishes 91 contribute nothing to either of the Church of England Foreign Missionary Societies, 78 contribute to both, 174 to S.P.G. only, and 87 to C.M.S. only. The total to the C.M.S. amounted to £6,254, that to the S.P.G. £2,525. The GLEANER pertinently asks—ought it to be that 91 do nothing for foreign missionary work?

The Linen Rag Society which was started in January last to collect rags, sheets, lint, and bandages, for C.M.S. hospitals, has already been very helpful. Two parcels have been despatched—one to Amritsar, the other to Dera Ghazi Khan. The Hon. Secretary is Miss E. M. Ware, 13, Stafford Terrace, Kensington.

A Missionary Exhibition under the auspices of St. Paul's Church, Lorrimer Square, will be held in the Alexandra Institute, Walworth, on 17th to 19th instant (7—10.30 P.M.).

Miss E. S. Elliot (once editor of the *Juvenile Instructor*) has again produced her delightful Christmas Letters. They are as usual varied as well as good. We note that the *Christmas Letter Mission* this year attains its majority, may it live on to a good old age!

MONTHLY ESSAYS

On the C.M.S. Almanack Subjects.

Rules, &c., will be found on page 15 of the January GLEANER. The subject for November is—

"Full of Thankfulness and Joy."

The Essays must reach the C.M. House on or before Nov. 30th, each packet being clearly marked outside, "Essay Competition."

PRAYER AND PRAISE.

Topics from the "Gleaner."

PRAYER.—For departing missionaries and their friends at home (pp. 161, 162). That the special and united prayers of God's people may ascend to the throne of grace during the coming Day of Intercession for Missions (p. 162). For Uganda: For the Native Church, the Bishop, and the missionaries; that the threatened evacuation may be averted, and "that our country's course may be so shaped that Christian converts may not be abandoned to imminent destruction" (pp. 161, 166—170). For candidates in New South Wales and Victoria (p. 171). For those recently baptized and for the Calcutta Voluntary Workers' Union (p. 172). For the Society's Missions, and for the whole work of the Church in Japan (p. 172). For the G.U. Anniversary (p. 174).

PRAISE.—For the hopeful tone of the farewell meeting in Exeter Hall, and the several dismissal meetings (pp. 161, 162). For Canon Hoare's comfortable words at the service at St. Bride's (p. 161). For the supply of means (p. 162). For the work of the Church in Japan (p. 172).

Forthcoming Sales of Work.

Great Yarmouth, St. Peter's. Children's work. November. Miss L. Gross, Havelock Road; or Miss Wells, 13, Camperdown.

Mrs. Kinsey, Bedford. Nov. 2nd and 3rd.

Mrs. Hough, Gladswold, and Mrs. G. Furness Smith, East Twickenham. Early in Nov.

Mrs. Eliza Christy, Boynton Hall, Roxwell, Chelmsford. Second week in November.

Mrs. Marshall, 28, St. Saviourgate, York. Nov. 9th and 10th.

H. T. Horn, The Boltons, Sidcup. Nov. 17th and 18th.

Cambridge, St. Andrew-the-Less. Nov. 18th.

Misses Thiselton, Berwick Vicarage, Shrewsbury. Nov. 24th.

Mr. A. T. Barber, 13, Foyle Terrace, Fairview, Dublin. Nov. 24th.

Miss Evill, Mayfield Vicarage, Ashbourne. Nov. 25th.

Miss Edith Rayner, Infant Schoolroom, St. Mary's, Paddington Green. Nov. 29th.

Mrs. J. Gibbons, 61, Canning Street, Liverpool. Nov. 29th and 30th.

Eastbourne Ladies' Association. Nov. 29th and 30th. Mrs. Gregg, Kirkley, St. Anne's Road.

Juvenile Association, Miss Hood, Osborne House, Seaside Road.

Mrs. Roworth, Rectory, Chesham Bois, Bucks. Nov. 29th and 30th.

Mrs. Hird, Cheshunt Street, Cheshunt. Nov. 30th.

Mrs. Colin Campbell, Christ Church, Weston-super-Mare. Last week in November.

Miss Jolley, Huggate Rectory, Pocklington. Late in November.

Mrs. Strachan, Penrhyn Lodge, Surbiton. End of November.

Mrs. Price, St. Luke's Vicarage, Preston. Nov. 30th and Dec. 1st.

St. Stephen's, Coleman Street. Miss Barton, 21, Finsbury Square, E.C. Early in Dec.

Ripon, Town Hall. Miss G. Hart, 1, Princess Road. First week in December.

Finchley, Church End, St. Mary's Schools. Mrs. Batty, The Rectory. Dec. 2nd and 3rd.

Mrs. Cribb, Vicarage, Shipley, Yorks. Dec. 3rd.

Uttoxeter. Mrs. Philip Jarvis. Dec. 6th.

St. Albans, St. Peter's. Mrs. Dudding, St. Peter's Vicarage, or (for Juvenile Association) Miss Scott, Marlborough Road. Dec. 7th and 8th.

Miss F. T. Cahill, Avenue House, Richmond, Surrey. Dec. 8th and 9th.

Chester, St. Peter's. Mrs. Acheson, 5, Abbey Street. Dec. 9th.

Miss Hackford, 14, North Terrace, Wandsworth. Dec. 13th, 14th, 15th.

Mrs. Wicksteed, Pocklington Vicarage, York. Dec. 15th.

PUBLICATION NOTICES.

MISSIONARY LOTTO. *The New Game for Winter Evenings.*

This interesting Family Game, which is designed to promote a knowledge of Missionary Facts in a pleasant manner, is proving most useful, and should be ordered immediately. Price 1s. 6d., post free.

Ready early in November.

THE C.M. POCKET BOOK AND DIARY for 1893, bound in roan, with elastic band, or tuck. Price 1s. 4d., post free.

THE C.M. POCKET ALMANACK AND KALENDAR for 1893, in lithographed covers. Price 3d. (4d., post free).

THE GLEANERS' UNION MEMBERS' MANUAL for 1893, which will include (as a special feature) the Texts for the Year. Price 1d (1½d., post free).

N.B.—The Manual is sent FREE to New Members only.

BRIEF SKETCHES OF C.M.S. MISSIONS.

By EMILY HEADLAND. With Maps and blank pages for MS. Notes. This excellent series can now be had bound together in one volume, cloth, price 3s. 6d., post free.

It will be found most useful to speakers, lecturers, teachers, members of Unions, and all friends who need material for addresses.

MONTHLY MISSIONARY LETTER TO SUNDAY SCHOOLS AND YOUNG PEOPLE.

For reading from the Sunday School Desk, or in the Sunday School Class, or for Distribution among Young People generally.

No. 37, November, 1892. A Tell-Tale Book.

Price 6d. per dozen, or 3s. per 100, post free. Single copies, 1s. per annum, post free. A specimen copy will be sent free of charge.

N.B.—This number commences another year's issue, and the Letter will in future consist of 8 pp. instead of 4 pp. as hitherto, but square instead of long pages. It is hoped the change will be appreciated.

Packets containing single copies of Nos. 1 to 12, or Nos. 13 to 24, or Nos. 25 to 36, may be obtained, post free, for 6d. per packet.

THE CHURCH MISSIONARY GLEANER may be ordered through local Booksellers; or direct from the Church Missionary House, Salisbury Square, London, E.C. Price One Penny, or 1½d. post free.

The Subscription for the GLEANER direct from the Church Missionary House, post free for twelve months, is as follows:—

One Copy, 1s. 6d.; Two Copies, 3s.; Three, 4s.; Six, 7s.; Twelve, 12s.; Twenty-five, 24s.

P.O. Orders to be made payable to General Clennell Collingwood, Lay Secretary. Communications respecting Localised Editions of the GLEANER to be addressed to Messrs. Jas. Truscott & Son, Suffolk Lane, Cannon Street, London, E.C. All literary contributions and general correspondence to be addressed to the Editor of the CHURCH MISSIONARY GLEANER, C.M. House, Salisbury Square, London, E.C.

Orders to be addressed to THE LAY SECRETARY, C.M. HOUSE, SALISBURY SQUARE, LONDON, E.C.

Address Wanted.—The Rev. E. C. Gordon, of Uganda, writes to ask us to ascertain the address of a Mr. Pearce, who had been in correspondence with the late Sembera Mackay. Mr. Gordon holds a letter from Sembera for Mr. Pearce, which he would be glad to forward through us.

Contributions Received by the Editor.

From September 12th to October 10th.

Gleaners' Union.

346 Membership Fees	£2 17 0
55 Renewals	0 9 3
49 For Union Expenses	11 4 3
10 For Our Own Missionary	5 16 9
11 For C.M.S.	9 2 0
Total	£29 9 10

Of these the following are the amounts of and above 10s.:—

Barrow-in-Furness, St. Mark's	£1 4 0	Hampstead Gleaners	£1 0 0
Hobart, Tasmania, Br.	5 5 6	Per Miss M. Bairstow	4 6 8
St. John's, Hackney, Br.	1 0 0	Mr. and Mrs. M. Collett	0 10 0
Mr. Borcham	1 0 0	Miss E. N. M. Yeates	1 0 0
Gleaner 266, Thankoffering	5 0 0	Upper Norwood, St. Paul's, Br.	2 2 6
Coll., per Mrs. J. Gibbons	0 10 3	Miss L. M. Leupolt	1 1 0

General Contributions.

Lowestoft, St. Margaret's	£4 8 6	F. Winch	£0 10 0
Gleaners' Sale	10 0 0	A Reader of Awake!	0 2 6
F. Moore	10 0 0		

Appropriated Contributions, &c.

For Bishop Tucker's Fund:—
Miss Maskell £0 2 6
For Luganda Testaments:—
Mr. and Mrs. T. Pigott, China £0 0 0
The Editor has also been requested to acknowledge—
For C.M.S.: Sale, per Mrs. M. Summerfield, £3 17s. 0d.; H. L. H., 10s.; E. T., 5s. 0d.
For Luganda Testaments: E. R. V., 10s. For Zenana Work: S. B. S., 4s.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, General C. Collingwood.



The Church Missionary Gleaner

DECEMBER, 1892.

EDITORIAL NOTES.

AT the time of going to press the question of the retention or evacuation of Uganda is still in the balance. But as we listen day by day to stirring utterances from various quarters, philanthropical, commercial, political, as well as purely spiritual; as we note resolutions from various representative bodies, and hear of active canvassers for signatures to petitions throughout the country; as we thankfully observe the well-nigh unanimous opinion of the public Press, as shown in its leading articles as well as in the prominence given to signed communications and reports of speeches and resolutions, we cannot but feel that the British nation is roused from its slumber, and has formed a definite purpose of good concerning Uganda, which cannot lightly be set aside. It now remains for us to keep the whole matter in steadfast prayer before the throne of grace, not relapsing into careless indifference because of more favourable indications regarding the action of the Government, but rather multiplying our supplications and endeavours as the time when decision is imperative draws rapidly near. If Uganda is to be saved, we must endure to the end, "continuing instant in prayer," until the song of praise shall fill our hearts.

The Handbook, which was announced last month, "Uganda, its Story and its Claim," by the Acting Editorial Secretary of the Society, with illustrations by Lancelot Speed, etched from recent rough sketches sent home from Uganda by Mr. F. C. Smith, is already in the hands of many readers. But is each one using it prayerfully and vigorously as a weapon to beat back the remainder of ignorance and misunderstanding concerning the Uganda question? We can only *produce* the book, its active use lies with friends of the Society everywhere. The following circular, issued with the early copies of the Handbook, puts clearly forward this need of instant and active co-operation:—

"THE CRISIS IN UGANDA."

"November 15th, 1892.

"The Secretaries venture to ask the special attention of the Society's friends to the accompanying Handbook, which they trust may be greatly used in the present crisis to stimulate the prayers of God's people and to arouse intelligent interest in the minds of the British nation.

"This matter being so emergent they would ask for co-operation towards the immediate and widespread circulation of the Handbook, which the Society is prepared to supply in quantities at cost price. [See advertisement sheet in this number.]

"If each one who is himself moved with regard to Uganda will endeavour to interest his own circle of friends, the heart of England will speedily be reached."

Of course the thought of the crisis in Uganda was present with us throughout the Gleaners' Union meetings of Nov. 1st. The memory of last year's enthusiasm at similar meetings of the Union is not easily done away. This year there was no financial question before us, but the need for prayer was repeatedly pressed home. At the Evening Meeting the very word Uganda evoked response from the crowded audience, and their view of the national moral responsibility of the nation was easily perceived. The various addresses are reported at some length on subsequent pages, so in this place we simply record our thankfulness at the tone of all the meetings, and express our deep-wrought conviction that so much quiet but glowing enthusiasm ought to result in far

greater things than we have seen as yet. Oh, for forty thousand Gleaners *in action*, filled with the Spirit, and fired by God, seeking by prayerful self-denying energy to hasten the Evangelisation of the World!

The telegram received from Mr. Stock on the morning of Nov. 1st, though somewhat expected was none the less welcome. It told us that our brethren had finished their New Zealand campaign, and had arrived at Hobart in Tasmania on the pre-arranged date. From thence they were to take ship to India, being due at Colombo on December 5th, thus Mr. Stock will reach Bombay in easy time for the great Decennial Missionary Conference to be held there at the close of this year, and the beginning of next.

This Conference is of vast importance, and claims the constant prayer of the Lord's remembrancers. Ten years ago it was held at Calcutta; twenty years ago at Allahabad. It is worked on a large scale by a representative Committee; it brings together missionaries connected with the various societies and the various sections of the Church of Christ, thus providing a broadly representative platform on which missionary problems can be adequately discussed from various points of view. At the Calcutta Conference no less than 475 missionaries, male and female, were present; probably the number will be greater now than it was in 1882. The spiritual aspect of missionary work will be very prominent, and devotional gatherings will no doubt be freely interspersed with the more technical proceedings. What would it not mean for India if on this great gathering of the Lord's dear and honoured servants the power of the Spirit were freshly poured out, quickening and fertilising anew their own souls, and enabling them to return to their often trying labour "Strong in the Lord and in the power of His might"? Why should it not be so? For this let us pray.

Subsequent to the great gatherings, the C.M.S. delegates, about fifty in number, representing the various Missions throughout India, will meet in conference to discuss the different aspects of the work. This minor Conference is also of extreme importance, and we rejoice that Mr. Stock will be present, and thus come more closely into touch with the workers and learn more of the work and its needs than would have been otherwise possible during his brief stay in India.

The following are the tentative arrangements made for the February Simultaneous Meetings to be held in the Metropolis from January 30th to February 10th. The great area is being worked in different districts, among which we may name Blackheath, Camberwell, Chelsea, Gipsy Hill, Greenwich, Islington, Kennington, Kensington, Paddington, Penge, Richmond, Southwark, and Whitechapel. There will also be a number of central gatherings, such as daily mid-day services in two City churches and daily mid-day prayer-meetings at the C.M. House, where a series of evening addresses for different classes, such as Elementary School teachers, nurses, medical and theological students, Young Women's Associations, Young Men's Associations, Bible-women, Scripture-readers, &c., will also be held. An Opening Address to the Metropolitan clergy will be delivered by the Bishop of London in Sion College on January 27th, and two Public Meetings will be held in Exeter Hall on the

evenings of February 9th and 10th. At the first of these, for Sunday-school teachers and lay helpers, the Bishop of Worcester will preside; at the second, which is a general meeting for all interested in the great subject of Foreign Missions, the Bishop of Rochester will take the Chair.

Now if these Meetings are to be of any use in awakening the Church of Christ to a more adequate sense of her responsibility, we shall need forthwith to realise the greatness of the enterprise before us. Some will be spectators, many will be organisers, more will be hearers, and all, without exception, should be helpers together in prayer. For what shall we make request? For the speakers, that they may move in no mere accustomed groove, but forsaking the ordinary conventionalities of missionary addresses—fitting and helpful in the proper place—may seek to give a glowing and fervent call to personal consecration, to personal sympathy with the Heavenly Father who “so loved the world that He gave His only begotten Son,” and to personal service that shall reach a higher level than before, whether at home or abroad. And let us make request as well for the organisers and helpers, both at Salisbury Square and in the various districts, that all things may be ordered and settled according to the will of God, nothing being left undone that would tend to the advancement of our great object, and nothing done which would hinder that end. And for the hearers—oh, for the Christian men and women of this vast Metropolis, let us plead for “*hearing hearts*,” let us look for and expect the breath of the living God among us, quickening us into vital interest, setting a missionary army upon its feet. We know full well the forces against—not of flesh and blood, but the principalities and powers of the prince of this world—but in the name of the Lord we set up our banners, and in His strength we go. In our next Number we hope to give practical suggestions for helpful co-operation.

The Paper issued by the Society in connection with the special Day of Intercession for Foreign Missions (St. Andrew's Day) has already reached many of our readers. It is needless to suggest further topics for prayer in connection with C.M.S. work; they can readily be gleaned from our publications. In many parishes special sermons will be preached, and prayer-meetings will be held, probably on the Eve of St. Andrew's Day. In order to avoid the risk of drawing any away from their parochial engagements, the Committee have arranged to meet the friends of the Society for special prayer on Thursday, Dec. 1st, at Sion College, at three and at seven P.M.

Some of our friends may have wondered at the small number of men from the C.M. College at Islington, going out for the first time, who were present at the recent Dismissal Meetings. If so, it will interest them and others to know that fifteen men have left the College this year, and hope eventually to go into the Mission Field. The fact is that recent developments of Missionary Work, and especially the call for Lay Workers, have considerably altered the character of the College curriculum, and widened the range of its work. Those now received into the College may be broadly divided into two classes, which, with their sub-divisions, are indicated below:—

I. Regular students who receive their full training at Islington, and take—(a) the longer course of three years, with fuller training in language and theology; (b) the shorter course of one or two years, according to circumstances, with more time for Medical Study, Technical Training, and Evangelistic Work.

II. Students who are received in order to complete their training with special regard to Missionary Work. (a) Graduates from our Universities; (b) fully qualified Medical

Men; (c) Clergymen of some few years' standing who desire further study, or some medical training before engaging in Foreign Missionary Work; (d) Missionaries on furlough desiring the same advantages.

Applying this analysis to those who have left Islington in 1892, we find that under I. (a) three regular students have been ordained, and have already sailed; one is still preparing for the work in a home curacy. Of the class I. (b) five Laymen have gone forth; three to Africa, two to North-West America. No graduates have been entered during the past year, but three medical men have left the College; one for India, the other two for further medical experience before proceeding to actual Missionary Work. Three clergymen, all of some standing in Holy Orders, have resided as students in the College, two of whom are already (we trust) at their posts, while one (we regret to say) is at present detained at home by illness.

It may be interesting to add that the thirty men now in residence may be thus divided:—I. (a), 21; I. (b), 7; II. (a), 1; II. (d), 1.

The preparation work thus done at the C.M. College is of great and increasing importance, and calls for constant remembrance in prayer, that the Principal and his colleagues may be encouraged and strengthened for their work, and that the students may grow in grace and in knowledge term by term.

At the close of another year's numbers, readers of the GLEANER will expect as usual to hear something of our plans for the ensuing volume. We propose, month by month, to give the most recent and striking letters from the Mission Field, not setting before us any prescribed order, or necessarily dealing in the whole number with a selected topic. Indian letters from Mr. Stock will be eagerly expected. We have in hand two admirable articles on Educational Work, by the Rev. C. W. A. Clarke, Principal of the Robert Noble College, Masulipatam. Canon Edmonds, of Exeter, has promised to contribute a paper on Bible Translations; and the Rev. Hubert Brooke, of Reading, is writing three suggestive papers on Bible Study, the first of which is to appear in the January number. In the spring we hope to begin a series of “Talks with Young Missionaries,” to be continued throughout the year, by the author of “Candidates-in-Waiting.” In the Gleaners' Union column we propose from time to time to deal specially with the problems which meet aspirants to service in the Foreign Field. In an early number we hope to touch on the questions which arise in this matter from the relations between parents and children, pointing out what we believe to be the safe and Scriptural ground. Any similar questions which our readers may propose to us, provided they are of general utility, we shall endeavour to answer as God shall enable us. It must be distinctly understood that we do not undertake to give an opinion on an individual case, but only to point out what we believe to be the true principles, leaving them to be prayerfully applied as the Spirit of God may guide.

We hope this year's Christmas book for children, now ready,* will be warmly welcomed. It has been written under great pressure in order that friends might have fresh missionary literature available for gifts and prizes. The artistic cover and numerous pictures suffice to make the book attractive, and as to the contents, they are one more effort to make the thrilling story of Christian Missions in many lands full of power and pathos for youthful minds. The book is suited for boys or girls from ten to sixteen, and is equally appropriate for the children of the rich or of the poor.

* “*What's o'Clock?*” 112 pp., small 4to. Illustrated. See p. 196.

SIXTH ANNIVERSARY OF THE GLEANERS' UNION.

HERE is no doubt that All Saints' Day, 1892, will be long remembered by many members of the Gleaners' Union. It was a fine day; a day on which even London streets in November did not look disagreeable. But had it been as foggy as the day following, I doubt whether it would have made much difference to the attendance at the Prayer Meeting, St. Dunstan's Church, or Exeter Hall. For when people have quite made up their minds that they mean to go, they do it. That is one great benefit of our Union, members feel it a duty and a privilege to be present on the great Field Day of that Union.

I am told that there was an excellent attendance at the Prayer Meeting in the Church Missionary House at 10.30. I know that there were at St. Dunstan's Church many more than I have seen when the annual sermon of an important Society was preached there by a Bishop. It was interesting to see grey-headed men and smooth-faced boys, as well as many ladies. I liked to see those boys. It was clear that they had come of their own accord. Already some of them, I fancy, are dreaming of the day when they shall be out in the Mission Field. God bless them and keep them close to Himself, and as they grow in years, deepen their desire to spend all their strength in His service! I cannot remember seeing boys at a Special Missionary Service in St. Dunstan's before. The hymns went well. There was heart and life in them. The church is very prettily got up now; it looks really bright and cheerful. But the echoes! Oh, those echoes! How they mar the effect of God's Word when read and preached.

The Anniversary Sermon.

The Rev. Jani Alli, in his surplice and Cambridge M.A. hood, preached the sermon, most of which, spite of the echoes, I heard fairly well. It was an interesting and profitable discourse, founded on Heb. xii. 1, 2. The preacher reminded us that we

were like the athletes at Olympic games, and that a great cloud of witnesses were watching us. Like athletes, we must prepare for our work; submit ourselves to rule; be temperate in all things. "Self, that bitter enemy which is always coming between us and God, often marring His good work in us and through us; that great idol, self, must be got rid of. But to do this there must be self-knowledge."

Then there must be patience; and here Mr. Jani Alli told how a college friend of his tried again and again a high jump—not giving up because he failed at first—till finally he was able to clear the bar at the height he aimed at. In our attempts at self-mastery, we are not left without help. "Buddhism crushes self. Its highest glory is absorption. Mohammedanism is self-exaltation. Christianity does not crush life, but sanctifies, purges, and merges self in another, viz., Christ. As St. Paul says, 'I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God' (Gal. ii. 20). Then his individuality has been merged in Christ. Christ's life has come into him, giving him power, energising him, but not destroying his individuality. Herein is the glory of Christianity. It gives dignity to mankind, giving man self-respect." The preacher then alluded to the work which had brought us together, to the need of method, of self-consecration, of willingness to do any sort of work to which God calls us. "Christians must remember that the Mohammedan and heathen world had its eye on them. If so, ought not Christians to show that their faith was real by their true, intense, sustained efforts to make Christ known in every land?"

It was a sermon which from any preacher would have been profitable, because it was full of God's truth, but from the lips of one who was once a Mohammedan, who has known what it is to sever many a tender tie, to bear much sorrow, for the Saviour's sake, it was peculiarly impressive. Very few left the church till after the Communion had been administered.

The Afternoon Conference.

Soon after two o'clock it became quite clear that the Lower Room at Exeter Hall would be barely big enough to contain the attendants at the Conference, which was to open at three p.m. Friends from many places were there; the Rev. Edgar Thwaites from Salisbury, Rev. John Barton from Cambridge, the Rev. R. Lang, who is just retiring from the Secretariat, at least one lay friend from Birmingham, Mrs. Ingham from Sierra Leone, and many more too numerous to mention.

As Tuesday is a busy day at Salisbury Square, being the usual Committee day (either General or Correspondence), the Secretaries, with the exception of Mr. Baring-Gould, the Central Secretary, were unable to be present. Of course, the most notable absentee was Mr. Stock. The Gleaners' Union is his favourite child. It has owed much to his fostering care. I used to think that it depended more than was perhaps well for its future usefulness on its founder. But November 1st, 1892, showed, amongst other things, that the foundation has been so well laid that there is small fear of a collapse of the building, or to change the figure, that even at the early age of six the child can get along very well without clinging always to its father's hand. There could be no higher praise as to the wisdom of the lines on which this Union has been established. The figures given by Mr. Baring-Gould sufficiently showed that the progress has been phenomenal. We reserve them, however, till we treat of the Evening Meeting—the Annual Meeting of the Union. Mr. Baldey, of Southsea, opened with prayer. There was fulness of knowledge, fervour

of love, firmness of faith, a true outpouring of a heart that delights in communion with God, in that prayer. Therefore, he helped us all to realise the greatness, the solemnity, the majesty of the work in which we were engaged. Indeed, all through, the tone of the meeting was deeply spiritual. It was not properly speaking a Conference. There was no discussion, but there was a great deal of very helpful speech.

It is now so common a thing to hear ladies' voices at meetings that no one was surprised that, except the Chairman, only ladies spoke. Long ago I suggested that missionaries' wives, or daughters, or sisters should write the home letters to the Committee, I hardly thought that the time would come when I should listen for a whole afternoon to lady speakers, and what is more, enjoy it, and feel it good to be there.

Whoever planned this meeting did it well. It was a first-rate idea to divide the subject into three parts—the gleaner's (1) heart, (2) head, (3) hand, each to be dealt with by a different speaker. There was an obvious danger, viz., that if each kept very closely to her subject, there might have been a want of the intellectual and practical in the first speech, of the spiritual in the second, and of warmth and light in the third. There was no such thing. For each speaker, never wandering from her own theme, was yet able to show no lack of heart, head, or practical power in her address.

The Gleaner's Heart.

Miss S. Geraldina Stock had a threefold claim to attention,

her past labours with her pen on behalf of the C.M.S., her relationship to the founder of the Gleaners' Union, and above all the excellence of what she had to say. She founded her remarks on 2 Kings x. 15, 16, Jehu's question to Jonadab, the son of Rechab, "Is thy heart right with my heart? &c.," and showed that even for earthly friendship, there must be (1) peace, (2) confidence, (3) fellowship of interest. Lifting this thought into the higher level of the heart right with God, Miss Stock showed that (1) to be at peace with God means, to submit ourselves to His will *entirely*, then "come with Me"; (2) then he can trust us and communicate His will—keep back nothing from us. Our Lord told His disciples that there was much He had to tell, but that "they could not hear it then." If we trust Him "all in all," He will trust us; (3) fellowship with Jesus. Here again we must first realise His fellowship with us, "In all our afflictions He is afflicted." He knows the needs of His people, those who are to be His "witnesses to the uttermost parts of the earth." As they realise His love and help, their desire to do His work deepens. Their fellowship with Him, that is to say, grows fuller and more real. They have fellowship with Him not only in His designs, but in His methods. They know that "rivers of water must flow from the throne of God and the Lamb," but that *they* must provide trenches, in which the water may flow. Even in the provision of trenches in their hearts, the Holy Spirit is needed. He makes use of work, books, conversation. He warms the cold heart by showing causes for praise, so the people "make melody in their hearts." The victory is sure, but those only whose hearts are right with God will share in its joys. Very briefly and inadequately this gives an idea of the address which was delivered with ease, naturalness, and quiet power. No word was lost, though the voice was never raised much above a conversational tone.

The Gleaner's Head.

Miss Petrie, who followed, is a B.A. of London University. She has delivered many admirable lectures, and has written a good deal about God's work in Christianising the world. Her subject was "the head." She dwelt on the duty of studying the missionary subject in a comprehensive manner. We "the heirs of all the ages," should call to mind the saints of our Church in days gone by, such as Augustine, Anselm, Cuthbert and others. Not only the Church of Rome has saints; even at Corinth, where there was so much to condemn, the Apostle speaks of saints. Indeed, we are all "called to be saints." It is a privilege, therefore a responsibility. God gives grace that it may be used for Him; His gifts are not arbitrary, but always granted for more than *personal use*. Of the ten appearances of our Lord after His resurrection there stand out prominently; 1. That on Easter-day; 2. That to the 500 in Galilee; 3. That on Olivet before His Ascension. On each of these occasions the missionary command was given. The Church exists not for itself, but to evangelise. We must rid ourselves, we must rid others, of the notion that the missionary question is a sort of amiable fad. We must study the Bible and Church history with a missionary mind. Here Miss Petrie mentioned that Mrs. Percy Brown, of 171, Victoria Street, Westminster, has founded a Gleaners' Library, which possesses over 600 volumes, the subscription to which is only 5s. a year. After an eloquent allusion to the Scottish women who gloried in the fact that their husbands and sons had died as martyrs to the cause of loyalty, Miss Petrie concluded a very able and

stirring speech by saying that the battle "with heathenism must be fought by living men and women."

The Gleaner's Hand.

Mrs. Percy Grubb dealt in most practical fashion with the "Gleaner's hand." She clearly thinks, and I agree with her entirely, that the strength of the Gleaners' Union is in the vigour with which its branches are worked. Each secretary of a branch, she said, ought to see that every individual Gleaner has something to do; that there is a prayer-meeting in connection with the branch—"not necessarily formal or grand. No need of an address, let each member bring a verse from the Bible, a subject for prayer from the *Intelligencer* or GLEANER, but let there be real prayer—brief, to the point." "Vary your regular meetings, interest all classes, summon your members at the hours most convenient to them (different hours to suit different classes), take care that the tone is spiritual—you want 'fire from above.' If the chairman is dull and heavy ('Alas! poor chairman!'), don't let the members be dull. Have bands of different kinds—young ladies', men's, &c. See that the GLEANER is bought and read. Strike out lines for yourself, *don't copy*. Try to get all kinds of work, e.g., Bible-classes, mothers' meetings, &c., permeated with a missionary spirit. Use talents of all sorts." Bravo, Mrs. Percy Grubb! Let these things be done, and we shall see greater things than we have yet seen. Let some of them be done by some, some by others, and a brighter day will dawn for home and foreign work.

Missionary Addresses.

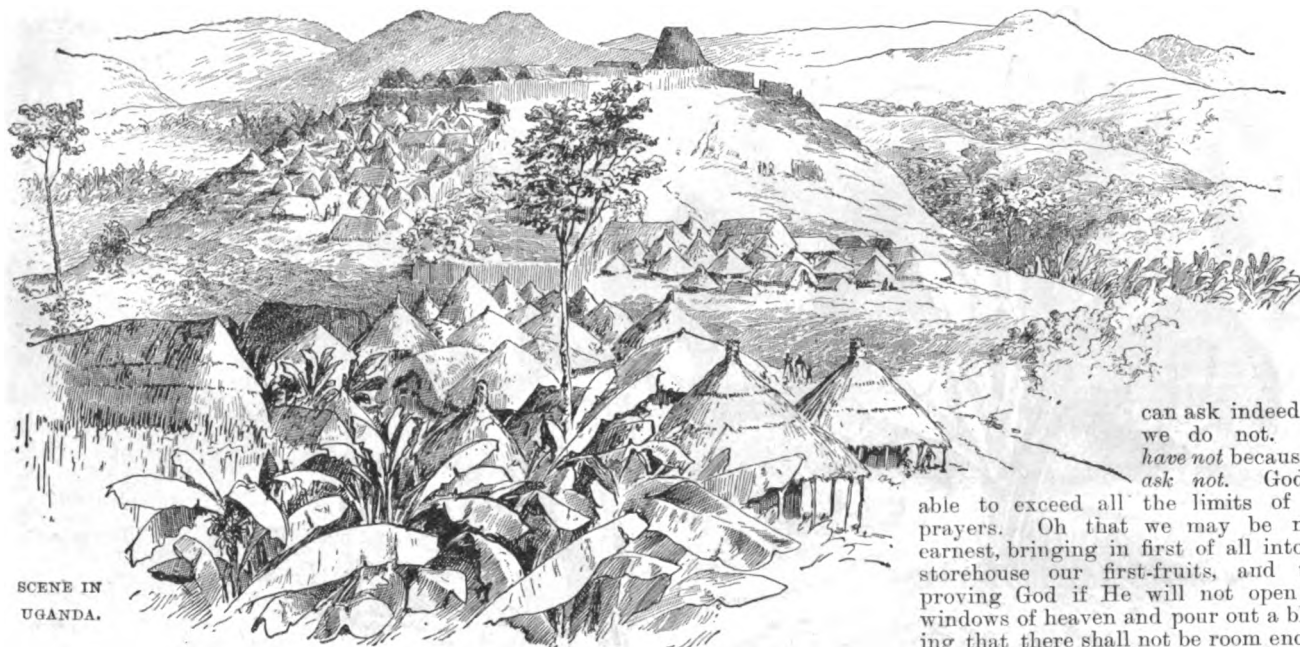
After a hymn, two most solemn, heart-searching, and stirring addresses were delivered by ladies who have laboured abroad. First came Mrs. A. E. Ball. There was a charming touch of humour in her opening sentences. Mrs. Percy Grubb had spoken about Gleaners' branches having "living links with the Mission Field—working for, and sending out things to some special missionary." "Adopt me," said Mrs. Ball; "I have been trying to pack a box, but there was nothing to put in! Oh, there is much room in the Karachi box." Then settling down in earnest fashion to her work, Mrs. Ball described the hopelessness of heathendom, the low—unspeakably low—hope of Mohammedanism, the dreariness of Buddhism, the welcome given even by those who are not yet Christians to missionaries. Her husband had been welcomed back very warmly. People said, "Tell us the old, old story" over and over again, about the Holy God, the Son, the Holy Spirit. Though Mrs. Ball protested that people at home should not expect missionaries who come from regions where the fire of spiritual life is exposed to many a cold blast, to stir them up, there is no doubt that her address kindled a flame of missionary zeal in many minds; nor did Miss Laurence, who went out to China in 1869, fail to keep the fire aglow. She reminded us that neither light nor salt exist for themselves, yet Christians are declared to be both light and salt. Do they remember that only as they give light, and help to keep sound and wholesome the world around are they doing their duty? When Mark Anthony, feeling the weakness of words, points to the wounds of his friend, then Romans rise to avenge Caesar's death. We must point men to the wounds of Him "Who was wounded for their transgressions." We must bring the world to His feet that He may bless it. The Rev. D. H. D. Wilkinson closed a most interesting and impressive meeting with a prayer which brought together in a very suitable manner the main thoughts which were in all our minds.

The Evening Meeting.

Even whilst "the Gleaners" were leaving one meeting, others were assembling. A good many never left Exeter Hall. There must have been some difficulty in finding tea and coffee for all who crowded the refreshment rooms. Many friends from different parts of the country found time for a pleasant chat. Quiet cheerfulness prevailed everywhere. Soon after six o'clock the big hall presented an animated appearance. The choir, under the command of Mr. C. Strong, sang with great effect several hymns. I do not recollect anything in the way of hymn-singing more heart-stirring. There was a swing and go and life about the singing which could not fail to make melancholy people, if any such were present, cheerful.

Progress of the Union.

The Rev. F. BAYLIS opened with prayer, his clear and powerful voice being well heard throughout the hall. Then Mr. BARING-GOULD gave his statement about the present condition of the Union, from which it appeared that the past year had shown more progress as to numbers than any previous year, 9,816 having been added, the previous best being 8,865, enrolled in 1891. The total number enrolled is now 46,288. During last year 87 new branches were formed, bringing the total number up to 437. The receipts had amounted to little short of £2,000, of which £990 had been expended on "Our Own Missionary Fund," and £256 had been given to the General Fund of the Society.

SCENE IN
UGANDA.

The cost for printing, &c., had been about £500. The Motto Text for the year was taken from St. John vii. 38, 39: "Rivers of living water . . . This spake He of the Spirit, which they that believe on Him should receive." "Having this motto in our hearts," said Mr. Baring-Gould, "we have ventured in your name to send to our dear brother, Mr. Eugene Stock, this telegram this afternoon: 'May living waters flow.'" This, and indeed each allusion to the absent Editorial Secretary, was very warmly received. His message, by the way, from Hobart was: "Eph. vi. 18, 19.—Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints: and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel."

Archdeacon LONG, who was formerly one of the secretaries of the Society, began his speech as Chairman by referring to a telegram just received from Shrewsbury Gleaners assembled in monthly prayer-meeting, which assured that great meeting that prayer was being offered for a blessing on its proceedings, and also to Mr. Eugene Stock's telegram, showing that his heart was with them though his body was far away in Australia. He was sure that many more were praying for that meeting.

Interest in Uganda.

He then went on to speak about Bishop Tucker, of whom Mr. Baring-Gould had spoken, and the intense interest which just now centred in Uganda. He spoke with gratitude of "the statesmanlike letter of Bishop Tucker published in the *Times*, which had put the issues at stake so distinctly before those in authority," and felt sure that this and other letters and articles which had appeared in the press would lead the people of this country to declare with emphasis, "Uganda shall not be abandoned." Enthusiastic applause greeted these words.

Practical Value of the Union.

Turning to the work of the Gleaners' Union, the Archdeacon said, "I am thankful to say that my own beloved friends in Sunderland have made this distinctly a prayerful, practical working Union." In a large town in Lancashire and in North Wales during last summer he had seen that the Gleaners' Union was a power in disseminating information, and stirring up interest. More might be done to bring home to young men the needs of the Mission Field and the way in which they could help to meet them. After a very earnest appeal for more prayer, in the course of which he mentioned a meeting of Hindus "for prayer against the encroachments of Christianity," to which Miss Petric had also drawn attention in the afternoon, the Archdeacon concluded in these words: "Remember what the Word says to us, 'He is able to do exceeding abundantly above all that we ask or think'; we sometimes say 'above all that we can ask or think.' We

can ask indeed but we do not. We have not because we ask not. God is able to exceed all the limits of our prayers. Oh that we may be more earnest, bringing in first of all into the storehouse our first-fruits, and then proving God if He will not open the windows of heaven and pour out a blessing that there shall not be room enough to receive it." The whole speech was

just what is wanted at a Gleaners' Union Annual Meeting.

Of course the Rev. G. C. GRUBB at once took a firm grip of the meeting. His powerful, pleasant, and eminently clear voice reached the remotest corners of the Hall with ease. It would be a great mistake to suppose that the deep impression produced by this speech was due to voice and manner. There was spiritual power in it, and, as I believe that God works by means, I venture to add that there was also intellectual power. It was not wild talk but was full of point. I should think it likely that it has, in its main thoughts, been delivered many times before. It does not well bear condensation, I therefore decline to condense it, and ask for its insertion *verbatim*. [Mr. Grubb's address is given in full on pp. 184-5].

An African Representative.

The Rev. OBADIAH MOORE, Principal of the Grammar School, Sierra Leone, spoke well and to the point. There was no need to tell us that he represented Africa—his face told us that. He did well to remind us that "in seeing such zeal and earnestness (as were manifest in that vast audience), one is tempted to feel that a great business has been set afloat, that a great deal has been done, and that possibly the time may come when we may have a little rest. If we yield to that temptation our mission work will not receive the support which it would do if we had the impression that it is a very small work. I do not think that our Society is yet great. If you look from the English point of view you may call it great, for England, locally, is very small, but if you take your standpoint from the Mission Field you will find the work a very small work indeed. Africa and Asia have only been touched—I say nothing of Japan or North-West America, or the Islands of the Seas." Mr. Moore then proceeded to remind us that Africa was very great, that something real had been done on the West Coast by God's blessing—that the Christianity there has life in it, "though there is not there the moral atmosphere favourable to Christian life." "Heathen people come from the interior and settle in our midst with their heathen ideas, customs, and practices—this is surely not very helpful." After a vivid picture of the evils wrought in Africa by the liquor traffic, and by the slave trade, Mr. Moore took up Bishop Tucker's words, "Africa waits," and concluded by a fervid appeal to all present to "use all their abilities, all that God had put in their power, to rescue His people now grovelling in heathen darkness, in misery, and in pain both of body and soul. 'Let thine eyes be on the field that they do reap, and go thou after them.'"

The Youngest Gleaner present.

The Venerable Archdeacon WINTER introduced himself as "the youngest Gleaner present." He had only joined that evening.



HOUSES OF THE C.M.S. MISSIONARIES IN UGANDA.

[This picture and the one on the preceding page have been re-drawn from rough sketches sent home by Mr. F. C. Smith, the only survivor of the four men who went out to Uganda in 1890 at a few days' notice. To the right of the sketch we see Mr. G. L. Pilkington's house, "the home of the translational work," as one of his brother missionaries calls it. The house next to it originally belonged to the Rev. R. H. Walker, it was subsequently occupied by Dr. Gaskoin Wright. The third house is now Mr. J. Roscoe's, but was built for the Rev. R. P. Ashe. The European figure in the foreground may possibly represent one of the missionaries taking a little healthful recreation.]

He then went on to tell the following story of a Gleaner in North-West America, at a place called Trout Lake:—

"I have before my mind's eye this evening a poor heathen Indian. As I was one day walking to church there to attend a certain service, I met a person about forty yards off the place of worship, and said to him: 'Who is that individual standing there?' 'Oh, do not ask. It is no good for you to speak to him. He is a conjuror, a medicine-man. He will walk away from you and will not let you see his face.' I could not see his face, but I spoke to the man, and also to his brother. They were both conjurors, both deeply sunken in heathenism and superstition according to the North American idea. I approached the brother, who said, 'I am thinking about what you have been saying to me. At the same time, I do not think I shall give up my old heathenism. My father followed these same ideas as well as my mother, my grandfather, and my grandmother. They were quite good enough for them, and do you think I am going to throw them away? No, go away, go away.' That was in the year 1883. In 1887 it was the turn for Trout Lake to receive a visit from a European missionary. In company, then, with the Rev. W. Dick, the first Native Christian in the northern part of the district, I wended my way to church after a long journey of three weeks as before. I said to my friend, 'Who is that individual there, tidy, clean, well-dressed?' William said to me, 'Do you remember when you were here some years ago, in 1883, what you said about a certain individual, that he was the wildest Indian you had ever seen?' 'Yes,' I replied. 'That is the man,' rejoined Mr. Dick. 'That is the man!' I said. 'Has he been baptized?' 'Yes,' said Mr. Dick, 'and not only that, but I believe he is a true Christian. Now he is one of our Gleaners.' As I wended my way towards church that evening, I saw that poor fellow standing outside the church door. 'Oh, Daniel,' I said, for I remembered the face, and that was his name. Then I took his hand and said to him, 'You seem very ill, my old friend.' Chimed in our dear friend William Dick, 'He has been very ill for a long time, and not only that, but he is on the verge of starvation.' I said to Daniel, 'Why do you not go off to your hunting-ground?' I did not want to get rid of him, but I desired that he should go to some place where he could be properly fed. It appeared that old Daniel understood what I said, and he chimed in, 'How could I go off? I know what it is to read the Bible; I know

what it is to trust in Jesus; I know what it is to receive comfort and consolation by sweet communion with my Heavenly Father. I have listened to our missionary (William Dick) and have been trying to drink in all he has said to me. I felt I was not prepared to go off among my own people, I want to hear all I possibly can because I am foolish, although my people consider me a wise man (he was their chief). Whenever they have any dispute they come to me, I call my counsellors around me and we consider the question, and in a very short time one word from myself puts everything right. They think I am a very wise man; but do you know what I think of myself? I am a foolish old fellow, for as soon as I hear anything in the church, it seems to go in at one ear and out at the other, and I do not get things impressed upon my mind and heart as I should like.' Daniel remained at Trout Lake for several days. He had only one meal a day, and half as much at each meal as you are accustomed to have at yours, simply because he wanted to hear all that the missionary had to say, so that he might go back to his people and tell them of the redeeming love of Christ. I remember how sweetly he said these words—'I shall not live long. I feel I am going to die very soon. I feel it, but I want to go back and preach to my people, and to be fully assured that before I go to be with my Saviour all my people may know something of that Saviour also.'

That man has now gone to be with his Saviour, but not before he had gleaned many souls amongst his own people for the Lord's harvest. Archdeacon Winter's earnest and vigorous address was listened to with profound attention.

Then came the Bishop-Designate of Lucknow (Rev. A. CLIFFORD). He first told us something about his new diocese, which includes the North-West Provinces of India. Through it the Ganges and Jumna flow. It contains great cities, like sacred Benares, Allahabad, Agra, and, of course, Lucknow itself, the third biggest city in all India.

The Residency at Lucknow.

"Any Englishman," said the Bishop-Elect, "who went up to some high place in Lucknow and saw its beautiful parks

and gardens, its shining minarets, cupolas, and domes, would not be thinking of its Mohammedan history, he would look at the old ruined tower—the Residency—where for eighty-seven days the English held their own against the mutineers in 1857. There is a room in that old Residency, marked and scored with bullets and cannon-balls. In the churchyard, a little way off, lie the remains of Henry Lawrence, who wrote his own epitaph, 'Here lies Henry Lawrence, who tried to do his duty.' Then came an admirable passage on duty, a word no longer cold and hard, but glowing with holy enthusiasm when there was put into it the thought of what was due to God, to Christ.

How to make India Happy and Loyal.

Very powerfully the Bishop depicted the failure of civilisation, education, and everything else to make India happy, or even loyal. The Government feel it—they know that something is wanting, something which Government, as such, cannot give, but Christian people can—the Gospel of our Lord Jesus Christ! "What are we doing in that way for Lucknow itself? The C.M.S. has only got three young Europeans at work there. In that great city, and the whole of the North-West Provinces of Oude, there are only twenty-five English workers for nearly fifty millions of people." The Bishop-Designate then told a deeply pathetic story of a husband and wife who were poisoned and so lost their reason, because they were determined to be baptized. The wife is still insane; but the husband has recovered and is now a worker in the Lord's vineyard. "We are sometimes told that the people of India are soft, effeminate, and cowardly; but this I know, that the grace of God makes them brave and strong, and puts into them the spirit of martyrs. They have to sacrifice themselves and their interests to the Gospel of Christ, and therefore I say that we must have men and women of self-sacrifice to work amongst them."

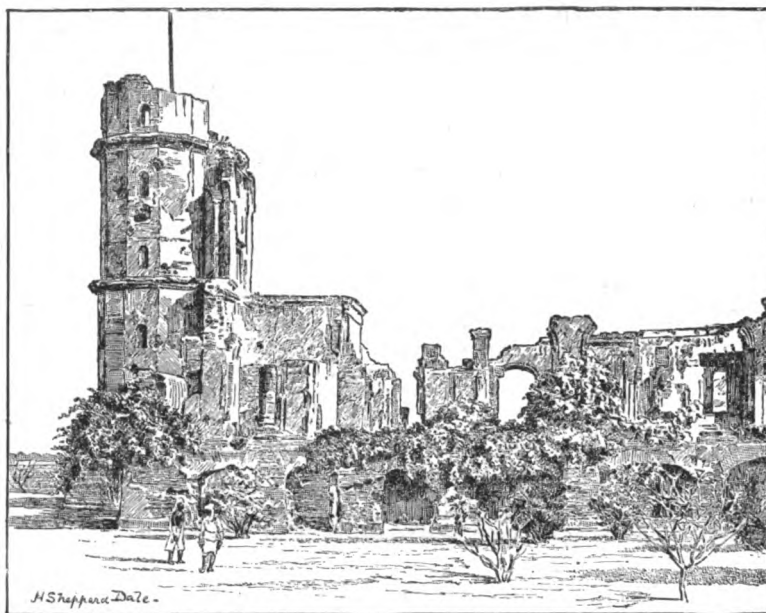
Associated Evangelists.

Dr. Clifford concluded by bearing strong testimony to the valuable work done by the Associated Evangelists in North India, and by appealing to those present to offer themselves for the Lord's work. No higher praise can well be given than to say that this speech

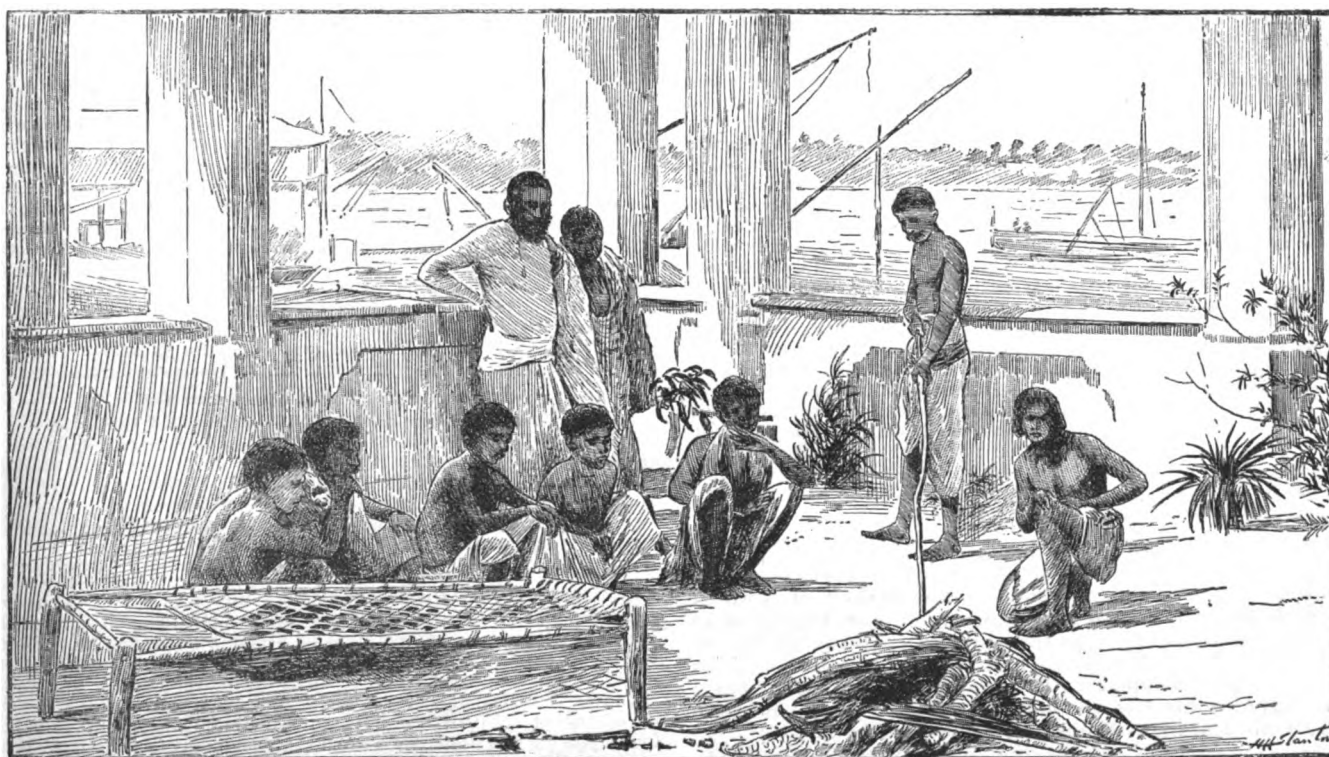
maintained the high level of interest and spirituality which had so far characterised the meeting.

The Spirit of the Living God.

This was sure not to be lowered by the Rev. H. E. Fox, the last speaker. A few people were moving away to catch train, tram, and bus, but the great mass remained. Mr. Fox dwelt on the word "growth," and showed what it meant as applied to such an organisation as the Gleaners' Union. That growth depends, for each individual Gleaner, and for the work which is done, upon the Holy Spirit. We give *in extenso* the latter part of Mr. Fox's valuable address, the whole of which we should like to give. It



THE RESIDENCY, LUCKNOW.



THE BURNING GHAT, CALCUTTA. (See page 185.)

will be seen that he and Mr. George Grubb had been led to take a very similar line:—

"This Spirit of the living God, this fire of God, gives life to every believing soul. I want to leave as my last word to you to-night, dear friends, these two words, 'My Spirit.' You must have been struck in reading your Bible with the frequency with which that particular expression occurs. In the beginning of Genesis God tells us that 'My Spirit shall not always strive with man.' All through the books of the prophets, and away into the New Testament, you will find occurring again and again the solemn phrase, 'My Spirit.' And if you will study the passages where it occurs, you will find two great leading thoughts coming out in connection with that particular expression, 'My Spirit.' The first thought is that it is the Spirit which is the eternal covenant to which our dear brother has just referred. The Spirit has been put upon the Lord Jesus Christ. God has selected the One whom He be- held, and upon Him the Spirit of God has been put. God has given to Him the Spirit without measure. That Spirit is now on the Lord Jesus Christ for His Church. The next great thought connected with it is, that it is a Spirit poured out upon the Head of the Church, poured out upon His seed, and His seed's seed. I cannot help referring to what my brother has said, for it seems as if the same Spirit has led us into the same line of thought—the Spirit which flows without measure, like a river—the living streams of the river of God throughout the Church, and which will flow some day throughout the world. That is the Spirit which Jesus promised to be in you 'springing up a well of water unto everlasting life.' That is the Spirit which Jesus Christ received in illimitable fullness, and which His believing members also receive. Dear friends, that is the whole secret of growth in the Christian life. Apart from that, there can be not only no growth, but there must be decay and retrogression. I thank God for all the organisation that we have of a religious kind, though perhaps we have a little too much of it now- days. Organisations and committees, and all that kind of thing are very well as a sort of machinery, without which, in this very busy age, we cannot very well get on. But what are they all worth of them- selves? However well you may organise a Union, however earnestly you may infuse energy into it, what is it all worth without the living Spirit of God—the Spirit which shall be poured out upon all flesh? My dear friends, that Spirit is yours, or it may be yours to-night. It is yours to be claimed and possessed and used. God gives you the fullness of that Spirit which He communicated to Jesus. What does He give it for? Not that it should remain in you, but that it should, if I may so speak, pass through you and flow out from you, and fertilise the world round about you. The most fatal thing which can happen to any man is that he should restrain or limit the Spirit of God. Oh, dear Gleaners, pray continually that you may not be keeping back, or blocking the way of, the flow of that Spirit. Amongst the many pictures which imprint themselves indelibly upon a traveller's memory, I do not know of any which comes back so vividly to my mind as one which I saw last year—my first glimpse of the Dead Sea. As we came over the sacred hills of Judæa, there it lay beneath us in all its glory, spread like a silver shield, and the purple mountains of Moab girdled it on the other side. Lovely though it seemed to us, yet, when we got down to its shores, we saw well enough why it bears the ghastly name of Dead Sea. You know as well as I do what it is that has made that sea the very embodiment of death and desolation. You know why no beast can drink its fetid waters, and no living thing can abide beneath its waves. Your geography books will tell you that year after year the Jordan has been pouring in its sweet, fresh waters in millions of gallons every day; and yet the lake grows no sweeter, but only more bitter and more putrid. You know why. Because it is always taking in and never giving out. It is a blocked lake. Oh, friends! I sometimes think of the Christianity of the nineteenth century; and I some- times ask myself whether or not it is a Dead Sea Christianity. God grant that such may never be the case with any Gleaner or any member of your Union. The way to be blessed yourselves is to be passing on the bless- ing. The way to be growing is to be receiving continually more and more fresh accessions of the Spirit of God in its vitalised energy. And you know that there is nothing in the whole world which our great Father has given us so illimitably as the power of the Holy Ghost. 'If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Ghost to them that ask Him?'"

The Rev. D. J. S. HUNT concluded the meeting with prayer, after which the Chairman pronounced the Benediction.

I can hardly remember any meeting of even the C.M.S. which was so heart-stirring and mind-informing from beginning to end as the Annual Meeting of the Gleaners' Union on All Saints' Day, 1892. There was a solid foundation of fact and thought as well as much fervid appeal. The head approved what the heart felt. May God bless to those who were absent what has here been recorded in connection with this memorable day!

HENRY SUTTON.

"THE FIRE OF THE LORD."

The Rev. G. C. Grubb's Address at the Annual Meeting of the Gleaners' Union.

WHEN I was coming from Oxford this morning after conducting a mission there, I was asking the Lord in the train what he wanted me to say to-night, for as I take on an average 700 meetings per year I find that sufficient unto the day are the meetings thereof. And so, as I was just lying back in the carriage thinking quietly, these words were borne in with force upon my soul—"Then the fire of the Lord fell." And when I came to my destination in London I found a letter awaiting me from Australia, giving a description of the second Geelong Convention, and at the top of the letter the words were written—"Then the fire of the Lord fell." And so I took that as a corroboration of what the Lord had told me in the train—that I was to speak to-night upon "The fire of the Lord." If the Gleaners' Union is to be blessed it will never be really blessed till the secretaries, and the bishops, and the elders, and the deacons know what the fire of the Lord is in their own souls. Then, the prayer that was alluded to by our Chairman—the prayer of the Hindus—will be defeated by the prayer that will be offered by the true Elijahs.

The God of the Nations.

The God that answers by fire—He will be the God of the nations; and the nations now are looking for the God that answered by fire—the God that is superior to false fire, the God that by His own Almighty power will show forth that the Christ whom we have is the real Christ, and not a sentimental Christ; not merely an English Christ but a Christ for the whole world. "Then the fire of the Lord fell." Now, remember that the condition of Israel seventy years before those words were spoken was a very different one to what it was in the days of Elijah the prophet. Seventy years before that, King Solomon was reigning in all his glory, and there was peace and joy and fruitfulness throughout the land of Israel, and every man lay under his own vine and his own fig-tree. But "Ichabod" was written over the nation of Israel. They went away from their God. Deflection of heart crept in.

A Convenient Religion.

First of all they committed the sin of Jeroboam. What was that? Jeroboam said, "It is too much for you, ye children of Israel, to go up to keep the feast of Jehovah at Jerusalem," and so he ordained feasts like unto the true feasts of the Lord. Jeroboam instituted a very convenient sort of religion. There is a very convenient sort of religion abroad in the churches to-day. And until you get the fire of God into your soul the convenient religion will conquer you. A convenient and counterfeit religion is found in the churches around us, and it can only be expelled by a descent of the fire of God. Many feasts are ordained now like unto the feasts of Jehovah, but there is not the true ring about them. O God, deliver the Gleaners' Union from any convenient or counterfeit sort of religion. Let us go in for the fire of God.

The Real Thing.

I was speaking to a soldier in the train four or five nights ago, and he said, "Well, you know, sir, I tried this thing about a year and a half ago, but I do not think I ever got the real thing, and I wish I knew what the real thing was, sir." "Well," I said, "dear young man, you can have it now in the carriage if you like." And so I want the Gleaners' Union—if I may use the expression—to go in for the real thing. And the real thing is the real fire of God possessing your whole being and hallowing every thought and every word and every act into harmony with the will of your God. Oh, that the real thing may be here this night. Now, Israel went away from the real God and went in for counterfeit and convenient religion. To the sin of Jeroboam they added the worship of Baal, the god of carnal pleasure, the god of false fire. And that is what obtains in many churches of to-day. When you get convenient religion then you go in for pleasing yourselves instead of finding out the will of your God. You go in for false fire.

The Enthusiasm that comes from God.

Sometimes—yes, I think I may say it—sometimes I think there is a great deal of false fire even at our missionary gatherings. I am afraid there is. Mere missionary enthusiasm will never carry men through the battle of life. You want the very enthusiasm that comes from God Himself. You want the fire to be always burning on the altar. God can give you that to-night, and then though buckets of cold water are thrown on you, yet the fire will lick up the water.

God's Repairing Work.

Well now, what is the preparation for this holy fire? Let us just glance at this Old Testament Pentecost for a few minutes. Elijah the prophet appeared and we read that he began to repair the altar of the Lord. I believe that God has been doing a great deal of repairing work within the last twenty or thirty years throughout the world. What is the meaning of all these multiplied conventions for the deepening of spiritual life but that God is repairing the churches, and preparing His people for a wonderful blessing before the Lord Jesus comes in His second advent glory. The altar of the Lord that has been

broken down is being repaired, and a spirit of unity is being manifested in a way it never was before. Elijah took twelve stones, according to the number of the twelve tribes of Israel, and he built up the broken altar of the Lord.

Spiritual Athletics.

There was a unity symbolically manifested; and now the Holy Ghost is so dealing with the hearts of God's own children in all denominations that a Church of England brother can shake hands with a Baptist brother or even with a Plymouth Brother; and the ecclesiastical walls that have been so high, people are beginning to say to them, "By the help of my God I will leap over the wall." And I do trust that all of you will go in for spiritual athletics like that—to leap over these ecclesiastical walls that have been built up so high by the ingenuity of man. God never built them, and the sooner they tumble down the better for them and for us.

The Unity of the Spirit.

O God, teach us how to manifest such love towards one another that the world may believe that the Father sent His Son. "If ye have love one toward another the world shall believe that I am the Son of God." God teach us that unity of the Spirit really means the unity of the Holy Ghost. "I in you, you in Me, that they all may be one as Thou, Father, art in Me and I in Thee." So far, so good. But we have not come to the fire yet. That is only one preparation for the fire. After this manifestation, this symbolical manifestation of unity, the sacrifice was laid upon the altar; the whole burnt offering was laid upon the altar. I wonder how many here know what it is to be whole burnt offerings. How many of you have had that sacred moment in your lives when you did what Jesus did in the past eternity? God said to His Eternal Son, "My Son, I want to save the world through Thee—a lost world. Wilt Thou lay down Thy life at My feet?" And the Eternal Son answered before the foundation of the world, "O Father, I lay down My life at Thy feet. Lo, I come to do Thy will, O My God. Therefore doth My Father love Me because I lay down My life at His feet."

Laying down all at the Father's Feet.

Have you ever had that moment—I ask the Christians belonging to the Gleaners' Union—have you ever had that supreme moment in your life's existence when you—it may have been in the silence of your own room, or in the publicity of the convention, or in the reverence of the church—have laid down your life absolutely, altogether, irreversibly at the Father's feet? When a person has done that he knows he has done it. The conscience bears witness, and the Holy Ghost bears witness with your spirit. All that thou hast belongs to God. Has the Spirit of God ever borne witness to thee in that way? The Spirit of God will make no mistake when the deed is really done. But the fire never comes, the fire cannot come, until the whole burnt offering is laid upon the altar. O God, bring the members of this Union to the point of laying down their all at the Father's feet—all their reputation—perhaps that is the last thing to go, but I put it first—all their money, all their health, all their intellectual ability, that they may get the wisdom of God instead of the wisdom of man, for by the wisdom of man the cross of Christ is made of none effect. God deliver every missionary society from the plans and wisdom of man.

The Prayer of Faith.

Well, I will go further. The fire of God has not yet come. Elijah the prophet drew near and began to pray. But now comes the last step, the prayer of faith. Elijah the prophet drew near and said, "O Lord God of Abraham and of Isaac and of Israel, our fathers, hear me this day, that this people may know that Thou art the Lord God, and that Thou hast turned their hearts back again." There must be the prayer of faith before the fire of God comes into your soul. What does the prayer of faith mean? First of all it means prayer in the name of God. Elijah prayed as God had revealed Himself, then as the God of Abraham, Isaac, and Jacob, but we pray as God has revealed himself now, namely, in the name of Jesus. "And whatsoever ye shall ask in My Name that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My Name, I will do it." Have you asked God in the name of Jesus, truly, to give you His fire? But the prayer of faith means also this—it must be definite, it must be decided, it must be faith in the present. "Grant that the people may know *this day*." Elijah did not speak vaguely. He did not say, "O Lord God, that it may please Thee to bless Thy people Israel at some future date." That is not the prayer of faith. Faith always lays hold upon the power of a present God, and if the fire of God is to fall on this meeting to-night the believers here must trust God now to bless them. Martha did not pray the prayer of faith. First of all she says to Jesus, "Lord, I believe that my brother shall rise again at the last day." That was quite true so far as her faith went. "So he will, Martha. But, Martha, I am the Resurrection and the Life. Would you like your brother to have a present resurrection, and to see him alive and well to-day?" Martha's faith did not rise to that. She relegated Christ's power to some future day, and so Jesus had to say to her, "Said I not unto thee, that, if thou wouldest believe thou shouldst see the glory of God?"

Are you people believing to see the glory of God in Exeter Hall to-night. Are you believing that you will leave Exeter Hall with a blessing that you have never known before—with a power you have never known before—with a purity that you have never known before, and with a joy and peace possessing your whole being that you have never known before? O God, grant that the Gleaners' Union may know this day that Thou art God, and that Thou art the God that answereth by fire.

The Effects of the Fire.

Again, after the prayer of faith the fire of the Lord fell. God consumed the sacrifice and the stones. God thus hallows you to Himself. God thus consumes you. The zeal of His house eats you up, and then the stony heart vanishes before the presence of the Lord God. "I will give you new hearts; I will take away the stony heart out of your flesh; and I will give you hearts of flesh that ye may know Me; and I will write My laws in your hearts. On your hearts will I write them that ye may fear Me for ever." Is there any believer here mourning over a stony heart to-night—a cold senseless hard thing that nothing seems to make any better? Dear soul, give yourself up in despair, but hand yourself over to the action of the fire of God, for the fire of God can consume even stones. When God comes down He does terrible things that people do not look for. Eye hath not seen nor ear heard what God hath prepared for them that wait for Him. Then the fire fell.

What was the further consequence of the falling of the fire? The prophets of Baal were slain. "Take the prophets of Baal; let not one of them escape." Those prophets that had taught rebellion against the Lord and had magnified false fire; those prophets were slain by the sword. When the fire of God falls on the soul all the false prophets within you that have talked rebellion against the Lord, die before that holy fire and sword. O God, slay any false prophets in my heart or in any heart here to-night for Thy mercy's sake. Oh, deliver us from the teaching of false prophets either within or without.

"Rivers of Living Water."

But further, after the prophets are slain, then there is a sound of abundance of rain. The fire comes into the heart and changes everything there, and then, when God's people are blessed and acknowledge that He is the Lord God that answers by fire, the rivers of living water flow out from them to the whole world. Then you may take the river Orinoco, the Ganges, and the Mississippi, and the Missouri, and add other further ten if you like, and roll them all together into one, and even then you have but a faint picture of the blessing that will flow out of one human soul that is full of the rivers of living water. Out of him—"Out of his belly shall flow rivers of living water." No little trickling stream that runs dry in summer and you have to go to Keswick Convention to have it set flowing again. No, not at all. But you have a river within you that is independent of all conventions, for you have the fountain of the living God inside you. Flow it forth wherever you are, whether at Salisbury Square, or at Keswick Convention, or in Australia, or in thirsty India. The river of God is always full of water. *God send that river through this hall to-night!* Children of God, go up to your Mount Carmel and fall on your knees before the most High God and say, "O God, send the rain; O God, we won't take a denial. O God, send the rain." Go up at once to the top of the mountain, and if that won't do go up twice, yea, go up seven times. Go up there and take no denial from God, and then the seventh time you will see the cloud as big as a man's hand. Then arise and get thee down and go forth in the name of God, for the blessing is come. I do believe that even now faith can hear the sound of abundance of rain coming upon all flesh to prepare the world for the judgment of Jesus. The testimony of God is about once more to go forth throughout the whole world, that the world may either receive it or reject it; and when that testimony has gone throughout every land and nation, then shall the end come. O God, prepare thy children here to-night by a descent of the holy fire, and after the holy fire has come to dwell in every heart here, send the holy rain upon the whole universe. O Lord, grant this for Thine own Name's sake. Amen.

The Burning Ghat, Calcutta.—Our picture at the foot of p. 183 is a representation of a burning ghat on the banks of the Hooghly, where the Hindus of Calcutta burn their dead. The proceedings are thus described in Caine's *Picturesque India*:—"The funeral pyre is laid in dry wood, mingled with sandal-wood for the sake of its fragrance. The corpse is placed at full length on the pile, and then covered over with more wood, the head and feet only being visible. Passages suitable to the occasion are read by the officiating priest from the sacred books. The eldest son, or the nearest living relative, having walked three times round the pyre, kindles it, and in about two hours the corpse is reduced to ashes, which are cast into the river. After the cremation is over, the relatives who have taken part bathe in the Hooghly to wash away all impurity resulting from contact with the dead."



MEMBERS OF THE PALESTINE CONFERENCE.

THE PALESTINE MISSION CONFERENCE.

NOTES BY THE REV. J. LONGLEY HALL.

THE picture on the opposite page will, I am sure, be a source of very great pleasure to the many kind friends who take a deep interest in Immanuel's Land. Several groups of the ordained missionaries have been photographed at different times, but until last May there has never been an opportunity of photographing all the European agents, both male and female. The C.M.S. Palestine Mission Conference meets twice a year to discuss matters connected with Mission work, and make recommendations to the Parent Committee. The Spring Conference always meets in Jerusalem, but the Autumn Conference meets in one of the other Mission centres—a different one each year. The Autumn Conference of 1892 was arranged to be held at Jaffa. These conferences are composed of the male European missionaries only. But during the last five years a number of ladies have volunteered for Mission work in Palestine, and have been most invaluable. When the last reinforcement of lady workers reached Palestine in the autumn of the past year, it was resolved that when the Palestine Mission Conference assembled in May, 1892, the Mission ladies should also assemble at Jerusalem for an informal conference of their own, and would thus be able to join their brother missionaries and other friends in the Services, Devotional Meetings, Administrations of the Holy Communion, &c., in connection with the regular conferences. This furnished an opportunity for obtaining a photograph of the European workers, male and female. I regret to say that two of the lady workers—Miss E. Wardlaw Ramsay, of Acre, and Miss Edith Newton—were absent from sickness. Two others—Mrs. and Miss Low—were on furlough in England, and therefore not included in the picture.

No doubt this picture will be a great surprise to very many readers of the GLEANER whose attention has been concentrated on the important work carried on in other parts of the great Mission Field. They have hitherto hardly realised the extent of country covered by the Palestine Mission or the vastness of the work to be done. Tongue cannot express how very much Palestine owes to many earnest, devoted servants of our blessed Master in England, who, by their unceasing prayers, their untiring labours, their burning words, their powerful and persuasive letters, have sought under God's guidance to do their utmost for the spiritual welfare of the people of Palestine.

How unwearied and deeply sympathising has the C.M.S. Committee been in seeking to encourage and push forward the best and most effectual methods for evangelising the whole land! How greatly have the workers in the Field been encouraged by these efforts to support them!

One way in which the C.M. Committee has been seeking for

some time past to roll away the reproach which rests upon the Church of Christ with reference to Palestine, has been by endeavouring to supply some of the educational needs of the country and Mission.

For some years past there has been a High School for Boys in Jerusalem, established by the late Bishop Gobat, and handed over by him to the C.M.S. in 1877. There has also been a training institution for catechists and schoolmasters, called the Preparandi Institution, in Jerusalem. These two institutions have been carried on under the superintendence of the Rev. F. A. Klein for a few years at first, and latterly under the Rev. John Zeller.

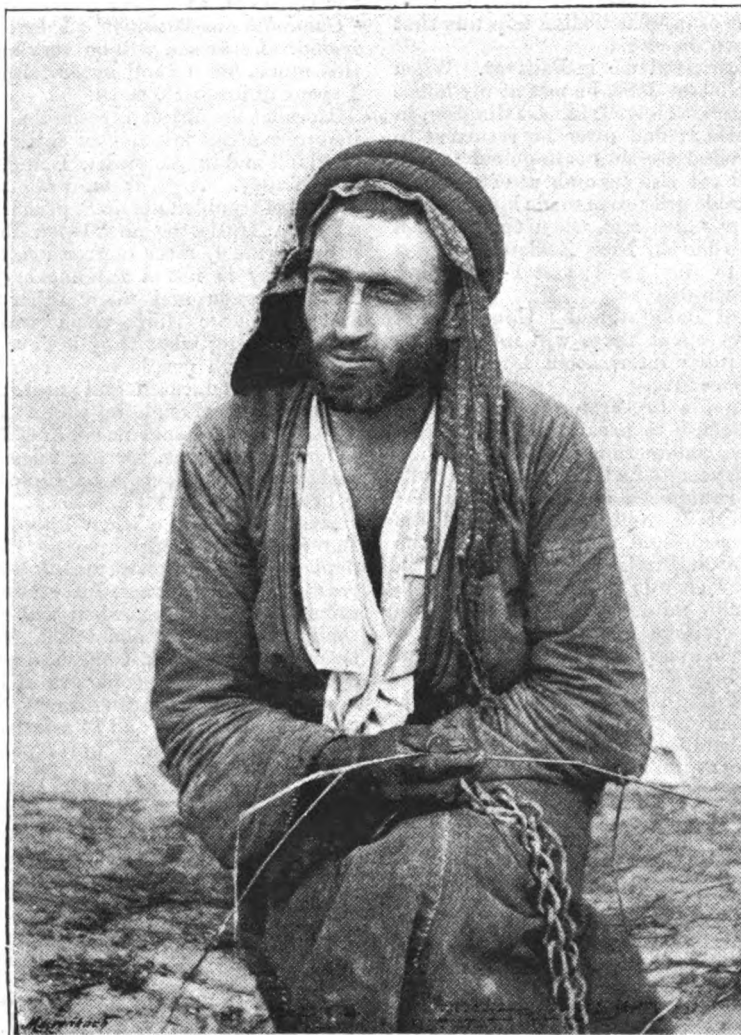
Now a commencement has been made, a theological class has been formed, and a few months ago the Rev. F. F. Adeney was sent out to Jerusalem by the C.M.S. to study Arabic, with the view, when he has learnt the language, of relieving Mr. Zeller of part of the educational work. The readers of the GLEANER will be grieved to hear that poor Mr. Adeney has been very seriously ill, although by the last accounts he was much better.

Hitherto we have had the greatest difficulty in getting teachers for our girls' schools, because the C.M.S. has had no girls' high school in the Palestine Mission. A few months ago, however, a girls' high school was started in Jerusalem by the C.M.S., under the superintendence of the Rev. C. T. Wilson, and two ladies.

Gleaners will already know well from the Reports that there is not a single station or out-station throughout the whole Mission that has not its day-schools for boys and girls. Moreover, every missionary in Palestine—and in a special degree every lady missionary—is in some measure an educational agent. It will thus be seen that the workers in the Mission and the C.M. Committee are doing their utmost to advance and extend educational work in Palestine, and they long to do far more.

Oh! that "the Lord's remembrancers" would realise their responsibility, and the binding obligation of God's call to them to "give Him no rest till He establish

and till He make Jerusalem a praise in the earth."



SHEIKH OF BETHLEHEM IN COSTUME OF ABRAHAM'S TIME.

Members of Palestine Conference.—The following list will serve as a key to the picture on the opposite page:—Each row commences on our left. *Back Row*—Dr. H. J. Bailey (Nablús); Rev. Dr. Elliott (Gaza); Revs. J. Zeller, C. T. Wilson, and F. F. Adeney (Jerusalem); Rev. J. Huber (Gaza); Revs. C. B. Nash and T. F. Wolters (Jaffa). *Second Row*—Rev. C. Fallscheer and Miss E. G. Reeve (Nablús); Mrs. Elliott (Gaza); Mrs. Zeller, Mrs. Wilson, Mrs. Adeney, and Miss H. Attlee (Jerusalem); Miss F. Nuttall (Ramallah); Misses Armstrong and F. E. Newton (Jaffa). *Third Row*—Miss J. Zeller, Miss F. Patching (Gaza); Miss A. Welsh (Jerusalem); Miss L. Zeller, Misses H. Campbell and A. M. Elverson (Jerusalem); Miss S. L. Barker (Haifa); Rev. C. H. V. Gollmer (Acca). *Front Row*—Miss A. H. Wilson (Nablús); Mr. F. T. Ellis and Miss K. Sachs (Jerusalem); Miss C. C. Coote (Acca).

A SUNDAY AT BALLARAT.

LETTER FROM MR. EUGENE STOCK.

IN a former letter I mentioned one of the "Golden Cities" of Victoria, Bendigo or Sandhurst. But Ballarat has a still higher claim to the name. It is the centre of the largest gold-mining district, and is the second city in the Colony. When Bishop Perry, of Melbourne, found the work of his great diocese growing far beyond the powers of one man to compass, he formed the western portion of Victoria into a new diocese with its seat at Ballarat; and in 1874 the Rev. Samuel Thornton, Rector of St. George's, Birmingham, was appointed to be the first Bishop. I had known Mr. Thornton well, first as London Diocesan Home Missionary in Islington, then as Vicar of St. Jude's, Whitechapel, and afterwards at Birmingham, where his vigour and activity were conspicuous, especially in the cause of Sunday-schools. One of the anticipated pleasures of my Australian trip was that of seeing my old friend in his own diocese.

Another circumstance had interested me in Ballarat. When Bishop Thornton was in England in 1883, he met at my house the Rev. Churchill Julius, Vicar of Holy Trinity, Islington, in which parish I at that time worked; and after he returned to Australia he wrote home and invited Mr. Julius to go out to him and become Archdeacon of Ballarat and Incumbent of the Pro-Cathedral. Mr. Julius's remarkable gifts soon made him popular in Australia, and three or four years ago, when there was a vacancy in the See of Christ Church, New Zealand, he was elected to the bishopric by vote of the Synod; and I am hoping shortly to visit him also in his own diocese.

I was three times in the city of Ballarat, and I think a brief account of one of the Sundays spent there will interest the readers of the GLEANER. For fuller information I must refer them to my letters in the *Intelligencer*.

The Bishop of Ballarat, like his brethren of Sydney and Melbourne, gave me a special license to preach in churches as an honorary lay reader; and the commission which the Bishop of London gave me and others, a year and a half ago at St. Paul's Cathedral, has, by being thus recognised and received by the Bishops out here, proved unexpectedly useful in the work I was sent to do. Bishop Thornton requested me to preach at the morning service in Christ Church Pro-Cathedral, the church to which Archdeacon Julius drew crowds, and in which his able successor, Archdeacon Green, now ministers. I could only be grateful for the honour and privilege of addressing such a congregation as filled the church, overpowering as any layman would feel the responsibility to be.

Immediately after luncheon, Bishop Thornton started off in his buggy (that wonderful Australian carriage), with one horse, to drive himself thirty miles, and hold two services in the country, afternoon and evening, returning at ten p.m. He would not take his second horse, nor his coachman, in order that they might be at my service. Let me add that the rain fell in torrents the whole time; that part of his route was through the bush, with no road; and that at one of his services there were just ten people. This is a little glimpse into episcopal life in Australia!

Meanwhile, in a covered wagonette, in which the coachman drove the second horse, Mrs. Thornton and I sallied forth. First I was taken to see the Wesleyan Sunday-school, a kind request having been sent that I would "honour them by inspecting it." It was a remarkable sight. Two large rooms, one above the other, were full; the upper one, to which no scholar under sixteen is admitted, having some 300 present. Thence we proceeded again to the Pro-Cathedral, where I addressed a large congregation of children and their parents. While the closing hymn was being sung, I slipped out, and again we drove away, this time to the other end of the city, to catch the teachers of St. Paul's parish, and talk to them after their Sunday-school had dispersed. Some fifty teachers and workers were present, whom it was a real pleasure to meet. There were evidently many living Christians among them; and after a short prayer-meeting and an address from myself, they resolved to form a branch of the Gleaners' Union, which, I hear, has since started well.

Then Mrs. Thornton and I walked in the drenching rain to the house of the clergyman who is just now in charge, the incumbency being vacant. After tea I had a long private interview with two young women who desire to go out to the Mission Field, and about whom the late Incumbent had written to me.

This was one of the most interesting things of the day, but obviously I must say nothing about it. I may however mention that these and other aspirants for missionary service are receiving some instruction in a very remarkable way. On the previous day I had called upon a late Government school teacher who is now an invalid and has lain upon her back for years. Greatly stirred to do something for the missionary cause she some time ago began a class for young people wishing to prepare for foreign service if God should call them to it; and she uses her experience as a teacher in giving them instruction. This is a very simple sort of Missionary College, but when I say that Mr. Moule's *Outlines of Theology* is the text-book, in addition to the Bible itself, it will be seen that this devoted servant of the Lord may be used by Him to do real service. She had also read with her class the "Home Preparation" papers in the GLEANER, so I gave her a copy of them in their book-form, "*Candidates-in-Waiting*." I dare not say more about my invalid friend. I fear she will be very much vexed with me for saying this much, but I shall never forget the two fragrant half-hours I spent in her little room.

Here let me inject a grumble. In my many interviews with inquirers about missionary work in the last few years, both in England and in Australia, I find one subject a constant source of difficulty. A great many of our best candidates in a spiritual sense are troubled about Baptism. They have heard some friend who is a Baptist or an "Open Brother" affirm that every true believer must, after conversion, be baptized, and that baptism in infancy is not a fulfilment of Christ's command. Well, Mr. Spurgeon and many other good men have held that, and though we think them wrong, we do not complain of their teaching what they believe to be true. But why should young Church people be exercised on the matter? I was once told by an educated and intelligent gentleman in England, a solicitor, that though he was a Churchman, and wished to be a missionary, he could not join C.M.S. because we were not true to our convictions, for our missionaries are allowed to baptize children in deference to a Church custom, although we Evangelicals (of course) knew that it was unscriptural! He could scarcely believe me when I told him that we regarded Infant Baptism as an essential part of Christ's command, and that the denial of it is unscriptural. When will our leaders give us a really conclusive tract, &c., on this subject, which we can distribute? Still more, when will our Evangelical clergy instruct their congregations about it? They are quite ready to fortify them against High Church doctrine, from which our most spiritually-minded people are in little danger; but I find very few who have been taught, say, the analogy between Circumcision and Baptism, and to ask the question, Are children under the new Covenant in a worse position than children under the old Covenant?

Let this digression be pardoned. In the evening of that Sunday I preached at St. Paul's Church to a good congregation considering the tremendous rain; and then once again appeared the carriage to drive Mrs. Thornton and myself home, which we reached shortly before the Bishop. He arrived, safe, but wet, after his long country round.

For much more about Ballarat, I must refer readers to the *Intelligencer*. This is written in great haste, at sea, off the coast of New Zealand.

EUGENE STOCK.

◆◆◆
A Plea for Hospitality.—The Rev. R. Bateman, of Narowal, in the Punjab, writes:—"A Christian from a distance came to see us one day. We asked him where he had stopped on the previous night. He mentioned a village where there are many Christians, but he said he had no acquaintance there, and he had had to say the Creed, the Lord's Prayer, and the Ten Commandments straight through before he got even ordinary hospitality!"

An Unexpected Answer.—An Indian missionary, wishing to assure himself that a very ignorant couple and their friends understood the solemn charge to declare any cause or impediment to their marriage, interpolated into the service a few words of explanation as to what "impediment" consisted of. In reply to his question, "Are you sure they are not near relatives?" a voice from the bridal party replied, "No, sir, but they very soon will be!"

THE MISSION FIELD.

AFRICA AND MOHAMMEDAN LANDS.

Yoruba.—A new church (St. Stephen's) was opened at Ode Ondo on August 24th. The church is "a wonderful improvement," the Rev. H. Tugwell says, "on the former building." On the opening day the people attended in great numbers, and a "marked impression was produced on the minds of the heathen, and in the hearts of the Christians." May God the Holy Spirit confirm and strengthen, and quicken and convert!

The Rev. D. Olubi, Native Pastor of Ibadan, in a letter recently received, says:—"After our Monday class-meeting for communicants, the Rev. R. Kidd [since come home] came in according to arrangement, to see those who wished to come forward to offer themselves for open-air preaching. Eighteen persons held up their hands, nine men and nine women. . . . It should be noticed that this is the third time they have been chosen for this important work among the congregation."

Eastern Equatorial Africa.—We hear from the Rev. H. K. Binns of the safe journey of Bishop Tucker and his party as far as Taita, on their way to Uganda. The Rev. R. H. Walker left Mengo for the coast, accompanied by Mika Sematimba, on June 17th, and reached England November 1st.

The Rev. J. C. Price and Mr. D. Deekes, of Mpwapwa and Mamboia, are desirous of having some of the Waganda Christians at their respective stations to assist them in their evangelistic work.

The Rev. A. N. Wood, of Mamboia, who is in England on furlough, pleads earnestly for men for the Wasagara, Wagogo, and Wanyamwezi. He writes:—"I suppose within a radius of ten or twelve miles we have over 200 villages. To carry on existing work we need two missionaries, with their wives. We also need two now for itinerating, and two men to commence work amongst the Masai. At Gayilo, a place about fifteen miles off, they would meet a friendly Megi chief, who would help them in the language, and introduce them to the roving bands of Masai, many of whom settle near him for several months in the year."

Niger.—Letters from Sierra Leone state that the Rev. J. S. Hill, Bishop-Designate, has had a prosperous voyage, and was on the point of starting for Lagos. Dr. C. F. Harford-Battersby reached England on the 22nd of October. Although improved in health, there is little prospect of his return to the Niger. An interesting journal of a second visit he paid to Bida in May and June will be found in this month's *C.M. Intelligencer*.

Palestine.—The Rev. J. R. L. and Mrs. Hall, who left England for the Mission in September, have arrived at Jerusalem. Mr. Hall has had two attacks of fever, but was better when last heard from. We regret that he reports the Rev. F. F. Adeney and Miss Sachs unwell.

INDIA AND THE EAST.

North India.—The Bengal C.M.S. Conference held its half-yearly session on September 28th and 29th. The two addresses on the 27th, the "Quiet Day," were given by the Rev. G. B. Durrant, of Allahabad. One of the afternoon sessions, the North India GLEANER says, "was as usual given to reports of work from all the missionaries present, which is a valuable part of the Conference, in giving information of the work of others, and suggesting many matters for sympathy, and rejoicing, and prayer." The Conference sermon on the 29th was preached by the Rev. A. Stark, of Calcutta.

Mr. James Monro, C.B., late Chief Commissioner of the London Police, who, as our readers are aware, went out lately to India as an independent missionary, has left Calcutta, hoping (n.v.) to go back next year, "accompanied by his wife and his eldest son, a medical graduate of Cambridge University." Miss Monro remains in Nuddea. The North India GLEANER remarks:—"The year which Mr. Monro has spent in India has been busy with missionary work, specially among educated Hindus, and we shall thankfully welcome his return to the Mission Field, with the reinforcement which seems likely to accompany him."

South India.—Mr. Sewell, Collector of Bellary, in a speech at the annual prize-giving of the Wardlaw College, Bellary, on Sept. 13th, thus referred, according to the *Madras Mail*, to the

Noble College at Masulipatam:—"The only other college with which I have been at all intimately connected during my service in this country was the Noble College, and that institution succeeded in turning out a number of very good *alumni*, honourable and upright men, so that to have been educated there was, as it were, to be hall-marked for good."

The Rev. J. E. Padfield, B.D., Principal of the Preparandi Institution, Masulipatam, who has translated Commentaries on parts of the Old and New Testaments and other books helpful to Bible students, into the vernacular, which have been very valuable to the Church in the Telugu country, has lately published a translation of *Gospel Types and Shadows of the Old Testament*, by the Rev. W. Odom, Vicar of Huley, Sheffield.

Ceylon.—The *Times of Ceylon* gives some interesting figures taken from the returns of the Census for 1891. We learn, to our surprise, that there are in Colombo (counting Christians of all races and of all denominations) a larger number of Christians than of people of any other religion, the actual figures being:—Christians, 43,174; Buddhists, 31,518; Hindus, 12,490; Mohammedans, 29,503; others, 150. Total population, 126,825. The total number of Christians of all races and all denominations in Ceylon is 302,127. Of these 246,214 are Roman Catholics.

Mid-China.—The Rev. J. H. Horsburgh writes from Sin-tients, in Sz-Chuen, August 29th, whence he was hoping to start on the morrow for Chentu, to visit Miss Mertens and the other ladies there, "to see our C.M.S. house," which he had been told "is a delightful one," and then to visit other places and "make advances towards securing a lodgment in some other towns or villages." Mr. Horsburgh writes:—"All is quiet, and as far as we know our lives are just as safe here as in England." But the authorities in the Province seem intent on preventing new cities being occupied, and they had a short while before Mr. Horsburgh wrote, expelled two missionaries of the C.I.M. from a place to which they had obtained an entrance.

The Report for 1891-92 of the Hao-Meng-Fong Hospital at Ningpo has recently reached us. During the year 233 in-patients and 5,376 out-patients were treated. Not a few of the patients, the Report states, have, since leaving the hospital, become candidates for baptism, both in the Ningpo and Tai-Chow districts, while others have been received by other Missions. "It is curious to notice," we read, "the strange ideas which the Chinese have regarding some of the commonest ailments. One man attributes chronic rheumatism to demoniacal influence; another attributes neuralgia to maggots in the teeth, and, indeed, there is a class of persons who drive a lucrative trade by pretending to extract those maggots by means of chopsticks; nor is it uncommon to have people come to the dispensary affirming that they have some serious internal tumour, which, on examination, proves to be nothing but some ordinary portion of the human frame in perfectly good condition. Thus, not long since, a man came asking for treatment to remove his backbone, which he said he had had for four and twenty years, ever since he was nineteen."

NORTH-WEST AMERICA.

The Rev. J. Lofthouse, of Churchill, Hudson's Bay, writes, on August 18th that he had just returned from a four weeks' visit to the Eskimo in the far north of his district. The trip was a very cheering one, and Mr. Lofthouse says:—"Never did missionary meet with a heartier reception or be listened to with more eagerness. My only regret is that I could not stay with them for a year." In a subsequent letter we read:—"Yesterday, Sunday, August 21st, we opened our new church, and had a really happy day, with a full church, the ship being here and captain and crew present. We had many nationalities at the service—English, Scotch, Irish, Cree, Chipewyan, Eskimo, and, I think, one Scandinavian."

On July 29th Bishop Bompas wrote from the Youcon River that he had just met the party consisting of the Rev. and Mrs. T. H. Canham, the Rev. and Mrs. C. G. Wallis, Mr. B. Totty, and Mrs. Bompas. It was arranged in conference that the Bishop, with Mr. Totty, should occupy Buxton, that Mr. and Mrs. Canham should proceed to Selkirk, and Mr. and Mrs. Wallis return to Rampart House. Referring to the title of the diocese, Bishop Bompas says, "I presume 'Selkirk' may be shortened from 'Selig Kirke,' or 'Holy Church.'"

A RECORD OF TWO LIVES.

A Story of the Amritsar Medical Mission.

By H. MARTYN CLARK, M.D., C.M.

A HOT summer's day! Earth and sky are ablaze with heat; the sun shines down with pitiless glare; every living thing seeks shelter from the intense heat, even the very crows are going about with wide open bill gasping for breath; and the painfully energetic fly has not determination enough to buzz about. A weary trying day for the strong and healthy, one of misery for the sick. Here they are, a motley crew, waiting for the ring of the bell which ushers them one by one into the Consulting Room of the Amritsar Medical Mission Hospital, where with the thermometer at 101° we are doing our best to minister to body and soul.

Almost all the ills to which flesh is heir seem in evidence to-day: one after another comes in and goes out, yet the crowd outside seems to be as large as ever. What a world of misery of soul and body have we here! Look at this old dame, with hair like driven snow, tall and erect as if she had but lived some score of years, instead of near to the four-score years of man's allotted span. "Son, I will give all I have, bear all pain, do anything, if thou wilt give me my sight but for one single moment," and then she tells us she lost her sight some years ago. "Grandmother, your days on earth cannot be many—the shadows are lengthening into night, why undertake all this pain and weariness for a fleeting good?" say we. "Son," she replies, "since I became blind a little grandson has been born to me. He is the only one I have, and I have never seen his face. We are Hindus, and, as you know, we believe in transmigration. I must die, and then I shall become a cat, or a dog, or frog—we must be reborn 84 million times—and the lad will become a cow, or a hen, or crow. After this life he is mine and I am his no more—if I don't see him now I never shall see him again for through all eternity our lives will never again touch—and, oh, I do want to see the laddie's face before I die." The heart-breaking pathos of that voice and the "never through all eternity" rings in my ears as I write, and the picture of that venerable face, with the upturned sightless eyes, and the longing pleading look on it, will not easily be forgotten. She heard of the Christian's hope, "Let not your heart be troubled—in my Father's house are many mansions; I go to prepare a place for you—I will come again." And as she heard the poor old eyes were brimful—"Ah, in such words you Christians have heaven now, but for us there is no such hope." Type, alas! poor woman, of the millions in India without God and without hope. In passing I may add she made a splendid recovery from the operation I performed; the result was excellent, and I trust she saw the little grandson many a day.

It was on such a day as I have sketched that I first saw D—. A finely-built muscular man in the prime of life, he at once arrested attention. In constant pain, amounting at

times to positive agony, he was the victim of a mortal disease, which slowly, surely, and most painfully, was destroying him. His only hope lay in an operation, but it was of so formidable a nature, and the chance of success as compared with the immediate risks was so slight, that wherever he had gone the operation had been refused him. Now he stood pleading, not for life so much as for rest from the terrible pain. "Who is like unto thee, O man of skill? In the name of God kill me or cure me!" I thought long and anxiously, and finally, against my better judgment, moved by his anguish, I undertook the operation. A weary anxious one it was, one of the most trying that has ever fallen to my lot, and for several days life and death fought hard, but life won, and he left me, whole. Months after he came back again, and again life won, and again he went his way. The Word preached seemed profitless in his case—the seed fell on stony ground. I saw him no more until I met him accidentally on the road as I was on my way to a village. A few minutes of close personal dealing, and a pressing home of the eternal verities of life, produced the usual result—nothing, and sad-hearted I went on my way. Some months elapsed, again he came, and lay long in jeopardy, and many a chat we had. One day he opened his heart to me. He was a Mohammedan, but was by birth a Brahmin of high caste. The companionship of a disreputable Mohammedan woman had resulted in loss of caste and his "conversion" to Islam, and he had been married and had lived as a Mohammedan for years. One little son he had, who nursed him most lovingly: "My pain is dreadful, but, beloved doctor, it is happiness compared to the pain in my heart as I think of the hereafter, and the woe that sin must bring me. Oh, eternity! Oh that I knew how sin might be forgiven!" He was instructed in the way of the Lord, and in God's own time he came to know Him. He was baptized with his son by Mr. Bateman, at Narowal; and the news has lately come to me that his days of weariness and desert wanderings are done and he has entered the promised land. Mr. Bateman writes:—

"I was in great need of consolation and sympathy from you to day, and little did I expect to receive any. Dear D— was lying dead by my side almost, and I was drying his son's tears, and wanted somebody to dry mine. Now I have just come back from his funeral. We laid him under the biggest *baklain* tree in sure and certain hope of a joyful resurrection. He has been a thoroughly consistent Christian, and the eager gaze he fixed on me when in Amritsar at your request I first asked him about his faith has never been relaxed. He always delighted in the things of God. For the last two months he has not been able to get to church, and only yesterday he told me that he could not get across the hospital yard for prayers, and that Mohammed Ali (the Christian doctor) had arranged to move prayers across to him. I knew that he had taken a turn for the worse, but little thought that he would be so soon set free from the terrible burden of the flesh. Yesterday he said that the cancer had got fast hold of his body, but his heart was steadfast because Jesus had fast hold of his soul. I made him make a will a few weeks ago; poor fellow, he had nothing to leave but his boy! He is a dear little fellow, always leaving his play and running off to fill his father's pipe. Poor D—, what a wonderful way he has been led by! I don't suppose he has had an hour's fair sleep for the last twelve months, and now he is at rest for ever. *Laus Deo!*"

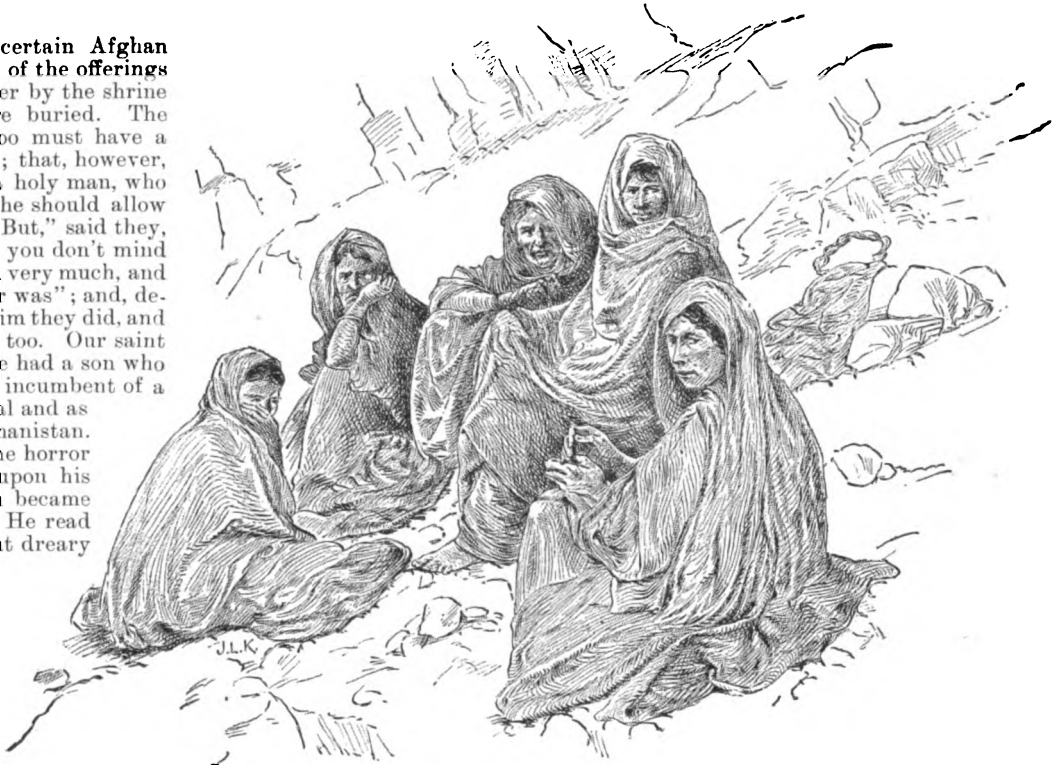
The sun has gone down on another life while it was yet the freshness of morning. The story of A—, who has just been called home, is in many ways very remarkable.

Far away in Afghanistan, on the slopes of the now well-known Black Mountain, there dwells a learned Moulvie, who is also the religious guide of numbers of Afghans. It is no easy thing to be a saint amongst this wild, bloodthirsty people.



MEN FROM THE BLACK MOUNTAIN.

Greatness has its drawbacks. A certain Afghan village flourished remarkably because of the offerings of pilgrims who were attracted thither by the shrine of a holy saint who had been there buried. The people of a rival village felt they too must have a shrine, but they had no saint to bury; that, however, was soon remedied. They went to a holy man, who gladly acceded to their request that he should allow them to bury him in their village; "But," said they, "we cannot wait till you are dead, if you don't mind we will kill you; we shall not hurt you very much, and you shall have such a funeral as never was"; and, despite the poor saint's resistance, kill him they did, and reared a magnificent shrine over him too. Our saint has hitherto been more fortunate. He had a son who in due time became a priest, and the incumbent of a mosque, and was as fierce, as fanatical and as blind a Mohammedan as any in all Afghanistan. As time went by, there fell on him the horror of a great darkness. Sin was laid upon his heart, and how shall sin be forgiven became the all-absorbing question for him. He read the Quran again and again, but in that dreary book he found neither light nor help; nor hope for the sinner. His mind fastened, however, on a verse in the chapter called the Table, in which God is made to say to Mohammed, "Verily have we sent down the Scriptures of the Old and the New Testament, which contain direction and light." "Had I but these books," said he, "I might yet have direction and light"; but the bright beams of the Sun of Righteousness have not, as yet, shone on his dark Afghan mountains, nor has the sweet sound of the Gospel gladdened those vales. In British India, in the Hazara district, he found a friend in a Hindu postmaster, who told him that Christ had not taken the New Testament up to Heaven when He ascended, as Mohammedans believe, for he himself had been taught it many years ago in a Mission School in Lahore. The cares of this world had choked the seed patiently sown in Dr. Forman's school; for, to the eager query, "What is in it?" he could only give the careless answer, "Oh! I don't remember, it is years ago since I learned; it was all about the forgiveness of sins and that sort of thing." How to get the Book was now the endeavour of the young priest. The District was, and I fancy practically still is (though our Peshawar and Cashmere missionaries have their eyes on it), untrodden by the missionary, but God who had been preparing the seeking soul, now Himself sent him the message. Miss Smith, a well-known Amritsar lady missionary, being in poor health, determined to try the effects of a change to the Hazara country, and accompanied by Miss Lonie, another lady missionary, she went there. But no valetudinarian was she; together with her friend she was instant in season and out of it, always intent on the Master's business; and wonderful work these ladies did in that most interesting country. Never was there a more accessible and interested people, and the Gospel message came to them with all the freshness of novelty. It was my fortune to pass through the Hazara once, and I saw many wonderful things: let one suffice here. A certain Hindu had become a Mohammedan, and about sixteen men asked me to "settle a difference" for them. "But I am neither lawgiver nor judge." "Nay, but thou art a good man, and the difference is concerning religion. Settle it; tell us which is best, Hinduism or Islam." "They are both alike, downright bad," said I; "the religion of Christ alone is true." "Tell us of it," said they, eagerly. "We have never even heard of it." Tell them I did; they listened intently, wonderingly, and at the close they said, "Wonderful! Wonderful! Oh that we had some one to walk about amongst us and tell us these words. Wonderful!" When the lady missionaries arrived the Hindu postmaster at once sent word to his friend, some sixteen miles away, that he was in luck. Two ladies had come who would probably have just the thing he wanted. On hearing the message, without thought of food or preparation, or fatigue, he set off and rested not until he stood before the ladies. Anxiously he asked for the Testament. They gave him St. John's Gospel. With no thought of anything in life but the



WOMEN OF THE HAZARA DISTRICT.

wondrous book he had at last obtained, he there and then sat down to read and read on, and by the time he had finished a few chapters the light had come, and he was a free man. He perfectly haunted the ladies in his eagerness to learn more, and then came the question, How was he to be baptized? It was simply impossible in his own land. They sent him to Peshawur; there his father followed him, and brought him home again. The lad while at home fell ill, and when he was supposed to be dying, the father said, "Lad, thy breath is going, say there is no God but God, and Mohammed is His prophet, and ascend to paradise." "There is no God but God, and Christ His Son is the Saviour of men, and Mohammed is a vile impostor," gasped the poor lad with his feeble breath. "Impious wretch!" said his father, "were it not that in a few minutes thou must die I would myself cut thy throat for that blasphemy"; and he left him with a curse.

The lad did not die. When he was convalescent a new development took place. Miss Smith wrote to tell him the Rev. R. Clark was coming, and if he would come to them they might arrange something for him. The letter fell into the old saint's hands; he said nothing, but one day A——'s cousin said to him "We have been lads together and have played together, and have been as brothers; so I tell you. I have been told to cut your throat to-night, and if you are fool enough to be here why cut it I shall"; and he walked off. A——, weak as he was, set off, and by night was far away. A kindly welcome awaited him, and after much thought Miss Smith sent him down to me in Amritsar, that he might be there safe. And he soon became very dear indeed to me. I could not teach him fast enough; he was literally hungry and thirsty for righteousness, and God abundantly satisfied him. At his own desire he was baptized by the Rev. R. Clark. "For," said he, "it is meet that I, an Afghan, and the firstfruits to Christ of the Black Mountain, should be baptized by that saint of God who was the first to preach Christ to my countrymen." He witnessed a good confession. A number of Mohammedans gathered round him and said, "Why have you, an Afghan, and the son of so holy a man, forsaken Mohammed?" They fled when he yelled in reply, "Because he was an evil man, and the grace of God was not in him." His remarks concerning "the prophet" were really so outrageous, that one day I took him to task about it. "O my father," said he, "it is easy for you to speak gently of him, you were never steeped to the lips in his filth as I have been. If it had not been for God's mercy where should I have been?"

I shall never forget once when we were reading the Life of

Mohammed, from being full of questions and argument as we read on he became silent. I too stopped and watched him. He was deep in thought. I could see his eyes were very dim as at last with a deep sigh he closed the book and said, "Alas! O God, to think that I ever thought that man a prophet."

He was no child of India, but an Afghan to the backbone; as tough and strong of heart as the granite of his own hills, and as airy, and breezy, and free as the wind that sweeps over them. The wild blood surged hot within him too, but withal he had the spirit of a little child, and an exhaustless capability for love. A grand nature was his, and one of immense possibilities. His heart's desire was to preach to others; one day he implored me to let him talk to a Mohammedan with whom at a public preaching I was having a religious discussion. I readily agreed, and as I turned to talk to another man, heard A—— say, "Listen to me, O beloved brother." Four minutes after there was a yell, I turned round, and there lay the "brother beloved," full length, as the result of one blow from the stalwart A—— who, with eyes ablaze, was saying, "Just say that again." The "brother" however only wept and howled out that his neck was dislocated. I picked him up and comforted him, and inquired into it. "The vile wretch dared to say that our blessed Lord was not the Son of God," said A——. "Why, you would have said that yourself a few months ago, and cut any one's throat who had contradicted you," said I. As I lectured A—— the injured Mohammedan kept feeling his wounded head and saying, "Call this Christianity!" "Yes," I said, "had he been a Mohammedan nothing short of your blood would have satisfied him; as a Christian he is content merely to dislocate a few teeth." There was a great laugh, in which the "brother beloved" heartily joined, and all went on smoothly again.

After A——'s baptism his father the saint offered a very large reward to any one who would kill him, and a considerable sum to him who should bring him the good news. For many months I had to watch over the lad almost as my own shadow, and many a tale could I tell, amusing and pathetic, of that dear lad as he went about doing his work in the hospital. He steadily grew in grace and in the knowledge and love of God. My fears for him were dying down, when one day he came into my study in a state of the greatest excitement. His father who had tracked him to Amritsar, having found that he was indeed a Christian, had cursed him, and told A—— that he would soon hear from him to some purpose. He would neither eat nor drink in that accursed city, and set off for the railway station. The son followed weeping. Indian trains run but seldom, and the old saint found he had some six hours to wait. "Come and see my spiritual father," said A——. The day was hot, my house was close by, and finally the father said, "Yea, I will, that I may curse him also," and so he came. As he entered I was much struck by him. He had a beautiful fair complexion, and rosy cheeks, white beard, and piercing hazel eyes, and a grace and dignity and sweet gravity about him that greatly impressed me. I quite lost my heart to him at first sight. "Welcome, most honoured guest," I said, as he paused on the threshold. "Am I indeed welcome?" "Yea, verily, even as cold water to a thirsty soul." "Then in the name of God peace be to thee and thy household." He too fell in love with me and stayed as my guest for about ten days. As he left he put A——'s hand in mine and said, "The lad is thine, not mine. Christianity is not as bad as I thought it. He has done right. None shall harm him, but if he returns to his own land I must myself cut his throat—how else could I remain a saint?" I gave him a Testament as he went away, and saw him no more till, some nine months after, I found him in my verandah as I returned from hospital. He scarcely noticed my welcome and greeting, but said, "I am not thy guest; I come not to stay—I am on a message to thee. I and twelve other learned men have read that book the New Testament many times. We notice it is called the *New Testament* which makes us think there must be an *Old*. They have sent me for it. If it exists, in the name of God give it to me; if it does not, tell me. Hinder me not, let me return to those who sent me." He would only stay long enough to get the book, and then went away, and I saw him no more until one Sunday on my return from church I found him waiting at my house. "I have come to be thy guest," he said. It was his invariable custom for two hours daily at a set time to meditate on the Quran. When the time came the Quran was brought him, but to our intense astonishment he said, "Let it wait, I will look at it by-and-by."

We sat in blank amazement, which deepened when he said, "Since I read the other books my relish for this is gone." We could hardly believe our ears as he continued, "Why need I hide it longer, I, too, am now a Christian: the God of my son is my God also." A happy visit it was. He witnessed a good confession of his faith in Christ, and in no measured terms he renounced Mohammed. He went home, wound up his affairs, and came with his little son to be baptized; and it was a happy moment when I put A——'s hand in his and said, "Thou gavest him to me, and now take thou thine own again, since ye are again both one in faith." The day for his baptism was fixed, but on the preceding night he came and said, "I hear you go soon to England—who will love me when you are gone? I will not be baptized till you return. Go; and God go with you. Rejoice in your relatives and friends, and see your own land, and the day you return I will come to be baptized."

About two months ago I received a letter from him, in which he wished me to know that he was steadfast, but did not wish the writer to know of the matter; he had had to get it written in Hindustani so that I might understand. The following sentence told his meaning: "Know, most honoured, that the jewel you gave me to keep is quite safe, and the day you return I will come to lay it in your hand." And in a letter from A—— came the message from him: "The jewel is safe against the day of your return, and I am getting a number of my disciples ready that they may come with me to return the jewel to you with all honour." One looked forward to that day, but in the meantime the home call has come to A——. He had been in poor health for some time, and Dr. Lankester sent him to Cashmere in the hope that he would there recover, but it was not to be. Mrs. Perkins writes:—

"When he arrived the epidemic of Cholera was raging, and a short time after their arrival his wife had a son, a lovely baby, and such a delight to his father, who, however, then said, 'I had hoped to work for the Lord, now I trust my son will do so instead of me.' However, he was making good progress towards a certain amount of recovery, and on Sunday I was able to be twice at church, and to be present at the baptism of his child. Thanks were offered for his being able to be with us once more. The following Sunday we heard that he had been seized with cholera, and that it was a most anxious case. When my husband went to see him he was able to express a wish for the Holy Communion, so we met for it, a small company, round his bed. He passed away on Monday morning. His faith was simple and clear, and when asked shortly before his death if he had any fear, he said, 'Why should I, when I am in the arms of Jesus?'"

We had looked forward to much from him, and had many plans, but God's plans are best.

The old father still remains. I asked him one day whether he had ever heard the Gospel before he came to us. To my astonishment he said, "Yes, once, about forty years ago. I had a friend called Dilawar Khan. I heard he had become a Christian, and I went five days' journey to curse him, and I did. Now, Dilawar Khan was a man who would have cut your head off on the slightest provocation, and yet he sat still and said nothing. At last I shook him, and said, 'Why don't you say anything?' He said, 'This is Christianity.' Then he told me of it, and then I cursed him till I could curse no more, and all he said was, 'Lad, I have a beard and thou hast none. The Lord will yet have mercy on thee, though it may be when thy beard is not only as long as mine, but white'; and this day," added the old saint, stroking his white beard, "is that saying of Dilawar Khan's fulfilled, for the Lord has had mercy on me." The story of Dilawar Khan, the first convert from the Afghans, is too well known to need repetition.

A Touching Instance of the value of Medical Missions comes from Thibet. A poor fellow at Llassa, afflicted with threatened blindness, walked all the way to within a day's journey of Leh to see Marx. Hearing of his death, he turned hopelessly to walk home again unhealed. The distance, to say nothing of the difficult travelling, could not have been less than 900 or 1000 miles.

A Hindu Poet on Medical Missionaries.—When Dr. H. Martyn Clark bid farewell to the various stations in the Punjab at which he had carried on his medical work, before leaving for England, local poets recited verses in his honour. One of them described men's aching teeth as dropping to the ground if he looked at them. Another enumerated, among his remedies, truth pills, humility mixture, godliness powder, sympathetic liniment, and plaster of love.



IN other pages of this Number we give a full account of our Anniversary Meetings on November 1st. The Gleaners' Union continues to grow at an accelerated pace. There have been enrolled:—

In the 16 months ending Oct. 31st, 1887	...	...	7,624
In the 12 months ending Oct. 31st, 1888	...	...	5,694
In the 12 months ending Oct. 31st, 1889	...	...	5,641
In the 12 months ending Oct. 31st, 1890	...	...	8,648
In the 12 months ending Oct. 31st, 1891	...	...	8,865
In the 12 months ending Oct. 31st, 1892	...	...	9,816

Total in six years and four months ... 46,288

During the year, 87 Branches have been added to the 350 reported at last Anniversary, and the number now stands at 437. This number includes 417 in the United Kingdom, and 20 abroad. From it one Branch (that at Sydney) must be deducted, as that will now be reckoned among the Australian Branches, which have been started as a result of the visit of the Society's Deputation. Details of these are not yet to hand, but on 10th September the Australian Secretary wrote: "Over 500 members have been enrolled since the arrival of the C.M.S. Deputation." We thank God for the good work done by many of the Secretaries of Branches. Their duties are somewhat troublesome but they have fulfilled them faithfully for the Lord's sake. Of the Branch Secretaries, 61 are clergymen, 80 laymen, and 301 ladies, some Branches having two Secretaries.

We give, as usual, a list of the numbers of Gleaners in the London Postal District, the English counties, &c. We would ask our readers to remember that it does not show the number of enrolments since the founding of the Union, but the number of actual members on Oct. 31st. This stands at 34,543, which is as nearly as possible three-fourths of the total number who have been enrolled, a very encouraging proportion. We trust they are all real, live Gleaners!

London, with its suburbs, of course again heads the list, having more than a fifth of the total number to its credit, 7,856. Of the English counties (excluding Middlesex and the metropolitan districts of Surrey, Kent, and Essex), Yorkshire retains the place it won last year from Kent, but by one member only, the numbers being respectively 1,933 and 1,932. Kent, however, regains the second place wrested from it last year by Lancashire, which again takes third place with 1,755. Surrey, Warwickshire, Hants, and Sussex, all stand in the same order as last year, each having made good progress. Most of the counties have gone forward, but Bedfordshire, Dorset, Wilts, Leicestershire, and Essex, are almost stationary; while Cumberland, Westmoreland, Oxfordshire, and Cornwall, have actually less members than last year.

The Isle of Man and Channel Islands have made a great advance; Wales has increased its membership; Scotland remains at its old figure; and Ireland progresses steadily. The Foreign Branches have made good progress, India again nearly doubling its numbers, while the Australasian Colonies have made, as a result of the visit of the C.M.S. Deputation, a real start, though at present we cannot give their exact figures. The Secretary for Australia, writing on September 10th, reports that "500 members have been enrolled since the arrival of the Deputation," while the number previously was about 100.

Finance.—The contributions, &c., received from Gleaners as such in the past year have been as follows; but it must be borne in mind that these sums consist only of free-will offerings over and above the regular contributions of the members to the

Church Missionary Society, which are paid, as should be, to the Treasurers or Secretaries of C.M.S. Associations:—

	£	s.	d.
Membership and Renewal Fees	...	...	286 14 10
Gifts for Union Expenses	...	...	434 17 11
Gifts for "Our Own Missionary Fund"	...	...	991 10 1
Gifts for C.M.S. General Fund	...	...	256 9 11
	£1,969	12	9

(The cost of the Union for printing, postages, and office charges has been £536 2s. 4d.)

"Our Own Missionary Fund."—This Fund was started, at the earnest request of several Gleaners, in order that, in addition to their regular contributions to the Society through the ordinary channels, they might have the opportunity of making free-will offerings for an object specially linked with the Union. These offerings are, therefore, received by the Society as given towards the first year's expenses (which generally include passage and outfit) of one or more new missionaries each year. Each year's offerings are treated as given for different missionaries, in order that the sympathies of the donors may not be too much absorbed in any particular individual. For 1888, the new missionary chosen was Miss Katharine Tristram, Japan; for 1889, the Rev. A. R. Steggall, East Africa; for 1890, Miss Mary L. Ridley, South China; for 1891 (the Fund having grown), the Rev. J. N. Carpenter, North India, and Miss Bywater, Egypt. For 1892, the Fund having again grown, three were nominated—Dr. A. C. Lankester, Punjab; Rev. D. M. Brown, North India; and Miss Gertrude E. Stanley, Mid-China; this year we are again able to nominate three, viz.:—

Right Rev. J. S. HILL, Bishop-Designate of the Niger.
Rev. J. A. F. WARREN, North India.
Miss ELISE KAUFFMANN, Palestine.

No explanation is required for the selection of Mr. Hill, going as he is to specially anxious and delicate work on the Niger. Mr. Warren was an active Secretary of a local Irish Branch of the Union, and moreover was, we believe, in a marked degree given to Jabalpur in answer to the prayers of local Gleaners. Miss Kauffmann, an Alsatian, and former fellow-worker with Miss Goodall, now of Lagos, may fitly have a special place in our prayers.

One of the Gleaners' Own Missionaries writes as follows:—

"Surely goodness and mercy shall follow me all the days of my life, were the words that rose up in my heart as, in reading your most kind letter, I thought of His loving care over me in the very smallest details of my life. Who am I that I should have, not only the glorious privilege of working for the Master in His vineyard, but also *that*—only second in preciousness—of being upheld in such work by so many thousands of praying hearts! It is with a heart full to overflowing that I accept my new title of 'The Gleaners' Own Missionary,' with all its responsibility, for *Prayer* on the Gleaners' part means '*Holy Ghost Power*' in their 'Own Missionary.' I feel already as if—supported thus—I could 'mount up with wings as eagles; run and not be weary; walk and not faint.' And sure am I also that I shall realise more than I have ever been able to do before, that 'underneath are the everlasting arms.'"

Two grand subjects appear to be laid much upon the hearts of God's people at this time—at least upon the hearts of those who are seeking day by day to know more of His will, and to do it. They may be expressed in two clauses of the Apostles' Creed. One is, "From thence [i.e., from heaven] He shall come." The other is, "I believe in the Holy Ghost." The former suggested our Motto Text for 1892; the latter suggests our Motto Text for 1893.

We are sure that God has written upon many hearts our Text for the past year. Our Gleaners have realised more than before—have they not?—that they are called to live "like unto men that wait for their Lord"; watching for His coming, and working, in whatever sphere He appoints, to prepare His way. They have desired and prayed—have they not?—that "when He shall appear, they may have confidence, and not be ashamed before Him at His coming." They have deeply felt—have they not?—that no one can hope to meet Him without shame who does not take a real share, in some definite way, in the fulfilment of His one great last Command, to evangelise the world. And

they have not only felt this; they have actually been at work—have they not?—"labouring fervently" in prayer (Col. iv. 12), and "fainting not" in practical service (2 Cor. iv. 1, 16).

But if this is true of them, then they have assuredly felt also two things: first, that for anything they have done, the enabling power was not their own, but came from above; secondly, that of the enabling power they need much more than they have yet received.

"I believe in the Holy Ghost"—that is the faith needed by all our Gleaners at the present time. So we give them for the year 1893 a Motto Text that describes in most vivid phrase the effects of the indwelling of the Holy Ghost:—

"Rivers of Living Water . . . This spake He of the Spirit, which they that believe on Him should receive."—*St. John vii. 38, 39.*

In the January GLEANER, as last year, we shall give some Notes on the Motto for 1893, which Mr. Stock has written and sent home from Australia.

MEMBERS OF THE GLEANERS' UNION ON OCTOBER 31st, 1892.

In this list are included only those Members who renewed their Membership last year, and those who have been enrolled since October 31st, 1891.

Towns, Parishes, &c., with Fifty Names and upwards are named.

LONDON.	
E.—St. Paul's, Stratford, 101; West Ham, 81; All Saints, Mile End, 63	614
E.C.—Welcome Branch	132
Scattered, 89	221
W.C.	30
N.—Finsbury, 91; St. Andrew's, Islington, 121; St. George's, Tufnell Park, 3; St. James', Holloway, 267; Emmanuel, Holloway, 50; St. Barnabas, Holloway, 66; St. John's, Highbury Vale, 96; St. Andrew's, Upper Holloway, 71; St. Paul's, Canonbury, 136; St. Jude's, Mildmay, 61; St. Mary's, Islington, 58	1654
N.W.—Hamstead, 202; Holy Trinity, Hampstead, 122; All Saints', Child's Hill, 63	609
W.—St. Mary's, Paddington, 94; Holy Trinity, Paddington, 102; St. John's, Paddington, 58; St. Stephen's, Paddington, 67; St. Barnabas', Kensington, 111; St. Saviour's, Fitzroy Square, 51; All Souls', Langham Place, 142; St. Jude's, Kensal Green, 79; Portman Chapel, 101; Holy Trinity, Marylebone, 61; Emmanuel, Maida Hill, 133	1384
S.E.—St. Michael's, Blackheath, 94; St. John's, Blackheath, 53; St. Peter's, Greenwich, 68; All Saints', Peckham, 59; St. Mark's, Peckham, 57; St. Jude's, Dulwich, 52; Christ Church, Gipsy Hill, 97; St. Andrew's, Newington, 80; St. Mary Magdalen, Bermondsey, 67; St. James', Bermondsey, 61; St. Paul's, Upper Norwood, 103; Brockley and St. John's, 149; All Saints', Hitchen, 74; St. John's, Penze, 115; All Saints', Shooter's Hill, 114	1620
S.W.—Eaton Chapel, 79; St. Matthew's, Brixton, 157; Christ Church, Brixton, 98; St. Paul's, Brixton, 62; Holy Trinity, Tulse Hill, 68; Park Chapel, Chelsea, 50; St. Stephen's, Wandsworth, 50; St. Michael's, Wandsworth, 70; Emmanuel, Streatham Common, 159; All Saints', South Lambeth, 79; St. James', Clapham, 189; St. Paul's, Onslow Square, 384; St. Michael's, Chester Square, 59	1716
PROVINCES.	
Bedfordshire—Bedford, 138; Turvey, 50	225
Berkshire—Reading, 191	312
Buckinghamshire—Aylesbury, 61	137
Cambridgeshire—Cambridge, 225; St. Andrew-the-Less, 63	379
Cheshire—Chester and Hoole, 213; Birkenhead, 70; Macclesfield, 129	607
Cornwall—Liskeard, 80	181
Cumberland—Carlisle, 103; Keswick, 73	277
Derbyshire—All Saints', Derby, 68; Christ Church, Derby, 72	374
Devonshire—Exeter, 160; St. Thomas, 75; Tiverton, 59; Torquay, 138	685
Dorsetshire—Dorchester, 50; Weymouth, 123	366
Durham—Durham, 84; St. Cuthbert's, Darlington, 65; Holy Trinity, Darlington, 97; South Shields, 60; Bishop Wearmouth, 72; Christ Church, Gateshead, 77; Hendon, Sunderland, 130	932
Essex—Colchester, 92; Leyton, 71	360
Gloucestershire—Hanham, Bristol, 61; Bristol and Clifton, 120; Cheltenham, 127; Cheltenham, Holy Trinity, 57; Gloucester, 84	859
Hampshire—Winchester, 69; Bournemouth, 360; Southsea, 107; Southampton, 61; Sandown (I.W.), 61	1103
Herefordshire—Watford, 51	117
Hertfordshire—Watford, 51	236
Huntingdonshire—	11
Kent—Maidstone, 90; Canterbury, 163; Dover, Christ Church, 94; Edenbridge, 52; Folkestone, 136; Margate, Holy Trinity, 77; Ramsgate, 76; Gillingham, St. Barnabas, 53; Rochester, 58; Tunbridge Wells, Holy Trinity, 81; Tunbridge Wells, St. John's, 52; Tunbridge Wells, St. Peter's, 128; Tunbridge Wells, St. Mark's, 52; Southborough, 83; Woolwich and Plumstead, 75; Bickley and Chislehurst, 94; Bromley, 57	1032
Lancashire—Heywood, 72; St. Luke's, Barrow-in-Furness, 51; St. Mark's, Barrow-in-Furness, 107; Accrington, 52; Eccles, 57; Didsbury, 81; St. James', Broughton, 54; St. Paul's, Kersal, 81; Walton, Liverpool, 54; St. Helen's, 109	1755
Leicestershire—	75
Lincolnshire—Boston, 146	296
Middlesex (outside London)	80
Monmouthshire—Abercromby, 54	103
Norfolk—Norwich, 93; Hingham Deanery, 55; King's Lynn, 59	615
Northamptonshire—Northampton, 115; Northampton, All Saints', 49	215
Northumberland—Newcastle-on-Tyne, 157	175
Nottinghamshire—Nottingham, 557; Old Radford, 75	811
Oxfordshire—	75
Shropshire—Madeley, 80	186
Somersetshire—Bath, 225; Taunton, 60; Weston-super-Mare, 143	672
Staffordshire—Wolverhampton, 91; Old Hill, 103	408
Suffolk—Ipswich, 374; Beccles, 93; Bury St. Edmunds, 52	793
Surrey—Redhill, 179; Farnham, 78; Rowledge, 53; St. John's, Woking, 63; Woking Village, 60; Wimbledon, 55; Richmond, 132; Croydon, 79; Dorking, 131; Norbiton, St. Peter's, 78; Guildford, Christ Church, 117; Guildford, St. Saviour's, 57; Byfleet, 60	1168
Sussex—Brighton, Central, 164; Brighton, St. Mark's, 71; Brighton, East, 68; Eastbourne, 105; Hastings and St. Leonard's, 150; Worthing, 128; New Chapel and Crawley, 82; Rowfant, 56	1074
Warwickshire—St. Paul's, Leamington, 127; St. Mark's, Milverton, 55; Christ Church, Birmingham, 87; St. Jude's, Birmingham, 56; St. Luke's, Birmingham, 70; Aston, Birmingham, 67; Emmanuel, Edgbaston, Birmingham, 59; St. Silas, Lozells, Birmingham, 64; St. John's, Sparkhill, 62; Holy Trinity, Bordesley, 62; Christ Church, Sparkbrook, 80; Nunatton, 87	1318
Westmoreland—Appleby, 104	152
Wiltshire—Salisbury, 192; Trowbridge, 67	359
Worcestershire—Worcester, 72; Stourbridge, 70; St. Malvern, 73	324
Yorkshire—St. Paul's, York, 58; Doncaster, 56; Bradford, 87; Wakefield, 62; St. Paul's, Sheffield, 65; Eccleshall, 87; St. George's, Sheffield, 64; Rotherham, 74; St. Mary's, Sheffield, 50; St. Mary's, Bridlington, 67; Bridlington Quay, 82; Whitby, 54	1933
Wales—Swansea, 126	213
Isle of Man—Douglas, 55	135
Channel Islands—St. Helier's, Jersey, 67	74
Scotland—Edinburgh, 75	112

Ireland—Dublin, St. Andrew's, 56; Zion Church, Rathgar, 86; Harold's Cross, 55; Sandford, 77; Rathmines, 72; Mariners' Church, 100; Monkstown, 109; Kingstown, 58; Dunmurry, 31; Lisburn, 87; Gorey, 72; Bray, 62; Cork, 50; Shankill, 70; Belfast, 591	2400
Europe—France, 32; Germany, 4; Switzer and, 53; Italy, 13; Spain, 1; Norway, 1	104
ASIA—	
India: North India Branches, 540; Amritsar, 68; Karachi, 37; Palamotta, 68; Tinnevely, 33; Cottaam, 107	1004
Ceylon: Kandy, 71; Colombo, 70	149
China: Shanghai, 48	92
Japan	17
Persia	26
Syria	12
Palestine	31
AFRICA—	
East, 45; West, 61; Egypt, Cairo, 21; Mauritius, 16	143
AMERICA—	
Canada 11	56
AUSTRALASIA—	
Tasmania, 58; New Zealand, 67	125
Australia.—Exact number unknown; "more than 500" reported on Sept. 15th.	

Local Branches of the Gleaners' Union.

The following new Branches have been registered:—*In the London District*:—Harrow, Secretary, Miss F. C. Brown, The Park, Harrow; *in the Provinces*:—Leeds, St. James's, Secretary, Mr. H. Schofield, 8, Highland Place, Butterfield Street, Leeds; and *in Ireland*:—Kingstown, Glenageary, Secretary, Miss M. T. Gerrard, 2, Mosaphir Terrace, Kingstown, co. Dublin.

Gleaners' Union Roll Call.

"They rest from their labours."

Mrs. H. M. Grantoff, Chelsea, No. 11,713, Sept., 1892.
Miss Constance A. Laurence, Southport, No. 32,167, Oct. 5th.
Miss B. Kyffin Smith, Didbury, No. 35,871, Sept. 4th.
Miss Ada E. Carson, Torquay, No. 38,875, Oct. 12th.
Mrs. Elizabeth Brooks, Worcester, No. 10,904, Sept. 19th.
Mrs. Bishop, Worcester, No. 11,924, Sept. 22nd.
Mrs. M. A. Taylor (after much suffering), Highbury, No. 13,260, Oct. 18th.
Miss Brandram (late of the Japan Mission), Ware, No. 32,808, Oct. 13th.
Mr. James Vane, Shrigley, Macclesfield, No. 26,856, Oct. 1st.
Mrs. Baker, Ealing, No. 11,643.
Lucy Blythe, Cromer, No. 3,245, Oct. 15th.
Miss Mary Walker, Portinscale, Keswick, No. 8,241, Oct. 19th.
Miss Lily Stebbings, No. 17,598, Oct. 22th.
Miss Gertrude H. L. Elliott, Ajnala, Amritsar, No. 10,953, Sept. 30th.

MONTHLY BIBLE QUESTIONS.

Questions on the Epistle to the Hebrews.

1. Describe the dangers arising to the Hebrew Christians from (a) their apparent loss, and (b) their threatened trials as hinted at in this Epistle. Apply their position to illustrate modern difficulties in the Mission Field.
2. What use is here made of the Day of Atonement—structure of the Tabernacle—ratification of the Covenant on Mount Sinai—feast on the Peace Offerings—"Water of Separation". God's rest after Creation and Ps. xcvi.—Melchizedek?
3. Collect from the Epistle (a) metaphors used, (b) formulae of quoting Scripture, (c) words and doctrines which recall the writings of St. Paul and St. Luke. What bearing have your results on the authorship of the Epistle?
4. Quote all passages which bear upon the date of the Epistle, and give your judgment as to when it was probably written.
5. Show what stress the writer lays upon the Deity of Christ—the privilege of access to God; and draw out his teaching upon the sacrifices of the Christian Church.
6. Explain—"The doctrine of Baptism and Laying on of Hands"; "The true Tabernacle"; "The Mediator of the New Testament"; "Let us go forth therefore unto Him without the camp"; and the connection of ch. xi. with the main argument of the Epistle.

Answers, addressed to the Editor of the GLEANER, and legibly marked outside "Bible Questions," must reach the C.M. House, Salisbury Square, London, E.C., not later than December 31st.

For arrangements as to subsequent Scripture Questions see the next number of the GLEANER.

MONTHLY ESSAYS

On the C.M.S. Almanack Subjects.

Rules, &c., will be found on page 15 of the January GLEANER. The subject for December is—

"Looking for Success."

The Essays must reach the C.M. House on or before Dec. 31st, each packet being clearly marked outside, "Essay Competition."

The Prizes for Essays on the September subjects have been awarded to Alfred H. Griffith, Bedford; Rachel P. Logon, Royal Hospital, Putney.

"JESUS CALLS!"

[Sung for the first time at the G.U. Anniversary.]

Words and Music by SARAH GERALDINA STOCK.

Je-sus calls! He it is who died to save thee, He it is who
all things gave thee, Come, fol-low Him! Come, thy ev'-ry need confess-ing,
CHORUS.
Come to Him for rest and blessing, Trust, trust in Him. Je-sus calls!
He it is who died to save thee, He it is who all things gave thee, Come, follow Him!

Jesus calls!
Over highway, hill, and hollow,
Ev'rywhere He bids thee follow;
Yea, follow Him.
He will shield, uphold, and guide thee,
In His presence sweetly hide thee;
Trust, trust in Him!
Chorus—Jesus calls! &c.

Jesus calls!
There, where warfare He is waging,
And the angry foe is raging,
Come, follow Him!
With thy Captain onward leading,
Thou to victory art speeding;
Trust, trust in Him.
Chorus—Jesus calls! &c.

Forthcoming Sales of Work.

[We have known cases where friends seeing in this column notices of Sales subsequent to their own, have sent contributions of articles remaining unsold. If this practice were generally followed, these announcements in the GLEANER would be more useful than ever.]

Miss Howard, Westleigh, Bickley. Nov. 30th, and December 1st.
Mrs. Price, St. Luke's Vicarage, Preston. Nov. 30th and Dec. 1st.
Bridlington Quay. Mrs. Harland, Danes Lea. Early in December.
Ripon Town Hall. Miss G. Hart, 1, Princess Road. First week in December.
Finchley, Church End, St. Mary's Schools. Mrs. Batty, The Rectory. Dec. 2nd and 3rd.
Mrs. Cribb, Vicarage, Shipley, Yorks. December 3rd.
West Kensington, St. Mary's. Mrs. Ambrose Lawson, 18, Edith Road, West Kensington. Second week in December.
Mrs. Bradley, Springbrooke, Blakedown, Kidderminster. Dec. 5th.
Reading Town Hall. Mrs. Storrs, 9, Victoria Square, or Mrs. Clayton, 14, Eldon Road. Dec. 6th and 7th.
St. Stephen's, Coleman Street. Miss Burton, 21, Finsbury Square, E.C. Dec. 6th.
Uttoxeter. Mrs. Philip Jervis. Dec. 6th.
Miss Clutterbuck, St. Mary's, Chalford, Stroud, Gloucester. Dec. 7th and 8th.
Sandford Auxiliary, Dublin. Dec. 7th and 8th.
St. Albans, St. Peter's. Mrs. Dudding. St. Peter's Vicarage, or (for Juvenile Association) Miss Scott, Marlborough Road. Dec. 7th and 8th.
Mrs. Southey, Woburn Vicarage, Bedfordshire. Dec. 7th.
Miss F. T. Cahill, Avenue House, Richmond, Surrey. Dec. 8th and 9th.
Mrs. Hayter, St. Dunstan's Vicarage, East Acton. Dec. 8th and 9th.
Marylebone Ladies' C.M. Union. Reeve Mission Hall. Miss C. M. Wellesley, 10, Granville Place, Portman Square, W.
Miss Binns, The Laurels, Milverton, Leamington. Dec. 8th.
Miss Holditch, 41, Railway Road, King's Lynn. Dec. 8th.
St. Mark's, Manningham. Mrs. Ross, 4, Apsley Crescent, Bradford. Dec. 8th.
Stamford, St. Peter's Rectory. Dec. 8th.
St. Matthew's Schools, Kingsdown, Bristol. Mrs. Doherty, St. Matthew's Vicarage, Cotham, Bristol. Dec. 9th and 10th.
Chester, St. Peter's. Mrs. Acheson, 5, Abbey Street. Dec. 9th.
Mrs. B. Lamb, St. George's Vicarage, Leeds. Dec. 9th.
Wandsworth. Miss Swift and Miss Hackford, 14, North Terrace, Wandsworth. Dec. 13th, 14th, and 15th.
Mrs. Hilhouse, Oxford House, The Crescent, Croydon. Dec. 13th and 14th.
Mrs. E. C. Nightingale, Tewin, Hertford. Dec. 13th.
Mrs. Storrs, Sandown Vicarage, Isle of Wight. Dec. 13th.
Colchester Ladies' Association. Mrs. Round, Corn Exchange, Colchester. Dec. 15th.
Mrs. Wicksteed, Pocklington Vicarage, York. Dec. 15th.
Miss Horne, Christ Church Vicarage, St. Albans. Dec. 16th.
Mrs. Hewatson, Measham Vicarage, Atherstone. Last week in December.
Mrs. Benson, Loppington Vicarage, Wem. First week in January.
Miss E. Longley, Norton House, Henfield. First week in January.

HOME NOTES.

THE Committee of Correspondence on October 18th accepted offers of service from Miss Rose Frisby and Mr. Frank W. Bourdillon; on November 1st from Miss S. Kate Rogers (honorary), Miss Frances E. Turner, Rev. Robert Sterling (B.A., M.B., B.S. Durham), and Rev. Thomas H. Fitzpatrick (B.A., late Scholar of Trinity College, Cambridge); and on November 15th from the Rev. Henry Richard Sugden (B.A., Exeter College, Oxford, Curate of the Parish Church, Bermondsey), Mr. H. W. Weatherhead (B.A., Trinity College, Cambridge), and Mr. John O. Summerhayes (L.R.C.P. Lond., M.R.C.S. England). On the first date they saw Revs. G. Chapman and J. B. Brandram (Japan), Rev. A. E. Price (North Pacific), and Rev. H. J. Shaffter (Tinnevely). On November 1st they took leave of Rev. J. Blaich (Santhal Mission).

As a special feature of the F.S.M. next year, the Lay Workers' Union has undertaken to organise Addresses to Sunday-schools and Bible-classes on Sundays, January 29th and February 5th. Clergy, superintendents, and teachers willing to co-operate by the inclusion of their schools, are requested to kindly notify the same as soon as possible to the Hon. Secretaries of the Lay Workers' Union, Salisbury Square, E.C. Those able and willing to give Addresses on one or both of the Sundays are also requested to communicate with the Hon. Secretaries.

The first report of the Lay Workers' Union for Sheffield tells of good work since its formation in June, 1891. Already it has sent into preparation for the Foreign Field two members.

An interesting Meeting of the Ladies' C.M. Union and the Clerical C.M. Union, conjointly, was held on Friday, 21st October, at Rose Court, Headingley, on the invitation of Miss Lambert, to take leave of two missionaries returning to their work in the Mission Field. Over a hundred ladies and gentlemen assembled, and were addressed by the outgoing missionaries, the Rev. George Fleming, of Ceylon, nephew and son-in-law of the Rev. T. S. Fleming, Vicar of St. Clement's, Leeds, himself formerly a missionary, and by the Rev. G. W. Coultas, of Mid-China, who at one time resided in Leeds, and was a teacher in the St. Clement's Sunday-school. A petition was signed by the majority of those present, praying for the retention of Uganda by Great Britain.

The Fifth Annual Meeting of the Nottingham Gleaners' Union was held in the Mechanics' Hall on October 17th. There was a tea to which 420 sat down—Gleaners and friends, from all parts of the town and some from the country. After tea and a short devotional address and prayer, the meeting was opened, and the large hall was well filled. The chair was taken by H. E. Thornton, Esq., and about twenty of the clergy were on the platform. The Secretary's report told of increased numbers of parochial branches, all connected with one centre. The total number of members in connection with Nottingham was reported as 698. Besides monthly parochial meetings, there is a central monthly working party and prayer-meeting, and a monthly meeting of laymen; also quarterly general meetings. After the report it was announced that there would be a self-denial week for Nottingham Gleaners and friends, for the benefit of the C.M.S., during the week ending with St. Andrew's Day. No names would be published, and the matter was to be left to each individual. A most earnest address followed from the Rev. H. E. Fox, of Durham. After deducting local expenses, £8 were sent to London as the balance from the collections.

On 20th October there was a most successful Conference of the Sussex C.M. Prayer Union at Eastbourne. Communion service at 11.30 with an address; then a meeting of Hon. District Secretaries; and, after luncheon, a crowded meeting in the Council Chambers, at which the Secretary, having referred to the lamented death of Mr. Johnstone Bourne, a Vice-President, reported that the numbers of the Union had reached 150. The Bishop of Sierra Leone delivered an address, after which a petition for the retention of Uganda was passed with acclamation. In the evening another crowded meeting was held, the Hon. T. H. W. Pelham presiding, and the Bishop of Sierra Leone and Rev. George Everard giving addresses.

The Sixty-third Annual Meeting of the Hampstead Auxiliary was held on 20th October in the Vestry Hall, Colonel Jacob presiding. The Treasurer reported that the Auxiliary had sent last year to the Parent Society £1,961. The Rev. Obadiah Moore (Sierra Leone) and Rev. B. Baring-Gould spoke. On the previous afternoon there was a Juvenile Meeting, addressed by Rev. Obadiah Moore.

The Bradford C.M.S. Association's Anniversary was held from October 29th to 31st. On Saturday evening, Devotional Meetings, a central one in the Parish Church Room; on Sunday, Sermons and Services morning, afternoon, and evening, in the various churches—notably a Service for Sunday-school teachers and children, numbering about 1,000, in the Parish Church; on Monday, a Service with Address to the clergy by Archdeacon Caley, of Travancore; a Conversazione of Clergy and Church Workers in the Church Institute by invitation of Canon Bardsley, Vicar of Bradford;

and finally a large Aggregate Meeting in the Mechanics' Institute, the Vicar in the chair, at which a resolution was passed with acclamation to petition the Government against abandoning Uganda.

The Devon and Exeter C.M.S. Association held its Annual Meetings on afternoon and evening of 14th October. The Bishop of the Diocese, who presided, and Sir John Kennaway, delivered addresses; and a resolution praying for the retention of Uganda was passed.

Swansea C.M.S. Association held its Anniversary from 8th to 10th October. Prayer Meeting on 8th; sermons in various churches on 9th; a Public Meeting on evening of 10th, at which the Vicar of Swansea presided. The report submitted showed the total amount raised by the Association, composed of ten parochial branches in the town and thirty-four in the county, had been £579.

The Blackburn Town Hall was filled on October 10th by the Annual Meeting of the Local Branch of the C.M.S., Bishop Cramer-Roberts presiding. The Secretary reported that the twenty-six churches which supported the Society had raised £716, and the Ladies' Working Party £30, making the largest amount ever contributed by Blackburn.

At Sidmouth, Devon, there was held on October 13th a Missionary Loan Exhibition, in connection with a local exhibition, many articles of value and interest being lent by the C.M.S. and other friends. The exhibition was planned and carried out almost entirely by the Curate of the Parish Church, Rev. H. Roberts, ably assisted by Mrs. Roberts. Lantern lectures were given at intervals on C.M.S. work in China, Uganda, and North-West America.

On November 4th, for the first time in connection with the C.M.S., was held a Sale of Work, at the village of Trull, near Taunton. Before the sale about eighty people sat down to tea, after which the selling went on briskly, and £21 was realised. The whole afternoon's proceedings were originated by Mrs. Wakefield, who has taken much trouble in organising the C.M.S. work in this parish, bringing up the total from almost nothing to nearly £50. The Vicar, the Rev. J. H. Southam, was present, and entered most heartily into the proceedings, as did also the S.P.G. Secretary.

St. John's Church, Boscombe, had a Meeting on 12th October to say Good-speed to Rev. G. H. Parsons, who has returned to the Nudde Mission, after having worked as Curate of St. John's for a year. Along with kindly words, gifts were presented, which practically evidenced warm interest in Mr. and Mrs. Parsons.

The Wilts C.M. Union met at Salisbury on October 26th and 27th. Services were held on the former date, and a Conference with Special Address on the latter.

The Local Branch at Margate held its Annual Meeting on 10th October; and there was a Public Missionary Gathering in the evening, which was largely attended.

Various Sales of Work were held during last month. Reports have reached us of those at Ealing, Tunbridge Wells, West Hampstead, Ashford in Kent (at which £9 was realised at the children's stall), at Hastings (specially on behalf of the Gond Mission), and at Hendon, Durham.

PRAYER AND PRAISE. Topics from the "Gleaner."

PRAYER.—For the forthcoming F.S.M. in London (p. 177). For GLEANER plans for the new year (p. 178). For the Decennial Missionary Conference in Bombay (p. 177). For the Islington College—that the Principal and his colleagues may be encouraged and strengthened for their work, and that the students may grow in grace and knowledge (p. 178). For the new missionary organisations in the Colonies (p. 193). For Uganda (p. 177). For Palestine (p. 187). For the Punjab (p. 190). For the Gleaners' Union—that the fire of the Lord may come into the hearts of members, and "rivers of living water" flow out from them to the whole world (pp. 177, 179, 193).

PRAISE.—For the successful work of the Society's Deputation in the Colonies (p. 186). For the heart-stirring Anniversary of the Gleaners' Union (pp. 177, 179, 193). For the usefulness of Medical Missions (pp. 189, 190). For the work of the Islington College.

PUBLICATION NOTICES.

The following new Publications have been issued since our last Notice:—

UGANDA: Its Story and its Claim. A Handbook for the Present Crisis. By the Rev. G. FURNESS SMITH, M.A., with Illustrations by LANCELOT SPEED, etched from Sketches sent home since the War. 60 pages Demy 6mo. Price 6d., post free. *Reduced prices for quantities—ride separate handbills.*

New Missionary Book for Boys and Girls.

"WHAT'S O'CLOCK?" By G. A. GOLLOCK, author of "Light on our Lessons," &c. With Preface by the Bishop of Ossory. Suitable for Christmas and New Year's Gifts, or for Sunday-school Prizes. 112 pages, small 4to. Illustrated. Price, in paper boards, 1s. 6d.; or in padded cloth, superior paper, 2s. 6d., post free.

THE C.M. POCKET BOOK AND DIARY for 1893, bound in roan, with elastic band, or tick. Price 1s. 4d., post free.

THE C.M. POCKET ALMANACK AND KALENDAR for 1893, in lithographed covers. Price 3d. (4d., post free).

THE GLEANERS' UNION MEMBERS' MANUAL for 1893, which includes (as a new feature) the Texts for the Year. Price 1d. (1½d., post free).

N.B.—The Manual is sent FREE to New Members only.

THE UGANDA CATECHISM: a Series of Questions and Answers giving information suited for the present crisis. By the Rev. Dr. ALLAN. 12 pages, crown 8vo. *Free.*

THE CRISIS IN UGANDA. Minute of the C.M.S. General Committee of October 11th, 1892. Reprinted from the *C.M. Intelligencer* for November. *Free.*

Ready early in December.

C.M. INTELLIGENCER VOLUME FOR 1892. Cloth, gilt, 7s. 6d., post free.

C.M. GLEANER VOLUME FOR 1892. Coloured boards, 1s. 6d., post free. Cloth, gilt, 2s. 6d., post free.

THE CHILDREN'S WORLD VOLUME FOR 1892. Cloth, gilt, 1s. nett, or 1s. 3d., post free; gilt edges, 1s. 6d., post free.

AWAKE VOLUME FOR 1892. Cloth, gilt, 1s. 6d., post free.

Cases for binding the above can also be obtained, as follows:—Intelligencer, 1s.; Gleaner, 1s.; Children's World, 8d.; Awake (including separate "Title page and Table of Contents," not printed with the magazine), 1s. All post free.

THE CHURCH MISSIONARY GLEANER may be ordered through local Booksellers; or direct from the Church Missionary House, Salisbury Square, London, E.C. Price One Penny, or 1d., post free.

The Subscription for the GLEANER direct from the Church Missionary House, post free for twelve months, is as follows:—

One Copy, 1s. 6d.; Two Copies, 3s.; Three, 4s.; Six, 7s.; Twelve, 12s.; Twenty-five, 24s.

P.O. Orders to be made payable to General Clennell Collingwood, Lay Secretary. Communications respecting Localised Editions of the GLEANER to be addressed to Messrs. Jas. Truscott & Son, Suffolk Lane, Cannon Street, London, E.C.

All literary contributions and general correspondence to be addressed to the Editor of the CHURCH MISSIONARY GLEANER, C.M. House, Salisbury Square, London, E.C.

Orders to be addressed to THE LAY SECRETARY, C.M. HOUSE, SALISBURY SQUARE, LONDON, E.C.

Wanted—A C.E.Z.M.S. Request.—A fully-qualified Lady Doctor is needed for the proposed small C.E.Z.M.S. Hospital for Women at Bangalore. The larger portion of the salary is guaranteed by two friends. Enquiries are being made about the cost of a Medical Worker for the Krishnagar District. If the lady can be found there is reason to hope the means will be forthcoming.

Contributions Received by the Editor.

From October 11th to November 10th.
Gleaners' Union.

748 Membership Fees	£6 4 8
173 Renewals	1 8 10
120 For Union Expenses	6 14 8
52 For Our Own Missionary	14 7 8
8 For C.M.S.	12 19 7
Total	£41 15 5

Of these the following are the amounts of 10s. and upwards:—

Sale of Tickets and Collections		Barrow-in-Furness, St. Luke's	
G.U. Anniversary Meetings	£81 12 0	Branch	£2 0 9
Leamington, St. Mark's Branch	1 1 2	Colombo Branch	0 15 0
Mabel M. Eglington	0 10 8	Nottingham Branch	8 0 0
Holloway, St. James' Branch	1 0 9	Calcutta Branch	1 0 0
Altrincham, St. Elizabeth's		Gen. and Mrs. Hatt Noble, per	
Branch	0 18 6	Redhill Branch	5 0 0
Swansea Branch	1 11 1	Alice Knyvett	0 10 0
Wavertree Branch	0 10 6	Walthamstow, St. Stephen's	
Per Miss M. R. Gedge, E. Africa	0 19 0	Branch	2 0 0
Per Rev. J. Cain, Dummagudem	0 12 6	Miss M. Blood	0 10 2

General Contributions.

Caroline Tindall	£0 7 6	Miss Arnett	£1 1 0
Dublin, General Y.W.C.A.		A Gleaner (Jewellery)	1 7 6
Bible Class, per Miss F. H. M.		"Sambo" (Box)	0 15 0
Smith	7 15 0	From a Gleaner who loves the	
Per Miss E. Butcher	0 2 6	C.M.S.	1 7 6
"Hope Deferred"	0 5 6		

The Editor has also been requested to acknowledge—

For C.M.S. a Bournemouth Friend, 20s. L. C., £35. "Missionary Box of a Well-wisher," 50s. A Centenary Memorial of H.R., born Nov. 9th, 1792, 40s. For Zenana Work, S. B. S., £5. For Mauritius, a Friend, £5.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, General C. Collingwood.